THE

NEVV TESTAMENT

OF IESVS CHRIST, TRANS-

LATED FAITHFVLLY INTO ENGLISH,

out of the authentical Latin, according to the beſt corrected copies of the ſame, diligently conferred vvith the Greeke and other editions in diuers languages: Vvith ARGVMENTS of bookes and chapters, ANNOTATIONS, and other neceſſarie helpes, for the better vnderſtanding of the text, and ſpecially for the diſcouerie of the CORRVPTIONS of diuers late tranſlations, and for cleering the CONTROVERSIES in religion, of theſe daies:

IN THE ENGLISH COLLEGE OF RHEMES.

Pſal. 118.

Da mihi intellectum, & ſcrutabor legem tuam, & cuſtodiam illam in toto corde meo.

That is,

Giue me vnderſtanding, and I vvil ſearche thy lavv, and vvil keepe it vvith my vvhole hart.

S. Aug. tract. 2. in Epiſt. Ioan.

Omnia quæ leguntur in Scripturis ſanctis, ad inſtructionem & ſalutem noſtram intentè oportet audire: maximè tamen memoriæ commendanda ſunt, quæ aduerſus Hæreticos valent plurimùm: quorum inſidiæ, infirmiores quoſque & negligentiores circumuenire non ceſſant.

That is,

Al things that are readde in holy Scriptures, vve muſt heare vvith great attention, to our inſtruction and ſaluation: but thoſe things ſpecially muſt be commended to memorie, vvhich make moſt againſt Heretikes: vvhoſe deceites ceaſe not to circumuent and beguile al the vveaker ſort and the more negligent perſons.

PRINTED AT RHEMES,

by Iohn Fogny.

1582.

CVM PRIVILEGIO.

THE CENSVRE AND APPROBATION.

CVM huius verſionis ac æditionis authores, nobis de fide & eruditione ſint probè cogniti, aliiqúe S. Theologiæ & linguæ Anglicanæ peritiſsimi viri conteſtati ſint, nihil in hoc opere reperiri, quod non ſit Catholicę Eccleſię doctrinæ, & pietati conſentaneum, vel quod vllo modo poteſtati ac paci ciuili repugnet, ſed omnia potius veram fidem, Reip. bonum, vitæque ac morum probitatem promouere: ex ipſorum fide cenſemus iſta vtiliter excudi & publicari poſſe.

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S. Auguſt. lib. 1. c. 3. de ſerm. Do. in monte.

Paupertate ſpiritus peruenitur ad Scripturarũ cognitionem: vbi oportet hominem ſe mitem præbere, ne peruicacibus concertationibus indocilis reddatur.

Vve come to the vnderſtanding of Scriptures through pouertie of ſpirit: vvhere a man muſt ſhevv him ſelf meeke-minded, leſt by ſtubburne contentions, he become incapable and vnapt to be taught.

THE

THE PREFACE TO THE READER TREATING OF THESE THREE POINTS: OF THE TRANSLATION OF HOLY SCRIPTVRES INTO THE vulgar tongues, and namely into Engliſh: of the cauſes vvhy this nevv Teſtament is tranſlated according to the auncient vulgar Latin text: & of the maner of tranſlating the ſame.

THE holy Bible long ſince tranſlated by vs into Engliſh, and the old Teſtament lying by vs for lacke of good meanes to publiſh the vvhole in ſuch ſort as a vvorke of ſo great charge and importance requireth: vve haue yet through Gods goodnes at length fully finiſhed for thee (moſt Chriſtian reader) all the NEVV TESTAMENT, vvhich is the principal, moſt profitable & comfortable peece of holy vvritte: and, as vvel for all other inſtitution of life and doctrine, as ſpecially for deciding the doubtes of theſe daies, more propre and pregnant then the other part not yet printed.

Tranſlation of the Scriptures into the vulgar tõgues, not abſolutely neceſſarie or profitable, but according to the time.

Vvhich tranſlation vve doe not for all that publiſh, vpon erroneous opinion of neceſsitie, that the holy Scriptures ſhould alvvaies be in our mother tonge, or that they ought, or vvere ordained by God, to be read indifferently of all, or could be eaſily vnderſtood of euery one that readeth or heareth them in a knovven language: or that they vvere not often through mans malice or infirmitie, pernicious and much hurtful to many: or that vve generally and abſolutely deemed it more conuenient in it ſelf, & more agreable to Gods vvord and honour or edification of the faithful, to haue them turned into vulgar tonges, then to be kept & ſtudied only in the Eccleſiaſtical learned languages: Not for theſe nor any ſuch like cauſes doe vve tranſlate this ſacred booke, but vpon ſpecial conſideration of the preſent time, ſtate, and condition of our countrie, vnto vvhich, diuers thinges are either neceſſarie, or profitable and medicinable novv, that othervviſe in the peace of the Church vvere neither much requiſite, nor perchance vvholy tolerable.

The Churches vviſedom and moderatiõ con-

In this matter, to marke onely the vviſedom & moderatiõ of holy Church and the gouernours thereof on the one ſide, and the indiſcrete zeale of the

cerning vulgar translation.

popular, and their factious leaders, on the other, is a high point of prudence. These later, partly of simplicitie, partly of curiositie, and specially of pride and disobedience, haue made claime in this case for the common people, vvith plausible pretences many, but good reasons none at all. The other,* to vvhom Christ hath giuen charge of our soules, the dispensing of Gods mysteries and treasures (among vvhich holy Scripture is no smale store) and the feeding his familie in season vvith foode fit for euery sort, haue neither of old nor of late, euer vvholy condemned all vulgar versions of Scripture, nor haue at any time generally forbidden the faithful to reade the same: yet they haue not by publike authoritie prescribed, commaunded, or authentically euer recommended any such interpretation to be indifferently vsed of all men.

*Mat. 24. 45. 1 Cor. 4. 1.

The Scriptures in the vulgar languages of diuers nations.

The Armenians say they haue the Psalter and some other peeces translated by S. Chrysostom into their language, vvhen he vvas banished among them: and George the Patriarch, in vvriting his life, signifieth no lesse. The Slauonians affirme they haue the Scriptures in their vulgar tongue, turned by S. Hierom, and some vvould gather so much by his ovvne vvordes in his epistle to Sophronius, but the place in deede proueth it not. Vulpilas surely gaue the Scriptures to the Gothes in their ovvne tonge, and that before he vvas an Arrian. It is almost three hundred yeres, since Iames Archbishop of Genua, is said to haue translated the Bible into Italian. More then tvvo hundred yeres agoe, in the daies of Charles the fifth, the Frenche king, vvas it put forth faithfully in Frenche, the sooner to shake out of the deceiued peoples hádes, the false heretical translations of a secte called *Vvaldenses*. In our ovvne countrie, notwithstanding the Latin tonge vvas euer (to vse Venerable Bedes vvordes) common to all the prouinces of the same for meditation or studie of Scriptures, and no vulgar translation commonly vsed or occupied of the multitude, yet they vvere extant in English euen before the troubles that Vvicleffe and his folovvers raised in our Church, as appeareth, as well by some peeces yet remaining, as by a prouincial Constitution of Thomas Arundel Archbishop of Canturburie, in a Councel holden at Oxford. vvhere straite prouision vvas made, that no heretical version set forth by Vvicleffe, or his adherentes, should be suffered, nor any other in or after his time be published or permitted to be readde, being not approued and allovved by the Diócesan before: alleaging S. Hierom for the difficultie and danger of interpreting the holy Scripture out of one tonge into an other, though by learned and Catholike men. So also it is there insinuated, that neither the Translations set forth before that Heretikes time, nor other aftervvard being approued by the lavvful Ordinaries, were euer in our countrie wholy forbidden, though they were not (to say the truth) in quiet and better times (much lesse when the people vvere prone to alteratió, heresie, or noueltie) either hastily admitted, or ordinarily readde of the vulgar, but vsed onely, or specially, of some deuout religious and contemplatiues persons, in reuerence, secrecie, and silence, for their spiritual comforte.

Bib. Sāct. li. 4.

Hiero. ep. 134.

Bib. Sāct. lib. 4.

Aūcient Catholike translations of the Bible into the Italian, Frenche, & English tongue.

Li. 1 hist. Angl. c. 1.

An aunciēt prouincial cōstitution in England concerning English translations. *See Linvvod li. 5 tit. de Magistris.*

Now since Luthers reuolt also, diuers learned Catholikes, for the more speedy abolishing of a number of false and impious translations put forth by sundry sectes, and for the better preseruation or reclaime of many good soules endangered thereby, haue published the Bible in the seueral languages of almost all the principal prouinces of the Latin Church: no other bookes in the world being so pernicious as hereticall translations of the Scriptures, poisoning the people vnder colour of diuine authoritie, & not many other remedies being

The like Catholike and vulgar translations in many coūtries, since Luthers time.

being more soueraine against the same (if it be vsed in order, discretion, and humilitie) then the true, faithful, and sincere interpretation opposed therevnto.

Vvhich causeth the holy Church not to forbid vtterly any Catholike translation, though she allow not the publishing or reading of any absolutely and without exception, or limitation: knowing by her diuine and most sincere wisedom, how, where, when, and to whom these her Maisters and Spouses gifts are to be bestowed to the most good of the faithful: and therfore neither generally permitteth that which must needes doe hurt to the vnworthy, nor absolutely condemneth that which may doe much good to the worthie. Vvhereupon, the order which many a wise man wished for before, was taken by the Deputies of the late famous Councel of Trent in this behalfe, and confirmed by supreme authoritie, that the holy Scriptures, though truely and Catholikely translated into vulgar tonges, yet may not be indifferētly readde of all men, nor of any other then such as haue expresse licence therevnto of their lawful Ordinaries, with good testimonie from their Curates or Confessors, that they be humble, discrete and deuout persons, and like to take much good, and no harme thereby. Vvhich prescript, though in these daies of ours it can not be so precisely obserued, as in other times & places, where there is more due respecte of the Churches authoritie, rule, and discipline: yet we trust all wise and godly persons will vse the matter in the meane while, with such moderation, meekenes, and subiection of hart, as the handling of so sacred a booke, the sincere senses of Gods truth therein, & the holy Canons, Councels, reason, and religion do require.

The Churches order & determinatiō concerning the reading of Catholike translatiōs of the Bible in vulgar tōgues.

Ind. lib. prohibit. regula 4.

Vvherein, though for due preseruation of this diuine worke from abuse and prophanation, and for the better bridling of the intolerable insolencie of proude, curious, & contentious wittes, the gouernours of the Church guided by Gods Spirit, as euer before, so also vpon more experience of the maladie of this time then before, haue taken more exacte order both for the readers and translatours in these later ages, then of old: yet we must not imagin that in the primitiue Church, either euery one that vnderstoode the learned tonges wherein the Scriptures were written, or other languages into which they were translated, might without reprehension, reade, reason, dispute, turne and tosse the Scriptures: or that our forefathers suffered euery schole-maister, scholer, or Grammarian that had a litle Greeke or Latin, straight to take in hand the holy Testament: or that the translated Bibles into the vulgar tonges, were in the handes of euery husbandman, artificer, prentice, boies, girles, mistresse, maide, man: that they were sung, plaied, alleaged, of euery tinker, tauerner, rimer, minstrel: that they were for table talke, for alebenches, for boates and barges, and for euery prophane person and companie. No, in those better times men were neither so ill, nor so curious of them selues, so to abuse the blessed booke of Christ: neither was there any such easy meanes before printing was inuented, to disperse the copies into the handes of euery man, as now there is.

The holy Scriptures neuer read of al persons indifferently, at their pleasure.

They were then in Libraries, Monasteries, Colleges, Churches, in Bishops, Priests, and some other deuout principal Lay mens houses and handes: who vsed them with feare and reuerence, and specially such partes as perteined to good life and maners, not medling, but in pulpit and schooles (and that moderately to) with the hard and high mysteries and places of greater difficultie. The poore ploughman, could then in labouring the ground, sing the hymnes

Vvhere and in vvhose handes the Scriptures vvere in the primitiue Church.

Hovv the laietie of thoſe daies did read them, vvith what humilitie and religion, and enformation of life and maners.

and pſalmes either in knowen or vnknowen languages, as they heard them in the holy Church, though they could neither reade nor know the ſenſe, meaning, and myſteries of the ſame. Such holy perſons of both ſexes, to whom S. Hierom in diuers Epiſtles to them, commendeth the reading and meditation of holy Scriptures, were diligent to ſearche all the godly hiſtories & imitable examples of chaſtitie, humilitie, obedience, clemencie, pouertie, penance, renoũcing the world: they noted ſpecially the places that did breede the hatred of ſinne, feare of Gods iudgement, delight in ſpiritual cogitations: they referred them ſelues in all hard places, to the iudgement of the auncient fathers and their maiſters in religion, neuer preſuming to contend, controule, teach or talke of their owne ſenſe and phantaſie, in deepe queſtions of diuinitie. Then the Virgins, did meditate vpon the places and examples of chaſtitie, modeſtie and demureneſſe: the maried, on coniugal faith and continencie: the parents, how to bring vp their children in faith and feare of God: the Prince, how to rule: the ſubiect, how to obey: the Prieſt, how to teach: the people, how to learne.

The fathers ſharply reprehend as an abuſe, that al indifferenly ſhould reade, expound, and talke of the Scriptures.

Then the ſcholer taught not his maiſter, the ſheepe controuled not the Paſtor, the yong ſtudent ſet not the Doctor to ſchoole, not reproued their fathers of error & ignorance. Or if any were in thoſe better daies (as in al times of hereſie ſuch muſt needes be) that had itching eares, tikling tonges and wittes, curious and contentious diſputers, hearers, and talkers rather then doers of Gods word: ſuch the Fathers did euer ſharply reprehend, counting them vnworthy and vnprofitable readers of the holy Scriptures. S. Hierom in his Epiſtle to Paulinus, after declaration that no handy craft is ſo baſe, nor liberall ſcience ſo eaſy, that can be had without a maiſter (which S. Auguſtine alſo affirmeth, *De vtilitate cred. cap.* 7.) nor that men preſume in any occupation to teach that they neuer learned, *Only* (ſaith he) *the art of Scripture is that vvhich euery man chalengeth: this the chatting old vvife, this the doting old man, this the brabling ſophiſter, this on euery hand, men preſume to teach before they learne it.* Againe, *Some vvith poiſe of lofty vvordes deuiſe of ſcripture matters among vvomen: otherſome (phy vpon it) learne of vvomen, vvhat to teach men, and leſt that be not ynough, by facilitie of tong, or rather audacitie, teach that to others, vvhich they vnderſtand neuer a vvhit them ſelues. to ſay nothing of ſuch as be of my facultie: vvho ſtepping from ſecular learning to holy ſcriptures, and able to tickle the eares of the multitude vvith a ſmothe tale, thinke all they ſpeake, to be the Law of God.* This he wrote then, when this maladie of arrogancie and preſumption in diuine matters, vvas nothing ſo outragious as now it is.

Hiero. ep. 103 c. 6.

S. Gregorie Nazianzene made an oration of the moderation that vvas to be vſed in theſe matters: where he ſaith, that ſome in his time thought them ſelues to haue all the wiſedom in the world, when they could once repeat tvvo or three wordes, and them ill couched together, out of Scriptures. but he there diuinely diſcourſeth of the orders and differences of degrees: how in Chriſtes myſticall body, ſome are ordeined to learne, ſome to teach: that all are not Apoſtles, all Doctors, all interpreters, all of tonges and knovvledge, not all learned in Scriptures & diuinitie: that the people went not vp to talke with God in the mountaine, but Moyſes, Aaron, & Eleazar: nor they neither, but by the difference of their callings: that they that rebell againſt this ordinance, are guilty of the conſpiracie of Corè & his cõplices: that in Scripture there is both milke for babes, and meate for men, to be diſpenſed, not according to euery ones

In orat. de moderatio. in diſputa. ſeruanda.

greedines

greedines of appetit or vvilfulnes, but as is moſt meete for eche ones neceſsitie and capacitie: that as it is a ſhame for a Biſhop or Prieſt to be vnlearned in Gods myſteries, ſo for the common people it is often times profitable to ſaluation, not to be curious, but to folovv their Paſtors in ſinceritie & ſimplicitie: vvhereof excellently ſaith S. Auguſtine, *Fidei ſimplicitate & ſinceritate lactati, nutriamur in Chriſto: & cum parui ſumus, maiorum cibos non appetamus.* that is, *Being fed vvith the ſimplicitie and ſinceritie of faith, as it vvere vvith milke, ſo let vs be nouriſhed in Chriſt: and vvhen vve are litle ones, let vs not couet the meates of the elder ſort.* Vvho * in an other place teſtifieth, that the vvord of God can not be preached nor certaine myſteries vttered to all men alike, but are to be deliuered according to the capacitie of the hearers: as he proueth both * by S. Paules example, vvho gaue not to euery ſort ſtrong meate, but milke to many, as being not ſpiritual, but carnal and not capable: and * by our lordes alſo, vvho ſpake to ſome plainely, and to others in parables, & affirmed that he had many things to vtter vvhich the hearers vvere not able to beare.

De agone Chriſt. c. 33.
De bono perſeuer. c. 16.
1 Cor. 3.
Io. 16.

The Scriptures muſt be deliuered in meaſure and diſcretion, according to eche mans neede and capacitie.

Hovv much more may vve gather, that all thinges that be vvritten, are not for the capacitie and diet of euery of the ſimple readers, but that very many myſteries of holy vvritte, be very far aboue their reach, & may and ought to be (by as great reaſon) deliuered them in meaſure & meane moſt meete for them? vvhich in deede can hardly be done, vvhen the vvhole booke of the Bible lieth before euery man in his mother tonge, to make choiſe of vvhat he liſt. For vvhich cauſe the ſaid Gregorie Nazianzen vviſheth the Chriſtians had as good a lavv as the Hebrues of old had: vvho (as S. Hierom alſo vvitneſſeth) tooke order among them ſelues that none ſhould read the *Cantica Canticorum* nor certaine other pieces of hardeſt Scriptures, till they vvere thirtie yeres of age.

In orat. de modera. in diſp. ſerua. in fine.
Hiero. in proœm. cõmentar. in Ezechi.

The Ievves lavv for not reading certaine bookes of holy Scripture vntil a time.

And truely there is no cauſe vvhy men ſhould be more loth to be ordered and moderated in this point by Gods Church and their Paſtors, then they are in the vſe of holy Sacraments: for vvhich as Chriſt hath appointed Prieſtes and miniſters, at vvhoſe handes vve muſt receiue them, and not be our owne carSee Eph. 4. uers: ſo hath he giuen * vs doctors, prophetes, expoũders, interpreters, teachers and preachers, to take the lavv and our faith at their mouthes: becauſe our faith and religion commeth not to vs properly or principally by reading of Scrip-Ro. 10, 17. tures, but (as the Apoſtle ſaith) by hearing of the preachers lavvfully ſent: though reading in order and humilitie, much confirmeth and aduanceth the ſame. Therfore this holy booke of the Scriptures, is called of S. Ambroſe, *Liber ſacerdotalis, the booke of prieſtes*, at vvhoſe handes and diſpoſition vve muſt take and vſe it. *Li. 2. ad Grat.*

The popular obiections of vvithholding the Scriptures from the people, anſvvered.

The vviſe vvil not here regard vvhat ſome vvilful people do mutter, that the Scriptures are made for all men, and that it is of enuie that the Prieſtes do keepe the holy booke from them. Vvhich ſuggeſtion commeth of the ſame Gen. 3. ſerpent * that ſeduced our firſt parents, vvho perſuaded them, that God had forbidden them that tree of knovvledge, leſt they ſhould be as cunning as him ſelf, and like vnto the Higheſt. No, no, the church doth it to keepe them from blind ignorant preſumption, and from that vvhich the Apoſtle calleth *falſi nominis ſcientiam knovvledge falſely ſo called*: and not to embarre them from the 1 Tim. 6, 20. true knovvledge, of Chriſt. She vvould haue all vviſe, but *vſque ad ſobrietatem, vnto ſobrietie*, as the Apoſtle ſpeaketh: ſhe knovveth tho Scriptures be ordained for euery ſtate, as meates, elements, fire, vvater, candle, kniues, ſvvord, & the like: Ro. 12, 3.

Vvhy the Church permitteth not euery one at their pleaſure to reade the Scripture.

vvhich

vvhich are as needful (moſt of them) for children as old folkes, for the ſimple as the vviſe: but yet vvould marre all, if they vvere at the guiding of other then wiſe men, or vvere in the handes of euery one, for whoſe preſeruation they be profitable. She forbiddeth not the reading of them in any language, enuieth no mans commoditie, but giueth order hovv to doe it to edification, and not

The holy Scriptures to carnal men & Heretikes, are as pearles to ſvvine.

deſtruction: hovv to doe it without caſting *the holy to dogges*, or *pearles to hogges*: *Mat.7,6.* (See S. Chryſoſt. *ho.24 in Matth.* declaring theſe hogges & dogges to be carnal men & Heretikes, that take no good of the holy myſteries, but thereby do both hurt them ſelues & others:) how to doe it agreably to the ſoueraine ſinceritie, maieſtie, & depth of Myſterie conteined in the ſame. She vvould haue the preſumptuous Heretike, notvvithſtanding he alleage them neuer ſo faſt, flying as it vvere through the whole Bible, and coting the Pſalmes, Prophets, Goſpels, Epiſtles, neuer ſo readily for his purpoſe, as Vincentius Lirinenſis ſaith ſuch mens faſhion is: yet ſhe vvould according to Tertullians rule, haue ſuch mere vſurpers quite diſcharged of all occupying and poſſeſſion of the holy Teſtament, which is her old and onely right and inheritance, and belongeth not to Heretikes at all, vvhom Origen calleth *Scripturarũ fures, theeues of the Scriptures.* She would haue the vnvvorthy repelled, the curious repreſſed, the ſimple meaſured, the learned humbled, and all ſortes ſo to vſe them or abſteine from them, as is moſt conuenient for euery ones ſaluation: with this general admonition, that none can vnderſtand the meaning of God in the Scriptures* except Chriſt open their ſenſe, and make them partakers of his holy Spirit in the vnitie of his myſtical bodie: and for the reſt, ſhe committeth it to the Paſtor of euery prouince and people, according to the difference of time, place, and perſons, how and in vvhat ſort the reading of the Scriptures is more or leſſe to be procured or permitted.

Li. de prescriptionibus.

Orig. in 2 ad Ro.

Luce 24.

S. Chryſoſtoms exhortations to the reading of holy Scriptures, and vvhen the people is ſo to be exhorted.

Vvherein, the varietie of circũſtances cauſeth them to deale diuerſly: as we ſee by S. Chryſoſtoms people of Conſtantinople, vvho vvere ſo delicate, dull, vvorldly, and ſo much giuen to dice, cardes, ſpecially ſtage-plaies or theaters (as S. Gregorie Nazianzene witneſſeth) that the Scriptures & all holy lections of diuine things were lothſome vnto them: whereby their holy Biſhop was forced* in many of his ſermons to crie out againſt their extreme negligence and contempt of Gods vvord, declaring, that not onely Eremites and Religious (as they alleaged for their excuſe) but ſecular men of all ſortes might reade the Scriptures, and often haue more neede thereof in reſpect of them ſelues, then the other that liue in more puritie and contemplation: further inſinuating, that though diuers thinges be high and hard therein, yet many godly hiſtories, liues, examples, & precepts of life and doctrine be plaine: and finally, that when the Gentiles vvere ſo cunning and diligent to impugne their faith, it were not good for Chriſtians to be to ſimple or negligent in the defenſe thereof. as (in truth) it is more requiſite for a Catholike man in theſe daies vvhen our Aduerſaries be induſtrious to empeache our beleefe, to be ſkilful in Scriptures, then at other times vvhen the Church had no ſuch enemies.

In vita Athanaſij.

** Ho. 2 in Mat. & ho. 3 de Lazaro. et ho. 3 in 2. ad Theſſ. & alibi ſæpè.*

S. Chryſoſtom maketh no hig for the popular and licentious reading of Scriptures vſed among the Proteſtants novv a daies.

To this ſenſe ſaid S. Chryſoſtom diuers thinges, not as a teacher in ſchole, making exact and general rules to be obſerued in all places & times, but as a pulpit man, agreably to that audiẽce & his peoples default: nor making it therfore (as ſome peruerſely gather of his wordes) a thing abſolutely needful for euery poore artificer to reade or ſtudie Scriptures, nor any vvhit fauouring the preſumptuous, curious, and contentious iangling and ſearching of Gods ſecretes, reproued by the foreſaid fathers, much leſſe approuing the exceſſiue pride and madnes

madnes of theſe daies, vvhen euery man and vvoman is become not only a reader, but a teacher, controuler, and iudge of Doctors, Church, Scriptures and all: ſuch as either contemne or eaſily paſſe ouer all the moral partes, good examples, and precepts of life (by vvhich as vvell the ſimple as learned might be much edified) & only in a maner, occupie them ſelues in dogmatical, myſtical, high, and hidden ſecretes of Gods counſels, as of Predeſtination, reprobation, election, preſcience, forſaking of the Ievves, vocation of the gentiles, & other incomprehenſible myſteries, *Languiſhing about queſtions* of onely faith, fiduce, nevv phraſes and figures, *euer learning*, but *neuer comming to knovvledge*, reading and toſſing in pride of vvitte, conceit of their ovvne cunning, and vpon preſumption of I can tell vvhat ſpirit, ſuch bookes ſpecially and Epiſtles, as S. Peter foretold that the vnlearned and inſtable vvould depraue to their ovvne damnation.

1. Tim. 6.
2 Tim. c. 3
2 Pet. 3.

Euery ſimple artificer among them readeth much more the deepeſt & hardeſt queſtiõs of holy Scripture, then the moral partes.

They delight in none more then in the Epiſtle to the Romans, the *Cantica canticorum*, the Apocalypſe, which haue in them as many myſteries as wordes. they find no difficultie in the ſacred booke *claſped vvith ſeuẽ ſeales. they aſke for no expoſitor * vvith the holy Eunuch. they feele no ſuch depth of Gods ſcience in the ſcriptures, as S. Auguſtine did, vvhen he cried out, *Mira profunditas eloquiorum tuorum, mira profunditas (Deus meus) mira profunditas: horror eſt intendere in eam, horror honoris, & tremor amoris.* that is, *O vvonderful profoundnes of thy vvordes: vvonderful profoundnes, my God, vvonderful profoundnes: it maketh a man quake to looke on it: to quake for reuerence, and to tremble for the loue thereof.* they regard not that vvhich the ſame Doctor affirmeth, that the depth and profunditie of vviſedom, not only in the vvordes of holy Scripture, but alſo in the matter & ſenſe, is ſo vvonderful, that, liue a man neuer ſo long, be he of neuer ſo high a vvitte, neuer ſo ſtudious, neuer ſo feruẽt to attaine the knovvledge thereof, yet vvhen he endeth, he ſhall confeſſe he doth but begin. they feele not vvith S. Hierom, that the text hath a hard ſhel to be broken before vve come to the kirnel. they vvill not ſtay them ſelues in only reading the ſacred Scriptures thirtene yeres together, vvith S. Baſil & S. Gregorie Nazianzene, before they expound them, nor take the care (as they did) neuer othervviſe to interpret them, then by the vniforme conſent of their forefathers and tradition Apoſtolike.

Apoc. 5, 1.
Act. 8.
Confeſſ. lib. 12. cap. 14.
See ep. 3. Aug.
Hiero. ep. 13. c. 4.
Ruff. Eccleſiaſt. li. 2. c. 9.

They preſuppoſe no difficulties, which al the learned fathers felt to be in the Scriptures.

If our nevv Miniſters had had this cogitation and care that theſe and all other vviſe men haue, and euer had, our countrie had neuer fallen to this miſerable ſtate in religion, & that vnder pretence, colour, and coũtenance of Gods vvord: neither ſhould vertue and good life haue bene ſo pitifully corrupted in time of ſuch reading, toiling, tumbling and tranſlating the booke of our life and ſaluation: vvhereof the more pretious the right and reuerent vſe is, the more pernicious is the abuſe and prophanation of the ſame: vvhich euery man of experience by theſe fevv yeres proofe, and by comparing the former daies and maners to theſe of ours, may eaſily trie.

Maners and life nothing amended, but much worſe, ſince this licentious toſſing of holy Scriptures.

Looke vvhether your men be more vertuous, your vvomen more chaſt, your childrẽ more obedient, your ſeruants more truſtie, your maides more modeſt, your frendes more faithful, your laitie more iuſt in dealing, your Cleargy more deuout in praying: vvhether there be more religion, feare of God, faith and conſcience in al ſtates novv, then of old, vvhen there vvas not ſo much reading, chatting, and iangling of Gods vvord, but much more ſincere dealing, doing, and keeping the ſame. Looke vvhether through this diſorder, vvomen teach not their huſbands, children their parents, yong fooles their old and vviſe fathers, the ſcholers their maiſters, the ſheepe their paſtor, and the People

Scriptures as profanely cited as heathen poëtes.

the Priest. Looke vvhether the most chast and sacred sentences of Gods holy vvord, be not turned of many, into mirth, mockerie, amorous ballets & detestable letters of loue and leudnes: their delicate rimes, tunes, and translations much encreasing the same.

Scriptures erroneously expounded according to euery vvicked mans priuate fansie.

This fall of good life & prophaning the diuine mysteries, euery body seeth: but the great corruption & decay of faith hereby, none see but vvise men, who onely knovv, that, vvere the Scriptures neuer so truely translated, yet Heretikes and ill men that follovv their ovvne spirit and knovv nothing, but their priuate fantasie, and not the sense of the holy Church and Doctors, must needes abuse them to their damnation: and that the curious simple and * sensual men vvhich haue no tast of the things that be of the Spirit of God, may of infinite places take occasion of pernicious errors. for though the letter or text haue no error, yet (saith S. Ambrose) the Arrian, or (as vve may novv speake) the Calumian interpretation hath errors. *lib. 2 ad Gratianum ca. 1.* and Tertullian saith, *The sense adulterated is as perilous as the style corrupted. De Præscript.* S. Hilarie also speaketh thus: *Heresie riseth about the vnderstanding, not about the vvriting: the fault is in the sense, not in the vvord. lib. 2 de Trinit. in principio.* and S. Augustine saith, that many hold the scriptures as they doe the Sacraments, *ad speciem, & non ad salutem: to the outvvard shevv, and not to saluation. de Baptis. cont. Donat. lib. 3 ca. 19.* 1 Cor. 2.

Al Heretikes pretend Scriptures.

Finally all Sect-maisters and rauening vvolues, yea * the diuels them selues pretend Scriptures, alleage Scriptures, and vvholy shroud them selues in Scriptures, as in the vvooll and fleese of the simple sheepe. Vvhereby the vulgar, in these daies of generall disputes, can not but be in extreme danger of error, though their bookes vvere truely translated, and vvere truely in them selues Gods ovvne vvord in deede. Mat. 4.

The Scriptures haue been falsely and heretically translated into the vulgar tongues, and sundrie other vvaies sacrilegiously abused, and so giuen to the people to reade.

But the case novv is more lamentable: for the Protestants and such as S. Paul calleth *ambulantes in astutia, vvalking in deceitfulnes*, haue so abused the people and many other in the vvorld, not vnvvise, that by their false translations they haue in steede of Gods Lavv and Testament, & for Christes vvritten vvill and vvord, giuen them their ovvne vvicked vvriting and phantasies, most shamefully in all their versions Latin, English, and other tonges, corrupting both the letter and sense by false translation, adding, detracting, altering, transposing, pointing, and all other guileful meanes: specially vvhere it serueth for the aduantage of their priuate opinions. for vvhich, they are bold also, partly to disauthorise quite, partly to make doubtful, diuers vvhole bookes allovved for Canonical Scripture by the vniuersal Church of God this thousand yeres and vpward: to alter al the authentical and Ecclesiastical vvordes vsed sithence our Christianitie, into nevv prophane nouelties of speaches agreable to their doctrine: to change the titles of vvorkes, to put out the names of the authors, * to charge the very Euangelist vvith follovving vntrue translation, to adde whole sentences proper to their sect, into their psalmes in meter, * euen into the very Creede in rime. al vvhich the poore deceiued people say and sing as though they vvere Gods ovvne vvord, being in deede through such sacrilegious treacherie, made the Diuels vvord 2 Cor. 4.

* *Beza annot. in c. 1. Luc. v. 78.*

* *See the tenth article of their Creede in meter.*

Al this their dealing is noted (as occasion serueth) in the Annotations vpon this Testament: and more at large in a booke lately made purposely of that matter, called, A DISCOVERIE &c.

To say nothing of their intolerable liberty and licence to change the accustomed callings of God, Angel, men, places, & things vsed by the Apostles and all antiquitie, in Greeke, Latin, and all other languages of Christian Nations, into nevv names, sometimes falsely, and alvvaies ridiculously and for ostentation taken of the Hebrues: to frame and fine the phrases of holy Scriptures after the forme of prophane writers, sticking not, for the same to supply, adde, alter or diminish as freely as if they translated Liuie, Virgil, or Terence. Hauing

uing no religious reſpect to keepe either the maieſtie or ſincere ſimplicity of that venerable ſtyle of Chriſtes ſpirit, as S. Auguſtine ſpeaketh, vvhich kind the holy Ghoſt did chooſe of infinite vviſedom to haue the diuine myſteries rather vttered in, then any other more delicate, much leſſe in that meretricious maner of vvriting that ſundrie of theſe new tranſlators doe vſe: of vvhich ſort Caluin him ſelfe and his pue-fellovves ſo much complaine, that they profeſſe, Satan to haue gained more by theſe nevv interpreters (their number, leuitie of ſpirit, and audacitie encreaſing daily) then he did before by keeping the word from the people. And for a paterne of this miſcheefe, they giue Caſtalion, adiuring all their churches and ſcholars to bevvare of his tranſlation, as one that hath made a very ſport and mockery of Gods holy vvord. ſo they charge him: them ſelues (and the Zuinglians of Zuricke, vvhoſe tranſlations Luther therfore abhorred) handling the matter vvith no more fidelitie, grauitie, or ſinceritie, then the other: but rather vvith much more falſification, or (to vſe the Apoſtles vvordes) *cauponation* and *adulteration* of Gods vvord, then they. beſides many vvicked gloſes, prayers, confeſsions of faith, conteining both blaſphemous errors* and plaine contradictions to them ſelues and among them ſelues, all priuileged and authoriſed to be ioyned to the Bible, and to be ſaid and ſung of the poore people, and to be beleeued as articles of faith and vvholy conſonant to Gods vvord.

Pref. in nouũ Teſta. Gal. 1567

Ioſias Simlerus in vita Bullingeri.

2 Cor. 2, 17.

Caluin cõplaineth of the new delicat trãſlators, namely Caſtalion: himſelf & Beza being as bad or vvorſe.

* See the 4 article of their Creede in meter, vvhere they profeſſe that Chriſt deſcẽded to deliuer the fathers, & afterward in their cõfeſſiõ of their faith, they deny *Limbus patrum.*

Vve therfore hauing compaſsion to ſee our beloued countrie men, vvith extreme danger of their ſoules, to vſe onely ſuch prophane tranſlations, and erroneous mens mere phantaſies, for the pure and bleſſed vvord of truth, much alſo moued therevnto by the deſires of many deuout perſons: haue ſet forth, for you (benigne readers) the nevv Teſtament to begin vvithal, truſting that it may giue occaſion to you, after diligent peruſing thereof, to lay avvay at leſt ſuch their impure verſions as hitherto you haue ben forced to occupie. Hovv vvell vve haue done it, vve muſt not be iudges, but referre all to Gods Church and our ſuperiors in the ſame. to them vve ſubmit our ſelues, and this, and all other our labours, to be in part or in the vvhole, reformed, corrected, altered, or quite aboliſhed: moſt humbly deſiring pardon if through our ignorance, temeritie, or other humane infirmitie, vve haue any vvhere miſtaken the ſenſe of the holy Ghoſt. further promiſing, that if hereafter we eſpie any of our ovvne errors, or if any other, either frende of good vvil, or aduerſarie for deſire of reprehenſion, ſhal open vnto vs the ſame: vve vvil not (as Proteſtants doe) for defenſe of our eſtimation, or of pride and contention, by vvrangling vvordes vvilfully perſiſt in them, but be moſt glad to heare of them, and in the next edition or othervviſe to correct them: for it is truth that vve ſeeke for, and Gods honour: which being had either by good intention, or by occaſion, al is vvel. This vve profeſſe onely, that vve haue done our endeuour vvith praier, much feare and trembling, leſt vve ſhould dangerouſly erre in ſo ſacred, high, and diuine a vvorke: that vve haue done it vvith all faith, diligence, and ſinceritie: that vve haue vſed no partialitie for the diſaduantage of our aduerſaries, nor no more licence then is ſufferable in tranſlating of holy Scriptures: continually keeping our ſelues as neere as is poſſible, to our text & to the very vvordes and phraſes vvhich by long vſe are made venerable, though to ſome prophane or delicate eares they may ſeeme more hard or barbarous, * as the whole ſtyle of Scripture doth lightly to ſuch at the begining: acknowledging with S. Hierom, that in other writings it is ynough to giue in trãſlation, ſenſe for ſenſe, but that in Scriptures, leſt vve miſſe the ſenſe, vve muſt keepe the very

The purpoſe & commoditie of ſetting forth this Catholike edition.

The religious care & ſinceritie obſerued in this tranſlatiõ.

See S. Auguſt. li. 3 confeſ. c. 5.

vvordes. *Ad Pammach. epistola* 101. *ca.* 2 *in princip.* Vve must, saith S. Augustine, speake according to a set rule, lest licence of wordes breede some vvicked opinion concerning the thinges conteined vnder the vvordes. *De ciuitate lib.* 10. *cap*, 12. Vvhereof our holy forefathers and auncient Doctors had such a religious care, that they vvould not change the very barbarismes or incongruities of speach vvhich by long vse had preuailed in the old readings or recitings of scriptures. as, *Neque nubent neque nubentur*, in Tertullian li. 4. in Marcion. in S. Hilarie in c. 22 Mat. and in al the fathers. *Qui me confusus fuerit, confundar & ego eum*, in S. Cyprian ep. 63 nu. 7. *Talis enim nobis decebat sacerdos* (vvhich vvas an elder translation then the vulgar Latin that novv is) in S. Ambrose c. 3 *de fuga seculi.* and S. Hierom him self, vvho othervvise corrected the Latin translation that vvas vsed before his time, yet keepeth religiously (as him self professeth *Præfat. in* 4 *Euang. ad Damasum*) these and the like speaches, *Nonne vos magis pluris estis illis?* and, *filius hominis non venit ministrari, sed ministrare*: and, *Neque nubent, neque nubentur*: in his commentaries vpon these places. and, *Non capit Prophetam perire extra Hierusalem*, in his commentaries *in c.* 2. *Ioël. sub finem.* And S. Augustine, vvho is most religious in al these phrases, counteth it a special pride and infirmitie in those that haue a litle learning in tonges, & none in thinges, that they easily take offense of the simple speaches or solecismes in the scriptures. *de doctrina Christ. li.* 2. *cap*, 13. See also the same holy father *li.* 3 *de doct. Christ. c.* 3 and *tract.* 2 *in Euang. Ioan.* But of the maner of our translation more anon.

The auncient fathers kept religiously the very barbarismes of the vulgar Latin text.

Mat. 22. *Mar.* 8. *Hebr.* 7. *Mat.* 6. 20. 22. *Luc.* 13.

Now, though the text thus truely translated, might sufficiently, in the sight of the learned and al indifferent men, both controule the aduersaries corruptions, and proue that the holy Scripture vvhereof they haue made so great vauntes, make nothing for their novv opinions, but vvholy for the Catholike Churches beleefe and doctrine, in all the pointes of difference betvvixt vs: yet knovving that the good and simple may easily be seduced by some fevv obstinate persons of perdition (vvhom vve see giuen ouer into a reprobat sense, to whom the Gospel, vvhich in it self is the odour of life to saluation, is made the odour of death to damnation, ouer vvhose eies for sinne & disobedience God suffereth a veile or couer to lie, whiles they read the novv Testamēt, euen as the Apostle saith the Ievves haue til this day, in reading of the old, that as the one sort can not finde Christ in the Scriptures, reade they neuer so much, so the other can not finde the Catholike Church nor her doctrine there neither) and finding by experience this saying of S. Augustine to be most true, *If the preiudice of any erroneous persuasion preoccupate the mind, vvhatsoeuer the Scripture hath to the contrarie, men take it for a figuratiue speach*: for these causes, and somevvhat to help the faithful reader in the difficulties of diuers places, vve haue also set forth reasonable large ANNOTATIONS, thereby to shevv the studious reader in most places perteining to the controuersies of this time, both the heretical corruptions and false deductions, & also the Apostolike tradition, the expositions of the holy fathers, the decrees of the Catholike Church and most auncient Coūcels: which meanes vvhosoeuer trusteth not, for the sense of holy Scriptures, but had rather folow his priuate iudgemēt or the arrogāt spirit of these Sectaries, he shal vvorthily through his owne wilfulnes be deceiued. beseeching all men to looke vvith diligence, sinceritie, and indifferencie, into the case that concerneth no lesse then euery ones eternal saluation or damnation.

Of the ANNOTATIONS, vvhy they vvere made, & vvhat matter they cōteine.

2 *Cor.* 2. 2 *Cor.* 3. *De doctr. Christ. lib.* 3. *cap.* 10.

Vvhich if he doe, vve doubt not but he shal to his great contentment, find the holy Scriptures most clerely and inuincibly to proue the articles of Catholike

like

like doctrine against our aduersaries, vvhich perhaps he had thought before this diligent search, either not to be consonant to Gods vvord, or at least not conteined in the same, and finally he shal proue this saying of S. Augustine to be most true. *Multi sensus &c. Many senses of holy Scriptures lie hidden, and are known to some fevv of greater vnderstanding : neither are they at any time auouched more commodiously and acceptably then at such times, vvhen the care to answver heretikes doth force men thereunto. For then, euen they that be negligent in matters of studie and learning, shaking of sluggishnes, are stirred vp to diligent hearing, that the Aduersaries may be refelled. Againe, hovv many senses of holy Scriptures, cõcerning Christes Godhead, haue been auouched against Photinus : hovv many, of his Manhod, against Manichæus : hovv many, of the Trinitie, against Sabellius: hovv many, of the vnitie in Trinitie, against the Arrians, Eunomians, Macedonians : hovv many, of the Catholike Church dispersed through out the vvhole vvorld, and of the mixture of good and bad in the same vntil the end of the vvorld, against the Donatistes and Luciferians and other of the like errour: hovv many against al other heretikes, vvhich it vvere to long to rehearse? Of vvhich senses and expositions of holy Scripture the approued authors and auouchers, should othervvise either not be knovven at al, or not so vvel knovven, as the contradictions of proud heretikes haue made them.*

In Psal. 67. propè finem.

Heresies make Catholikes more diligent to search and finde the senses of holy Scripture for refelling of the same.

Thus he saith of such thinges as not seeming to be in holy Scriptures to the ignorant or heretikes, yet in deede be there. But in other pointes doubted of, that in deede are not decîded by Scripture, he giueth vs this goodly rule to be folovved in all, as he exemplifieth in one. *Then doe vve hold* (saith he) *the veritie of the Scriptures, vvhen vve doe that vvhich novv hath seemed good to the Vniuersal Church, vvhich the authoritie of the Scriptures them selues doth cõmend: so that, forasmuch as the holy Scripture can not deceiue, vvhosoeuer is afraid to be deceiued vvith the obscuritie of questions, let him therein aske counsel of the same* CHVRCH, *vvhich the holy Scripture most certainely and euidently shevveth and pointeth vnto.* Aug. li. 1. Cont. Cresc. c. 13.

Many causes vvhy this nevv Testament is trãslated according to the auncient vulgar Latin text.

NOVV TO GIVE thee also intelligence in particular, most gentle Reader, of such thinges as it behoueth thee specially to knovv concerning our Translation: Vve translate the old vulgar Latin text, not the common Greeke text, for these causes.

1. It is so auncient, that it vvas vsed in the Church of God aboue 1300 yeres agoe, as appeareth by the fathers of those times.

It is most auncient.

2. It is that (by the common receiued opinion and by al probabilitie) vvhich S. Hierom aftervvard corrected according to the Greeke, by the appointment of Damasus then Pope, as he maketh mention in his preface before the foure Euangelistes, vnto the said Damasus: and *in Catalogo in fine,* and *ep.* 102.

Corrected by S. Hierom.

3. Consequently it is the same vvhich S. Augustine so commendeth and allovveth in an Epistle to S. Hierom.

Ep. 10.

Commẽded by S. Augustine.

4. It is that, vvhich for the most part euer since hath been vsed in the Churches seruice, expounded in sermons, alleaged and interpreted in the Commentaries and vvritings of the auncient fathers of the Latin Church.

Vsed and expounded by the fathers.

5. The holy Councel of Trent, for these and many other important considerations, hath declared and defined this onely of al other latin translations, to be authentical, and so onely to be vsed and taken in publike lessons, disputations, preachings, and expositions, and that no man presume vpon any pretence to reiect or refuse the same.

Sess. 4.

Only authentical, by the holy Councel of Trent.

6. It is the grauest, sincerest, of greatest maiestie, least partialitie, as being vvithout al respect of controuersies and contentions, specially these of our

Most graue, least partial.

time, as appeareth by thoſe places vvhich Eraſmus and others at this day tranſlate much more to the aduantage of the Catholike cauſe.

Preciſe in following the Greeke.

7. It is ſo exact and preciſe according to the Greeke, both the phraſe and the word, that delicate Heretikes therfore reprehend it of rudenes. And that it followeth the Greeke far more exactly then the Proteſtants tranſlations, beſide infinite other places, we appeale to theſe. Tit. 3, 14. *Curent bonis operibus præeſſe.* προίστασθαι. Engl. bib. 1577, *to mainteine good vvorkes.* and Hebr. 10, 20. *Viam nobis initiauit*, ἐνεκαίνισεν. Engliſh Bib. *he prepared.* So in theſe vvordes, *Iuſtificationes, Traditiones, Idola &c.* In al vvhich they come not neere the Greeke, but auoid it of purpoſe.

Preferred by Beza him ſelf.

8. The Aduerſaries them ſelues, namely Beza, preferre it before al the reſt. *In præfat. no. Teſt an.* 1556. And againe he ſaith, that the old Interpreter tranſlated very religiouſly. *Annot. in* 1. *Luc. v.* 1.

Al the reſt miſliked of the Sectaries them ſelues, eche reprehending an other.

9. In the reſt, there is ſuch diuerſitie and diſſenſion, and no end of reprehending one an other, and tranſlating euery man according to his fantaſie, that * Luther ſaid, If the vvorld ſhould ſtand any long time, vve muſt receiue againe (which he thought abſurd) the Decrees of Councels, for preſeruing the vnitie of faith, becauſe of ſo diuers interpretations of the Scripture. And Beza (in the place aboue mentioned) noteth the itching ambition of his fellovv-tranſlators, that had much rather diſagree and diſſent from the beſt, then ſeeme them ſelues to haue ſaid or vvritten nothing. And Bezas tranſlation it ſelf, being ſo eſteemed in our countrie, that the Geneua * Engliſh Teſtaments be tranſlated according to the ſame, yet ſometime goeth ſo vvide from the Greeke, and from the meaning of the holy Ghoſt, that them ſelues which proteſt to trãſlate it, dare not folovv it. For example, *Luc.* 3, 36. They haue put theſe vvordes, *The ſonne of Cainan*, vvhich he vvittingly and vvilfully left out: and *Act.* 1, 14. they ſay, *Vvith the vvomen*, agreably to the vulgar Latin: where he ſaith, *Cum vxoribus, vvith their vviues.*

* *Cochlæ. c.* 11 *de Canon. Script. authoritate.*

The nevv Teſt. printed the yere 1580. *in the title.*

It is truer then the vulgar Greeke text it ſelf.

10. It is not onely better then al other Latin trãſlations, but then the Greeke text it ſelf, in thoſe places where they diſagree.

The auncient fathers for proofe therof, and the Aduerſaries them ſelues.

The proofe hereof is euident, becauſe moſt of the auncient Heretikes were Grecians, & therfore the Scriptures in Greeke were more corrupted by them, as the auncient fathers often complaine. Tertullian noteth the Greeke text which is at this day (1 *Cor.* 15, 47) to be an old corruption of Marcion the Heretike, and the truth to be as in our vulgar latin, *Secundus homo de cœlo cœleſtis, The ſecond man from heauen heauenly.* So reade other* auncient fathers, and Eraſmus thinketh it muſt needes be ſo, and Caluin him ſelf folovveth it *Inſtit. li.* 2. *c.* 13. *parag.* 2. Againe S. Hierom noteth that the Greeke text (1 *Cor.* 7, 33) which is at this day, is not the *Apoſtolical veritie* or the true text of the Apoſtle: but that which is in the vulgar Latin, *Qui cum vxore eſt, ſolicitus eſt quæ ſunt mundi, quomodo placeat vxori, & diuiſus eſt. He that is vvith a vvife, is careful of vvorldly things, hovv he may pleaſe his vvife, and is deuided or diſtracted.* The Eccleſiaſtical hiſtorie called the Tripartite, noteth the Greeke text that now is (1 *Io.* 4, 3) to be an old corruption of the auncient Greeke copies, by the Neſtorian Heretikes, & the true reading to be as in our vulgar Latin, *Omnis ſpiritus qui ſoluit* IESVM, *ex Deo non eſt. Euery ſpirit that diſſolueth* IESVS, *is not of God:* and Beza confeſſeth that Socrates in his Eccleſiaſtical hiſtorie readeth ſo in the Greeke, πᾶν πνεῦμα ὃ λύει τὸν ἰησοῦν χριστὸν &c.

* *Ambroſe. Hierom.*

Li. 5 *cont. Marcionē.*

Li. 1, *cont. Iouin. c.* 7.

Li. 12. *c.* 4.

Li. 7. *c.* 32.

But the proofe is more pregnant out of the Aduerſaries them ſelues. They forſake the Greeke text as corrupted, and tranſlate according to the vulgar Latin,

tin, namely Beza and his ſcholers the Engliſh tranſlatours of the Bible, in theſe places. Hebr. chap. 9, verſ. 1. ſaying, *The firſt couenant*, for that vvhich is in the Greeke. *The firſt tabernacle.* vvhere they put, *couenant*, not as of the text, but in an other letter, as to be vnderſtood, according to the vulgar Latin, vvhich moſt ſincerely leaueth it out altogether, ſaying, *Habuit quidem & prius iuſtificationes &c. The former alſo in deede had iuſtifications &c.* Againe, *Ro.* 11, *verſ.* 21. They tranſlate not according to the Greeke text, *Temporiſeruientes, ſeruing the time,* vvhich Beza ſaith muſt needes be a corruption: but according to the vulgar Latin, *Domino ſeruientes, ſeruing our Lord.* Againe, *Apoc.* 11, *verſ.* 2. they tranſlate not the Greeke text, *Atrium quod intra templum eſt, the court vvhich is vvithin the teme*: but cleane contrarie, according to the vulgar Latin, vvhich Beza ſaith is the true reading, *Atrium quod eſt foris templum, the court vvhich is vvithout the temple.* Onely in this laſt place, one Engliſh Bible of the yere 1562, folovveth the errour of the Greeke. Againe, 2 *Tim.* 2. *verſ.* 14. they adde, *but*, more then is in the Greeke, to make the ſenſe more cõmodious and eaſie, according as it is in the vulgar Latin. Againe, *Ia.* 5, 12. they leaue the Greeke, and folovv the vulgar Latin, ſaying, *leſt you fall into condemnation. I doubt* not (ſaith Beza) *but this is the true and ſincere reading, and I ſuſpect the corruption in the Greeke came thus &c.* It vvere infinite to ſet dovvne al ſuch places, vvhere the Aduerſaries (ſpecially Beza) folovv the old vulgar Latin and the Greeke copie agreable therevnto, condemning the Greeke text that novv is, of corruption.

The Caluiniſtes them ſelues ofte forſake the Greeke as corrupt, and tranſlate according to the auciente vulgar latin text.

Againe, Eraſmus the beſt tranſlatour of al the later, by Bezas iudgement, ſaith, that the Greeke ſometime hath ſuperfluities corruptly added to the text of holy Scripture. as *Mat.* 6. to the end of the *Pater noſter*, theſe vvordes, *Becauſe thine is the kingdom, the povver, and the glorie, for euer-more.* Vvhich he calleth, *nugas*, trifles raſhly added to our Lords praier, and reprehendeth Valla for blaming the old vulgar Latin becauſe it hath it not. likevviſe *Ro.* 11, 6. theſe vvordes in the Greeke, and not in the vulgar latin: *But if of vvorkes, it is not novv grace: othervviſe the vvorke is no more a vvorke.* and *Mar.* 10, 29. theſe vvordes, *or vvife*, and ſuch like. Yea the Greeke text in theſe ſuperfluities condemneth it ſelf, and iuſtifieth the vulgar Latin excedingly: as being marked through out in a number of places, that ſuch and ſuch vvordes or ſentences are ſuperfluous. in al which places our vulgar Latin hath no ſuch thing, but is agreable to the Greeke vvhich remaineth after the ſuperfluities be taken avvay. For example, that before mẽtioned in the end of the *Pater noſter*, hath a marke of ſuperfluitie in the Greeke text thus ''. and *Marc.* 6, 11 theſe vvordes, *Amen I ſay to you, it ſhal be more tolerable for the land of Sodom and Gomorrhe in the day of iudgement, then for that citie.* and *Mat.* 10, 22. theſe vvordes, *And be baptized vvith the baptiſme that I am baptized vvith?* Vvhich is alſo ſuperfluouſly repeated againe verſ. 23. and ſuch like places exceding many: which being noted ſuperfluous in the Greeke, and being not in the vulgar Latin, proue the Latin in thoſe places to be better, truer and more ſincere then the Greeke.

Superfluities in the Greeke, vvhich Eraſmus calleth trifling and raſh additions.

See *No. Teſt. Grec. Rob. Stephani in folio*, and *Criſpins.*

Vvherevpon vve conclude of theſe premiſſes, that it is no derogation to the vulgar Latin text, which we tranſlate, to diſagree from the Greeke text, wher-as it may notwithſtanding be not onely as good, but alſo better, and this the Aduerſarie him ſelf, their greateſt and lateſt tranſlatour of the Greeke, doth auouch againſt Eraſmus in behalfe of the old vulgar Latin trãſlation, in theſe notorious vvordes. *Hovv vnvvorthely and vvithout cauſe* (ſaith he) *doth Eraſmus blame the old Interpreter as diſſenting from the Greeke? he diſſented, I graunt, from thoſe Greeke copies vvhich he had gotten: but vve haue found, not in one place, that the ſame interpretation*

Beza praf. No. Teſt. 1556 See him alſo Anno. in 13. Act. v. 20.

The vulgar Latin tranſlation agreeth vvith the beſt Greeke copies, by Bezas ovvne iudgement.

terpretation vvhich he blameth, is grounded vpon the authoritie of other Greeke copies, & thoſe moſt auncient. Yea in ſome number of places vve haue obſerued, that the reading or the Latin text of the old Interpreter, though it agree not ſometime vvith our Greeke copies yet it is much more conuenient, for that it ſeemeth he folovved ſome better and truer copie. Thus far Beza. In vvhich vvordes he vnwittingly, but moſt truely, iuſtifieth and defendeth the old vulgar Tranſlation againſt him ſelf and al other cauillers, that accuſe the ſame, becauſe it is not alwaies agreable to the Greeke text: Vvhereas it vvas tranſlated out of other Greeke copies (partly extant, partly not extant at this day) either as good and as auncient, or better and more auncient, ſuch as S. Auguſtine ſpeaketh of, calling them *doctiores & diligentiores, the more learned and diligent Greeke copies*, vvherevnto the latin tranſlations that faile in any place, muſt needes yeld. *Li. 2. de doct. Chriſt. c.* 15.

Vvhen the Fathers ſay, that the Latin text muſt yeld to the Greeke, & be corrected by it, they meane the true and vncorrupted Greeke text.

And if it were not to long to exemplifie and proue this, which would require a treatiſe by it ſelf, we could ſhew by many and moſt cleere examples through out the new Teſtament, theſe ſundrie meanes of iuſtifying the old tranſlation.

First, if it agree with the Greeke text (as commonly it doth, and in the greateſt places cõcerning the controuerſies of our time, it doth moſt certainely) ſo far the Aduerſaries haue not to complaine: vnles they wil complaine of the Greeke alſo, as they doe *Ia.* 4. *v* 2. and 1 *Pet.* 3. *v.* 21. where the vulgar Latin followeth exactly the Greeke text, ſaying, *Occiditis*: and, *Quod vos ſimilis formæ*, &c. But Beza in both places correcteth the Greeke text alſo as falſe.

The vulgar Latin Tranſlatiõ, is many Waies iuſtified by moſt auncient Greeke copies, & the Fathers.

2 If it diſagree here and there from the Greeke text, it agreeth with an other Greeke copie ſet in the margent, whereof ſee examples in the foreſaid Greeke Teſtaments of Robert Steuens and Criſpin through out. namely 2 *Pet.* 1, 10. *Satagite vt per bona opera certam veſtram vocationem faciatis.* διὰ τῶν ἀγαθῶν ἔργων. and Marc. 8. v. 7. *Et ipſos benedixit* εὐλογήσας αὐτὰ.

3 If theſe marginal Greeke copies be thought leſſe authentical then the Greeke text, the Aduerſaries them ſelues tel vs the cõtrarie, vvho in their tranſlations often folow the marginal copies, and forſake the Greeke text. as in the examples aboue mentioned *Ro.* 11. *Apoc.* 11. 2 *Tim.* 2. *Iac.* 5. &c. it is euident.

4 If al Eraſmus Greeke copies haue not that which is in the vulgar Latin, Beza had copies which haue it, and thoſe moſt auncient (as he ſaith) & better. And if al Bezas copies faile in this point and wil not helpe vs, Gagneie the Frenche kings preacher, and he that might commaund in al the kings libraries, he found Greeke copies that haue iuſt according to the vulgar Latin: & that in ſuch place as would ſeeme otherwiſe leſſe probable. as *Iac.* 3. *verſ* 5. *Ecce quantus ignis quam magnam ſiluam incendit! Behold hovv much fire vvhat a great vvood it kindleth!* A man would thinke it muſt be rather as in the Greeke text, *A litle fire vvhat a great vvood it kindleth*! But an approued auncient Greeke copie alleaged by Gagneie, hath as it is in the vulgar Latin. And if Gagneis copies alſo faile ſometime, there Beza and Criſpin ſupply Greeke copies fully agreable to the vulgar Latin. as *ep. Iudæ verſ.* 5. Scientes ſemel *omnia*, quoniam IESVS &c. and *verſ* 19. Segregant *ſemetipſos*. likewiſe 2 Epheſ 2. *Quòd elegerit vos primitias*: ἀπαρχὰς in ſome Greeke copies. Gagn. & 2 *Cor.* 9. *Veſtra æmulatio*, ὁ ὑμῶν ζῆλος. ſo hath one Greeke copie. Beza.

Codex veronenſis. ἥλιηον πῦρ ἄνλα, ὅλη ἡμῶν ἑαυτοὺς

5 If al their copies be not ſufficient, the auncient Greeke fathers had copies and expounded them, agreable to our vulgar Latin. as 1 *Tim.* 6, 20. *Prophanas vocum nouitates.* So readeth S. Chryſoſtom and expoundeth it againſt Heretical & erroneous nouelties. Yet now we know no Greeke copie that readeth ſo.

καινοφωνίας

Likewiſe

Likewise *Io.* 10,29. *Pater meus quod mihi dedit maius omnibus est.* so readeth S. Cyril and expoundeth it *li.* 7 in *Io.* c. 10. likewise 1 *Io.* 4, 3. *Omnis spiritus qui soluit* IESVM, *ex Deo non est.* so readeth S. Irenæus li. 3. c. 18. S. Augustine *tract.* 6. *in Io.* S. Leo *epist.* 10. c. 5. beside Socrates in his Ecclesiastical historie, *li.* 7. c. 22. and the Tripartite *li.* 12. c. 4, vvho say plainely, that this was the old and the true reading of this place in the Greeke. And in what Greeke copie extant at this day is there this text Io. 5, 2. *Est autẽ Hierosolymis probatica piscina?* and yet S. Chrysostom, S. Cyril, and Theophylacte read so in the Greeke, and Beza saith it is the better reading. and so is the Latin text of the Romane Masse booke iustified, and eight other Latin copies, that reade so. for our vulgar Latin here, is according to the Greeke text, *Super probatica.* & Ro. 5. v. 17. *Donationis & iustitiæ.* so readeth Theodorete in Greeke. & *Lu.* 2. *v.* 14. Origen & S. Chrysostom reade, *Hominibus bonæ voluntatis*, and Beza liketh it better then the Greeke text that novv is.

ἐπὶ γῆς εἰρήνη

The Greecke fathers.

6. Vvhere there is no such signe or token of any auncient Greeke copie in the fathers, yet these later Interpreters tel vs, that the old Interpreter did folovv some other Greeke copie. as Marc. 7, 3. *Nisi crebro lauerint.* Erasmus thinketh that he did read in the Greeke πυκνᾷ, *often*: and Beza and others commend his coniecture, yea and the English Bibles are so translated. vvhereas novv it is πυγμῇ vvhich signifieth the length of the arme vp to the elbovv. And vvho vvould not thinke that the Euangelist should say, The Pharisees vvash often, becavse othervvise they eate not, rather then thus, *Vnles they vvash vp to the elbovv, they eate not?*

7. If al such coniectures, and al the Greeke fathers help vs not, yet the Latin fathers vvith great consent vvil easily iustifie the old vulgar trãslation, vvhich for the most part they folovv and expound. as, Io. 7, 39. *Nondum erat spiritus datus.* so readeth S. Augustine *li.* 4 *de Trinit. c.* 20. and li. 83 *Quæst. q.* 62. and *tract.* 52 *in Ioan.* Leo *ser.* 2 *de Pentecoste.* Vvhose authoritie vvere sufficient, but in deede Didymus also a Greeke Doctor readeth so *li.* 2 *de Sp. sancto*, translated by S. Hierom, and a Greeke copie in the Vaticane, and the Syriake nevv Testament. Likevvise Io. 21, 22. *Sic eum volo manere.* so reade S. Ambrose, *in Psal.* 45. & *Psal.* 118. *octonario Resh.* S. Augustine and Ven. Bede vpon S. Iohns Gospel.

The Latin fathers.

See Annot. Louan. in No. Test. and Annot. Lucæ Brugensis in biblia.

8. And lastly, if some other Latin fathers of auncient time, reade othervvise, either here or in other places, not al agreing vvith the text of our vulgar Latin, the cause is, the great diuersitie and multitude that vvas then of Latin copies, (vvhereof S. Hierom complaineth) til this one vulgar Latin grevv onely into vse. Neither doth their diuers reading make more for the Greeke, then for the vulgar Latin, differing oftentimes from both. as vvhen S. Hierom in this last place readeth, *Si sic eum volo manere*, *li.* 1. *adu. Iouin.* it is according to no Greeke copie novv extant. And if yet there be some doubt, that the readings of some Greeke or Latin fathers, differing from the vulgar Latin, be a checke or condemnation to the same: let Beza, that is, let the Aduersarie him self, tel vs his opinion in this case also. *Vvhosoeuer*, saith he, *shal take vpon him to correct these things* (speaking of the vulgar Latin translation) *out of the auncient fathers vvritings, either Greeke or Latin, vnles he doe it very circumspectly and aduisedly, he shal surely corrupt al rather then amend it, because it is not to be thought, that as often as they cited any place, they did alvvaies looke into the booke, or number euery vvord.* As if he should say, Vve may not by and by thinke that the vulgar Latin is faultie and to be corrected, vvhen vve read othervvise in the fathers either Greeke or Latin, because they did not alvvaies exactly cite the vvordes, but folovved some

Præfat. in 4. Euang. ad Damasum.

Præfat. citata.

commodious and godly ſenſe thereof.

The fevv and final faultes negligently crept into the vulgar Latin tranſlation.

Thus then vve ſee that by al meanes the old vulgar Latin tranſlation is approued good, and better then the Greeke text it ſelf, and that there is no cauſe vvhy it ſhould giue place to any other text,copies, or readings. Marie if there be any faultes euidently crept in by thoſe that heretofore wrote or copied out the Scriptures (as there be ſome) them vve graunt no leſſe, then vve vvould graunt faultes novv a daies committed by the Printer, and they are exactly noted of Catholike vvriters, namely in al Plantins Bibles ſet forth by the Diuines of Louan: and the holy Councel of Trent vvilleth that the vulgar Latin text *Seſſ.* 4. be in ſuch pointes throughly mended,& ſo to be moſt authentical. Such faultes are theſe, *In fide*,for, *in fine*: *Præſcientiam*, for, *præſentiam*: *Suſcipiens*, for,*Suſpiciens*: and ſuch like very rare. vvhich are euident corruptions made by the copiſtes, or grovven by the ſimilitude of vvordes. Theſe being taken avvay,vvhich are no part of thoſe corruptions and differences before talked of,vve tranſlate that text vvhich is moſt ſincere, and in our opinion and as vve haue proued, incorrupt. The Aduerſaries contrarie tranſlate that text,vvhich them ſelues confeſſe both by their vvritings and doings,to be corrupt in a number of places,& more corrupt then our vulgar Latin, as is before declared.

The Caluiniſts confeſſing the Greeke to be moſt corrupt, yet tranſlate that only, and hold that only for authentical Scripture.

And if vve vvould here ſtand to recite the places in the Greeke vvhich Beza pronounceth to be corrupted, vve ſhould make the Reader to vvonder, hovv they can either ſo plead othervviſe for the Greeke text, as though there vvere no other truth of the nevv Teſtament but that: or hovv they tranſlate onely that (to deface, as they thinke, the old vulgar Latin) vvhich them ſelues ſo ſhamfully diſgrace, more then the vulgar Latin, inuenting corruptions vvhere none are, nor can be,in ſuch vniuerſal conſent of al both Greeke and Latin copies. For example, Mat. 10. *The firſt Simon, Vvho is called Peter.* I thinke (ſaith Beza) this vvord πρῶτος, *firſt*, hath been added to the text of ſome that vvould eſtabliſh Peters Primacie. Againe *Luc.* 22. The Chalice,*that is ſhed for you.* It is moſt likely (ſaith he) that theſe vvordes being ſometime but a marginal note,came by corruption out of the margent into the text. Againe *Act.* 7. Figures vvhich they made, *to adore them.* It may be ſuſpected (ſaith he) that theſe vvordes, as many other, haue crept by corruption into the text out of the margent. And 1 *Cor.* 15. He thinketh the Apoſtle ſaid not νῖκος, *victorie*, as it is in al Greeke copies, but νεῖκος, *contention.* And *Act.* 13. he calleth it a manifeſt errour, that in the Greeke it is, 400 *yeres*, for, 300. And *Act.* 7. *v.* 16. he reckeneth vp a vvhole catalogue of corruptions. namely *Marc.* 12. *v.* 42. ὅ ἐστι κοδράντης, *Vvhich is a farthing*: and Act. 8. *v.* 26. αὕτη ἐστὶν ἔρημος, *This is deſert.* and *Act.* 7. *v.* 16 the name of Abraham, & ſuch like. Al vvhich he thinketh to haue been added or altered into the Greeke text by corruption.

* *In Annot. Nou. Teſt. an.* 1556.

But among other places, he laboureth excedingly to proue a great corruption *Act.* 7. *v.* 14. vvhere it is ſaid (according to the *Septuaginta*, that is, the Greeke text of the old Teſtament) that Iacob vvent dovvne into Ægypt vvith 75 ſoules. And *Luc.* 3. *v.* 36. he thinketh theſe vvordes τοῦ καινὰν, *Vvhich vvas of Cainan*, to be ſo falſe, that he leaueth them cleane out in * both his editions of the nevv Teſtament: ſaying, that he is bold ſo to doe, by the authoritie of Moyſes. Vvhereby he vvil ſignifie,that it is not in the Hebrue text of Moyſes or of the old Teſtament, and therfore it is falſe in the Greeke of the nevv Teſtament. Vvhich conſequence of theirs (for it is common among them and concerneth al Scriptures) if it vvere true, al places of the Greeke text of the nevv Teſtament, cited out of the old according to the Septuaginta, and not accor-

They ſtanding preciſely vpon the Hebrue of the old, and Greeke text of the nevv Teſtament, muſt of force denie the one of them.

* *An. Do.* 1556 *and* 1565.

ding

ding to the Hebrue (vvhich they knovv are very many) ſhould be falſe. and ſo by tying them ſelues onely to the Hebrue in the old Teſtamẽt, they are forced to forſake the Greeke of the nevv: or if they vvil mainteine the Greeke of the nevv, they muſt forſake ſometime the Hebrue in the old. but this argument ſhal be forced againſt them els vvhere.

By this litle, the Reader may ſee vvhat gay patrones they are of the Greeke text, and how litle cauſe they haue in their owne iudgements to tranſlate it, or vaunt of it, as in derogation of the vulgar Latin tranſlation, & how eaſily we might anſwer them in a word, why we tranſlate not the Greeke: forſooth becauſe it is ſo infinitely corrupted. But the truth is, we do by no meanes graũt it ſo corrupted as they ſay, though in compariſon we know it leſſe ſincere & incorrupt then the vulgar Latin, and for that cauſe and others before alleaged we preferre the ſaid Latin, and haue tranſlated it.

They ſay the Greeke is more corrupt then vve vvil graunt them.

If yet there remaine one thing which perhaps they wil ſay, when they can not anſwer our reaſons aforeſaid: to wit, that we preferre the vulgar Latin before the Greeke text, becauſe the Greeke maketh more againſt vs: we proteſt that as for other cauſes we preferre the Latin, ſo in this reſpect of making for vs or againſt vs, we allow the Greeke as much as the Latin, yea in ſundrie places more then the Latin, being aſſured that they haue not one, and that we haue many aduantages in the Greeke more then in the Latin, as by the Annotations of this new Teſtament ſhal euidently appeare: namely in al ſuch places where they dare not tranſlate the Greeke, becauſe it is for vs & againſt them. as when they tranſlate, δικαιώματα, *ordinances*, and not, *iuſtifications*, and that of purpoſe as Beza confeſſeth *Luc.* 1, 6. παραδόσεις, *ordinances* or *inſtructions*, and not *traditions*, in the better part. 2 *Theſſ.* 2, 15. πρεσβυτέρους, *Elders*, and not *Prieſts*: εἴδωλα, *images* rather then *idols*. and eſpecially when S. Luke in the Greeke ſo maketh for vs (the vulgar Latin being indifferent for them and vs) that Beza ſaith it is a corruption crept out of the margent into the text. Vvhat neede theſe abſurd diuiſes and falſe dealings with the Greeke text, if it made for them more then for vs, yea if it made not for vs againſt them? But that the Greeke maketh more for vs, ſee 1 Cor. 7. In the Latin, *Defraude not one an other, but for a time, that you giue your ſelues to prayer.* in the Greeke, *to faſting and prayer.* *Act.* 10, 30. in the Latin Cornelius ſaith, *from the fourth day paſt vntil this houre I vvas praying in my houſe, and behold a man & c.* in the Greeke, *I vvas faſting, and praying.* 1 Io. 5, 18. in the Latin, *Vve knovv that euery one vvhich is borne of God, ſinneth not. but the generation of God preſerueth him & c.* in the Greeke, *but he that is borne of God preſerueth himſelf.* *Apoc.* 22, 14. in the Latin, *Bleſſed are they that vvaſh their garmẽts in the bloud of the lambe* & c. in the Greeke, *Bleſſed are they that doe his commaundements.* *Rom.* 8, 38. *Certus ſum & c.* *I am ſure that neither death nor life, nor other creature is able to ſeparate vs from the charitie of God.* as though he vvere aſſured, or we might and ſhould aſſure our ſelues of our predeſtination. in the Greeke, πέπεισμαι, *I am probably perſuaded that neither death nor life* & c. In the Euangeliſts about the Sacrifice and B. Sacrament, in the Latin thus: *This is my bloud that ſhal be ſhed for you*: and in S. Paul, *This is my body vvhich ſhal be betraied or deliuered for you*: both being referred to the time to come and to the ſacrifice on the croſſe. in the Greeke, *This is my bloud vvhich is ſhed for you*: and, *my body vvhich is broken for you*: both being referred to that preſent time when Chriſt gaue his body and bloud at his ſupper, then ſheading the one and breaking the other, that is, ſacrificing it ſacramentally and myſtically. Loe theſe and the like our aduantages in the Greeke, more then in the Latin.

We preferre not the vulgar Latin text, as making more for vs.

The Greeke text maketh for vs more then the vulgar Latin.

Luc. 22. *v.* 20. For the real preſence.

For faſting.

For free vvil.

Againſt only faith.

Againſt ſpecial aſſurance of ſaluation.

For the ſacrifice of Chriſts body and bloud.

The Protestãts condemning the old vulgar translation as making for vs, cõdemne them selues.

But is the vulgar translation for al this Papistical, & therfore do we folow it? (for so some of them call it, and say it is * the worst of al other.) If it be, the Greeke (as you see) is more, and so both Greeke and Latin and consequently the holy Scripture of the new Testament is Papistical. Againe if the vulgar Latin be Papistical, Papistrie is very auncient, and the Church of God for so many hundred yeres wherein it hath vsed and allowed this translation, hath been Papistical. But wherein is it Papistical? forsooth in these phrases and speaches, *Pœnitentiam agite. Sacramentum hoc magnum est.* AVE GRATIA PLENA. *Talibus hostiis promeretur Deus.* and such like. First, doth not the Greeke say the same? see the Annotations vpon these places. Secondly, could he translate these things Papistically or partially, or rather prophetically, so long before they were in controuersie? thirdly, doth he not say for *pœnitentiam agite*, in an other place, *pœnitemini*: and doth he not translate other mysteries, by the vvord, *Sacramentum*, as *Apoc.* 17, *Sacramentum mulieris*: and as he translateth one vvord, *Gratia plena*, so doth he not translate the very like vvord, *plenus vlceribus*, vvhich them selues do folow also? is this also Papistrie? Vvhen he said Heb. 10, 29. *Quanto deteriora merebitur supplicia* &c, and they like it vvel ynough: might he not haue said according to the same Greeke word, *Vigilate vt mereamini fugere ista omnia & stare ante filium hominis.* Luc. 21, 36. and, *Qui merebuntur sæculum illud & resurrectionem ex mortuis & c.* Luc. 20, 35. and, *Tribulationes quas sustinetis, vt mereamini regnum Dei, pro quo et patimini.* 2 Thess. 1, 5. Might he not (we say) if he had partially affectated the word merite, haue vsed it in al these places, according to his and * your owne translation of the same Greeke word Hebr. 10, 29? Vvhich he doth not, but in al these places saith simply, *Vt digni habeamini*, and, *Qui digni habebuntur.* And how can it be iudged Papistical or partial, when he saith, *Talibus hostiis promeretur Deus*, *Heb* 13? Vvas Primasius also S. Augustines scholer, a Papist, for vsing this text, and al the rest, that haue done the like? Vvas S. Cyprian a Papist, for vsing so often this speach, *promereri Dominum iustis operibus, pœnitentia, &c*? or is there any difference, but that S. Cyprian vseth it as a deponent more latinly, the other as a passiue lesse finely? Vvas it Papistrie, to say *Senior* for *Presbyter*, *Ministrantibus* for *sacrificantibus* or *liturgiam celebrantibus*, *simulachris* for *idolis*, *fides tua te saluum fecit* sometime for *sanum fecit*? Or shal we thinke he was a Caluinist for translating thus, as they thinke he was a Papist, when any word soundeth for vs?

Against D. Sand. Rocke pag. 147. See Kemnit. in exam. Cõc. Trid. sess. 4.
Mat. 3. & 11. Eph. 5. Luc. 1. Heb. 13.
Mar. 1. μετανοεῖτε
Luc. 16. v. 20. ἀλλαμένος
No. Test. 1580.
in ep. ad Hebr.
Ep. 14 & 18.

It is void of al partialitie.

The Papistrie thereof (as they terme it) is in the very sentences of the Holy Ghost, more then in the translatiõ.

Againe, was he a Papist in these kinde of wordes onely, and was he not in whole sentences? as, *Tibi dabo claues, & c. Quicquid solueris in terra, erit solutum & in cœlis.* and, *Quorum remiseritis peccata, remittuntur eis.* and, *Tunc reddet vnicuique secundum opera sua.* and, *Nunquid poterit fides saluare eum? Ex operibus iustificatur homo & non ex fide tantùm.* and, *Nubere volunt, damnationem habentes, quia primam fidem irritam fecerunt.* and, *Mandata eius grauia non sunt.* and, *Aspexit in remunerationem.* Are al these and such like, Papistical translations, because they are most plaine for the Catholike faith which they call Papistrie? Are they not word for word as in the Greeke, and the very wordes of the holy Ghost? And if in these there be no accusatiõ of Papistical partiality, vvhy in the other? Lastly, are the auncient fathers, Generall Councels, the Churches of al the west part, that vse al these speaches & phrases now so many hundred yeres, are they al Papistical? Be it so, and let vs in the name of God folow them, speake as they spake, translate as they translated, interprete as they interpreted, because we beleeue as they beleeued. And thus far for defense of the old vulgar Latin translation, and why we translated it before al others: Now of the maner of translating the same.

Mat. 16. Io. 20. Mat. 16. Iac. 2. 1 Tim. 5. 1 Io. 3. Heb. 12.

In

IN THIS OVR TRANSLATION, becauſe we wiſh it to be moſt ſincere, as becómeth a Catholike tranſlation, and haue endeuoured ſo to make it: we are very preciſe & religious in folowing our copie, the old vulgar approued Latin: not onely in ſenſe, which we hope we alwaies doe, but ſometime in the very wordes alſo and phraſes, which may ſeeme to the vulgar Reader & to common Engliſh eares not yet acquainted therewith, rudeneſſe or ignorance: but to the diſcrete Reader that deepely weigheth and conſidereth the importance of ſacred wordes and ſpeaches, and how eaſily the voluntarie Tranſlatour may miſſe the true ſenſe of the Holy Ghoſt, we doubt not but our conſideration and doing therein, ſhal ſeeme reaſonable and neceſſarie: yea and that al ſortes of Catholike Readers wil in ſhort time thinke that familiar, which at the firſt may ſeeme ſtrange, & wil eſteeme it more, when they ſhal * otherwiſe be taught to vnderſtand it, then if it were the common knowen Engliſh.

The maner of this tranſlation, and vvhat hath been obſerued therein.

** See the laſt Table at the end of the booke.*

For example, vve tranſlate often thus, *Amen, amen, I ſay vnto you.* Vvhich as yet ſeemeth ſtrange. but after a while it wil be as familiar, as *Amen* in the end of al praiers and Pſalmes. and euen as when we end with, *Amen*, it ſoundeth far better then, *So be it*: ſo in the beginning, *Amen Amen*, muſt needes by vſe and cuſtom ſound far better, then, *Verily verily.* Vvhich in deede doth not expreſſe the aſſeueration and aſſurance ſignified in this Hebrue word. beſides that it is the ſolemne and vſual word of our Sauiour * to expreſſe a vehement aſſeueration, and therfore is not changed, neither in the Syriake nor Greeke, nor vulgar Latin Teſtament, but is preſerued and vſed of the Euangeliſtes and Apoſtles them ſelues, euen as Chriſt ſpake it, *propter ſanctiorem authoritatem*, as S. Auguſtine ſaith of this and of *Allelu-ia, for the more holy and ſacred authoritie thereof, li. 2. Doct. Chriſt. c. 11.* And therfore do we keepe the word *Allelu-ia.* Apoc. 19. as it is both in Greeke and Latin yea and in al the Engliſh tranſlations, though in their bookes of common praier they tranſlate it, *Praiſe ye the Lord.* Againe, if *Hoſanna, Raca, Belial*, and ſuch like be yet vntranſlated in the Engliſh Bibles, why may not we ſay, *Corbana*, and *Paraſceue*: ſpecially when they Engliſhing this later thus, *the preparation of the Sabboth*, put three wordes more into the text, then the Greeke word doth ſignifie. *Mat. 27, 62.* And others ſaying thus, After the day *of preparing*, make a cold tranſlation and ſhort of the ſenſe: as if they ſhould tráſlate, Sabboth, *the reſting*. for, * *Paraſceue* is as ſolemne a word for the Sabboth eue, as *Sabboth* is for the Iewes ſeuenth day. and now among Chriſtians much more ſolemner, taken for Good-friday onely. Theſe wordes then we thought it far better to keepe in the text, and to tel their ſignification in the margent or in a table for that purpoſe, then to diſgrace bothe the text & them with tranſlating them. Such are alſo theſe wordes, *The Paſche. The feaſt of Azymes. The bread of Propoſition.* Vvhich they tranſlate *The Paſſeouer*, *The feaſt of ſvveete bread*, *The ſhevv bread.* But if *Pentecoſt* Act. 2 be yet vntrãſlated in their bibles, and ſeemeth not ſtrange: why ſhould not *Paſche* and *Azymes* ſo remaine alſo, being ſolemne feaſtes, as Pentecoſt was? or why ſhould they Engliſh one rather then the other? ſpecially whereas *Paſſeouer* at the firſt was as ſtrange, as *Paſche* may ſeeme now, and perhaps as many now vnderſtand *Paſche*, as *Paſſeouer*. and as for *Azymes*, when they Engliſh it, *the feaſt of ſvveete bread*, it is a falſe interpretatiõ of the word, & nothing expreſſeth that which belongeth to the feaſt, concerning vnleauened bread. And as for their terme of *ſhevv bread*, it is very ſtrange and ridiculous. Againe, if *Proſelyte* be a receiued word in the Engliſh bibles *Mat. 23. Act. 2*: why may not we be bold to ſay, *Neophyte*. 1 Tim. 3? ſpecially when they tranſlating it into Engliſh, do falſely expreſſe the ſignifi-

Certaine vvordes not Engliſh nor as yet familiar in the Engliſh tongue.

See annot. Mat. 26. 17.

See annot. Io. c. 8. v. 34. & Apoc. c. 19. v. 4

Mar. 14. v. 42.

No. Teſt. an. 1580. Bib. an. 1577.

Bib. 1577.

Amen.

Alleluia.

Paraſceue.

Paſche.

Azymes.

Neophyte.

cation of the word thus, *a yong ſcholer*. Vvhereas it is a peculiar word to ſignifie them that were lately baptized, as *Catechumenus*, ſignifieth the newely inſtructed in faith not yet baptized, who is alſo a yong ſcholer rather then the other, and many that haue been old ſcholers, may be *Neophytes* by differring baptiſme. And if *Phylacteries* be allowed for Engliſh *Mat.* 23, we hope that *Didragmes* alſo, *Prepuce*, *Paraclete*, and ſuch like, wil eaſily grow to be currant and familiar. And in good ſooth there is in al theſe ſuch neceſſitie, that they can not conueniently be tranſlated. as when S. Paul ſaith, *conciſio*, *non circumciſio*: *Phil.* 3. how can we but folow his very wordes and alluſion? And how is it poſſible to expreſſe *Euangelizo*, but as vve do, *Euangelize?* for *Euangelium* being the Goſpel, what is, *Euangelizo* or *to Euangelize*, but to ſhew the glad tydings of the Goſpel, of the time of grace, of al Chriſts benefites? Al which ſignification is loſt, by tranſlating as the Engliſh bibles do, *I bring you good tydings.* Luc. 2, 10. Therfore we ſay *Depoſitum*, 1 Tim. 6. and, He *exinanited* him ſelf, Philip. 2. and, You haue *refloriſhed*, Philip. 4. and, *to exhauſt*, Hebr. 9, 28. becauſe vve can not poſsibly attaine to expreſſe theſe vvordes fully in Engliſh, and vve thinke much better, that the reader ſtaying at the difficultie of them, ſhould take an occaſion to looke in the table folovving, or othervviſe to aſke the ful meaning of them, then by putting ſome vſual Engliſh vvordes that expreſſe them not, ſo to deceiue the reader. Sometime alſo vve doe it for an other cauſe. as vvhen vve ſay, *The aduent of our Lord*, and, *Impoſing of handes.* becauſe one is a ſolemne time, the other a ſolemne action in the Catholike Church: to ſignifie to the people, that theſe and ſuch like names come out of the very Latin text of the Scripture. So did *Penance*, *doing penance*, *Chalice*, *Prieſt*, *Deacon*, *Traditions aultar*, *hoſt*, and the like (vvhich vve exactly keepe as Catholike termes) procede euen from the very vvordes of Scripture.

Vvhy vve ſay, *our Lord*, not, *the Lord* (but in certaine caſes) ſee the Annotations 1 *Tim.* 6. *pag.* 585.

Catholike termes proceding from the very text of Scripture.

Moreouer, we preſume not in hard places to mollifie the ſpeaches or phraſes, but religiouſly keepe them vvord for vvord, and point for point, for feare of miſsing, or reſtraining the ſenſe of the holy Ghoſt to our phantaſie. as Eph. 6. *Againſt the ſpirituals of vvickednes in the celeſtials.* and, *Vvhat to me and thee vvoman?* *Io.* 2. whereof ſee the Annotation vpon this place. and 1 Pet. 2. *As infants euen novv borne, reaſonable, milke vvithout guile deſire ye.* Vve do ſo place, *reaſonable*, of purpoſe, that it may be indifferét both to infants going before, as in our Latin text: or to milke that folovveth after, as in other Latin copies and in the Greeke. *Io.* 3 vve tranſlate, *The ſpirit breatheth vvhere he vvil &c.* leauing it indifferent to ſignifie either the holy Ghoſt, or vvinde: vvhich the Proteſtants tranſlating, *vvinde*, take avvay the other ſenſe more common and vſual in the auncient fathers. Vve tranſlate Luc. 8, 23. *They vvere filled*, not adding of our ovvne, *vvith vvater*, to mollifie the ſentence, as the Proteſtants doe. and c. 22. *This is the chalice, the nevv Teſtament &c.* not, *This chalice is the nevv Teſtament.* likevviſe, Mar. 13. *Thoſe daies ſhal be ſuch tribulation &c.* not as the Aduerſaries, *In thoſe daies*, both our text and theirs being othervviſe. likevviſe Iac. 4, 6. *And giueth greater grace*, leauing it indifferent to the *Scripture*, or to the *holy Ghoſt*, both going before. Vvhereas the Aduerſaries to to boldly & preſumptuouſly adde, ſaying, *The Scripture giueth*, taking avvay the other ſenſe, which is far more probable. likevviſe *Hebr.* 12, 21 vve tranſlate, *So terrible vvas it vvhich vvas ſeen, Moyſes ſaid &c.* neither doth Greeke or Latin permit vs to adde, *that* Moyſes ſaid, as the Proteſtants preſume to doe. So vve ſay, *Men brethren*, *A vvidovv vvoman*, *A vvoman a ſiſter*, *Iames of Alphæus*, and the like. Sometime alſo we folow of purpoſe the Scriptures phraſe. as, *The hel of fire*, according to Greeke and *Mat.* 5.

Certaine hard ſpeaches and phraſes.

The Proteſtãts preſumptuous boldnes and libertie in tranſlating.

Latin

Gehenna ignis.

Latin. vvhich we might ſay perhaps, *the firy hel*, by the Hebrue phraſe in ſuch ſpeaches, but not, *hel fire*, as commonly it is tranſlated. Likevviſe *Luc.* 4, 36. Vvhat *vvord* is this, that in povver and authoritie he cõmaundeth the vncleane ſpirits? as alſo, *Luc* 2. Let vs paſſe ouer, and ſee the *vvord* that is done, Vvhere we might ſay, *thing*, by the Hebrue phraſe, but there is a certaine maieſtie and more ſignification in theſe ſpeaches, and therfore both Greeke & Latin keepe them, although it is no more the Greeke or Latin phraſe, then it is the Engliſh. And vvhy ſhould vve be ſquamiſh at nevv vvordes or phraſes in the Scripture, vvhich are neceſſarie: vvhen vve do eaſily admit and folovv nevv vvordes coyned in court and in courtly or other ſecular vvritings?

The Greeke added often in the margent for many cauſes.

Vve adde the Greeke in the margent for diuers cauſes. Sometime vvhen the ſenſe is hard, that the learned reader may conſider of it and ſee if he can helpe him ſelf better then by our tranſlation. as Luc 11. *Nolite extolli.* μὴ μετεωρίζεσθε. and againe, *Quod ſupereſt date eleemoſynam.* τὰ ἐνόντα. Sometime to take away the ambiguitie of the Latin or Engliſh, as Luc. 11. *Et domus ſupra domum cadet.* Vvhich we muſt needes Engliſh, *and houſe vpon houſe, ſhal fall.* by the Greeke, the ſenſe is not, one houſe ſhal fal vpon an other. but, if one houſe riſe vpon it ſelf, that is, againſt it ſelf, it ſhal periſh, according as he ſpeaketh of a kingdom deuided againſt it ſelf, in the wordes before. And Act. 14. *Sacerdos Iouis qui erat.* in the Greeke, *qui*, is referred to Iupiter. Sometime to ſatisfie the reader, that might otherwiſe conceiue the tranſlation to be falſe. as *Philip.* 4. *v.* 6. *But in euery thing by praier*, &c. ἐν παντὶ προσευχῇ, not, *in al praier*, as in the Latin it may ſeeme. Sometime when the Latin neither doth, nor can, reache to the ſignification of the Greeke word, we adde the Greeke alſo as more ſignificant. *Illi ſoli ſeruies, him only ſhalt thou ſerue,* λατρεύσεις. And *Act.* 6. Nicolas a *ſtranger* of Antioche, προσήλυτος. and, Ro. 9. *The ſeruice,* ἡ λατρεία. and *Eph.* 1. to *perfite, inſtaurare omnia in Chriſto,* ἀνακεφαλαιώσασθαι. And, *Vvherein he hath gratified vs,* ἐχαρίτωσεν. & Eph. 6. *Put on the armour,* πανοπλίαν. and a number the like. Sometime, when the Greeke hath two ſenſes, and the Latin but one, we adde the Greeke. 2. Cor. 1. *By the exhortation vvherevvith vve alſo are exhorted.* the Greeke ſignifieth alſo *conſolation & c.* and 2 Cor. 10. *But hauing hope of your faith increaſing, to be &c.* vvhere the Greeke may alſo ſignifie, *as* or *vvhen your faith increaſeth.* Sometime for aduantage of the Catholike cauſe, when the Greeke maketh for vs more then the Latin. as, Seniores, πρεσβυτέρους. *Vt digni habeamini.* ἵνα ἀξιωθῆτε. *Qui effundetur,* τὸ ἐκχυνόμενον, *Præcepta,* παραδόσεις. & Io. 21. ποίμαινε, *Paſce & rege.* And ſometime to ſhew the falſe tranſlation of the Heretike. as when Beza faith, *Hoc poculum in meo ſanguine qui.* τὸ ποτήριον ἐν τῷ ἐμῷ αἵματι τὸ ἐκχυνόμενον. *Luc.* 22, &, *Quẽ oportet cælo cõtineri.* ὃν δεῖ οὐρανὸν δέχεσθαι, *Act.* 3. Thus we vſe the Greeke diuers waies, & eſteeme of it as it is worthie, & take al cõmodities thereof for the better vnderſtãding of the Latin, which being a tranſlation, can not alwaies attaine to the ful ſenſe of the principal tonge, as vve ſee in al tranſlations..

Mat. 4.
Act. 15.
2 Theſ. 2.
1 Cor. 11.

The Latin text ſometime noted in the margent.

Item vve adde the Latin vvord ſometime in the margent, vvhen either vve can not fully expreſſe it, (as *Act.* 8. They tooke order for Steuens funeral, *Curauerunt Stephanum.* and, Al take not this vvord, *Non omnes capiunt.*) or vvhen the reader might thinke, it can not be as vve tranſlate. as, *Luc.* 8. A ſtorme of winde deſcended into the lake, and *they vvere filled, & complebantur.* and Io. 5. vvhen Ieſus knevv that he had novv a long time, *quia iam multum tempus haberet.* meaning, in his infirmitie,

This preciſe folovving of our Latin text, in neither adding nor diminiſhing, is the cauſe why we ſay not in the title of bookes, in the firſt page, S. Mat-

In the beginning of bookes, Matthew, Paul &c. not S. Matthew. S. Paul &c.

thevv, S. Paul: becauſe it is ſo neither in Greeke nor Latin. though in the toppes of the leaues folovving, where vve may be bolder, we adde, S. Matthevv &c. to ſatisfie the reader. Much vnlike to the Proteſtants our Aduerſaries, vvhich make no ſcruple to leaue out the name of Paul in the title of the Epiſtle to the Hebrues, though it be in euery Greeke booke vvhich they tranſlate. And their moſt authoriſed Engliſh Bibles leaue out (Catholike) in the title of S. Iames Epiſtle and the reſt, vvhich vvere famouſly knovven in the primitiue Church by the name of *Catholicæ Epiſtolæ*. Euſeb. hiſt. Eccl. li. 2 c. 22. *Bib. an. 1579. 1580. an. 1577 1562.*

An other reading in the margent.

Item vve giue the Reader in places of ſome importance, an other reading in the margent, ſpecially vvhen the Greeke is agreable to the ſame. as Io. 4. *tranſiet de morte ad vitam.* Other Latin copies haue, *tranſiit*, and ſo it is in the Greeke.

The pointing ſometime altered.

Vve binde not our ſelues to the pointes of any one copie, print, or edition of the vulgar Latin, in places of no controuerſie, but folovv the pointing moſt agreable to the Greeke and to the fathers commentaries. As Col. 1, 10. *Ambulantes dignè Deo, per omnia placentes. Vvalking vvorthy of God, in al things pleaſing.* ἀξίως τοῦ κυρίου εἰς πᾶσαν ἀρέσκειαν. Eph. 1, 17. Vve point thus, *Deus Domini noſtri Ieſu Chriſti, pater gloriæ.* as in the Greeke, and S. Chryſoſtom, & S. Hierom both in text and commentaries. Vvhich the Catholike reader ſpecially muſt marke, leſt he finde fault, vvhen he ſeeth our tranſlation diſagree in ſuch places from the pointing of his Latin Teſtament.

The margent reading ſometime preferred before the text.

Vve tranſlate ſometime the word that is in the Latin margent, and not that in the text, when by the Greeke or the fathers we ſee it is a manifeſt fault of the writers heretofore, that miſtooke one word for an other. As, *In fine*, not, *in fide*, 1. Pet. 3. v. 8. *præſentiam*, not, *præſcientiam*, 2 Pet. 1. v. 16. Heb. 13. *latuerunt*, not, *placuerunt*.

Thus we haue endeuoured by al meanes to ſatisfie the indifferent reader, and to helpe his vnderſtanding euery way, both in the text, and by Annotations: and withal to deale moſt ſincerely before God and man, in tranſlating and expounding the moſt ſacred text of the holy Teſtament. Fare wel good Reader, and if we profit the any whit by our poore paines let vs for Gods ſake be partakers of thy deuout praiers, & together with humble and contrite hart call vpō our Sauiour Chriſt to ceaſe theſe troubles & ſtormes of his dereſt ſpouſe: in the meane time comforting our ſelues with this ſaying of S. Auguſtine: *That Heretikes, vvhen they reeeiue povver corporally to afflict the Church, doe exerciſe her patience: but vvhen they oppugne her onely by their euil doctrine or opinions, then they exerciſe her vviſedom.* De ciuit. Dei li. 18. ca. 51.

THE SIGNIFICATION OR MEANING OF THE NVMBERS AND MARKES vsed in this Nevv Testament.

THE numbers in the inner margent of the text, shevv the number of verses in euery Chapter.

The numbers in the Arguments before euery Chapter, point to the same numbers of verses in the text, treating of the same matter.

The numbers in the beginning of the Annotations, signifie, that the Annotation is vpon such a verse of the text.

The numbers in the inner margent, or els vvhere, ioyned to the citations of Scripture, if they be vvritten thus, Gen. 4,16. the first is the chapter, the second is the verse. If thus, Gen. 4.16. both are the Chapters. If thus, Gen. 4,16.17.18. the first is the chapter, al the rest, the verses. If thus, Gen. 4,16.5,7. it signifieth, chap. 4. vers. 16. and chap. 5. vers. 7.

† This crosse signifieth the beginning of euery verse.

" This marke in the text, signifieth that there is an Annotation vpon that vvord or vvordes vvhich folovv the said marke.

* This starre in the text, or in the Annotatiõs, signifieth the allegations cited ouer against the same in the margent, or some other thing answvering therevnto.

'' This marke shevveth an other reading in the margent. And if there be nothing in the margent, it signifieth that those vvordes are not in some copies.

:: [c] [b] These notes in the text, referre the reader to the self same in the margent.

Mt. for Matthevv.

Mr. for Marke.

⊣ This marke signifieth the ending of Gospels and Epistles.

Their beginning is knovven by the margent, vvhere directly at the beginning of them, is set, *The Gospel, or, The Epistle vpon such a day.* And if it could not be so set directly (because of other marginal notes) then [b] is the marke of their beginning. And if some fevv by ouersight be not noted in the margent, it is supplied in the table of Epistles and Gospels, at the end of this booke.

THE BOOKES OF THE NEVV Testament, according to the counte of the Catholike Churche.

4 GOSPELS.
The Gospel of S. Matthevv.
The Gospel of S. Marke.
The Gospel of S. Luke.
The Gospel of S. Iohn.
The ACTES of the Apostles.

S. PAVLES EPIST. 14.
The Epistle to the Romanes.
The 1 Epistle to the Corinthians.
The 2 Epistle to the Corinthians.
The Epistle to the Galatians.
The Epistle to the Ephesians.
The Epistle to the Philippians.
The Epistle to the Colossians.
The 1 Epist. to the Thessalonians.
The 2 Epistle to the Thessalonias.
The 1 Epistle to Timothee.
The 2 Epistle to Timothee.
The Epistle to Titus.
The Epistle to Philemon.
The Epistle to the Hebrevves.

THE 7 CATHOL. EPISTLES.
The Epistle of S. Iames.
The 1 Epistle of S. Peter.
The 2 Epistle of S. Peter.
The 1 Epistle of S. Iohn.
The 2 Epistle of S. Iohn.
The 3 Epistle of S. Iohn.
The Epistle of S. Iude.
The APOCALYPSE of S. Iohn.

1 The infallible authoritie and excellencie of them aboue al other Writings.
S. Augustine li. 11. cont. Faustum. cap. 5.

THE excellencie of the Canonical authoritie of the old and new Testament, is distincted from the bookes of later writers: which being confirmed in the Apostles times, by the successions of Bishops, and propagations of Churches, is placed as it were in a certaine throne on high, wherevnto euery faithful & godly vnderstanding must be subiect and obedient. There, if any thing moue or trouble thee as absurd, thou maiest not say, The author of this booke held not the truth: but, either the copie is faultie, or the Translatour erred, or thou vnderstandest not. But in the workes of them that wrote afterward, which are conteined in infinite bookes, but are in no case equal to that most sacred authoritie of CANONICAL SCRIPTVRES: in which soeuer of them is found euen the same truth, yet the authoritie is far vnequal.

2 The discerning of Canonical from not Canonical, and of their infallible truth, and sense, commeth vnto vs, only by the credite vve giue vnto the CATHOLIKE CHVRCHE: through vvhose cõmendation vve beleeue both the Gospel and Christ him self. Vvhereas the Sectaries measure the matter by their fantasies and opinion.
S. Augustine cont. Epist. fundamenti cap. 5.

I for my part, vvould not beleeue the Gospel, vnles the authoritie of the CATHOLIKE CHVRCH moued me. They therfore whom I obeied saying, Beleeue the Gospel: vvhy should I not beleeue them saying, Beleeue not* Manichæus? Choose vvhether thou vvilt. If thou wilt say, Beleeue the Catholikes: loe they vvarne me that I giue no credite vnto you: and therefore beleeuing them, I must needes not beleeue thee. If thou say, Beleeue not the Catholikes: it is not the right vvay, by the Gospel to driue me to the faith of Manichæus, because I beleeued *Luther. Caluin.*

ued the Gospel it self by the preaching of Catholikes.

Againe li. de vtilit. credend. cap. 14.

I see that concerning Christ him self, I haue beleeued none, but the confirmed and assured opinion of peoples and nations: and that these peoples haue on euery side possessed the mysteries of the CATHOLIKE CHVRCH. Vvhy should I not therfore most diligently require, specially among them, what Christ commaunded, by vvhose authoritie I vvas moued to beleeue, that Christ did commaund some profitable thing? Vvilt thou (ô Heretike) tel me better vvhat he said? vvhom I vvould not thinke to haue been at al, or to be, if I must beleeue, becausе thou saiest it. Vvhat grosse madnes is this, to say, Beleeue the Catholikes, that Christ is to be beleeued: and learne of vs, vvhat he said.

Againe cont. Faustum li. 11. *cap.* 2.

Thou seest then in this matter what force the authoritie of the CATHOLIKE CHVRCH hath, vvhich euen from the most grounded and founded seates of the Apostles, is establisshed vntil this day, by the line of Bishops succeding one an other, & by the consent of so many peoples. *Vvhereas* thou saiest, This is *Scripture*, or, this is such an Apostles, that is not: becausе this soundeth for me, and the other against me. Thou then art the rule of truth. vvhatsoeuer is against thee, is not true.

3 No heretikes haue right to the Scriptures, but are vsurpers: the Catholike Church being the true ovvner and faithful keeper of them. Heretikes abuse them, corrupt them, and vtterly seeke to abolish them, though they pretend the contrarie.

Tertullian li. De præscriptionibus, *bringeth in the* CATHOLIKE CHVRCH *speaking thus to all Heretikes.*

Vvho are you, vvhen, and from vvhence came you? vvhat doe you in my possession, that are none of mine? by vvhat right (Marcion) doest thou cut dovvne my wood? vvho gaue the licence (ô Valentine) to turne the course of my fountaines? by vvhat authoritie (Apelles) doest thou remoue my boundes? and * you the rest, vvhy do yovv sovv and feede for these companions at your pleasure? It is my possession, I possesse it of old, I haue assured origins thereof, euen from those authors vvhose the thing vvas. I am the heire of the Apostles. As they prouided by their Testament, as they comitted it to my credite, as they adiured me, so doe I hold it. You surely they disherited alvvaies and haue cast you of, as forainers, as enemies.

ô *Luther, Zuinglius, Caluin.*

* *Their scholers & folovvers.*

Againe in the same booke.

Encountering vvith such by Scriptures, auaileth nothing, but to ouerturne a mans stomake or his braine. This heresie receiueth not certaine Scriptures: and if it do receiue some, yet by adding and taking avvay, it peruerteth the same to serue their purpose: and if it receiue any, it doth not receiue them vvholy: and if after a sort it receiue them vvholy, neuertheles by diuising diuers expositions, it turneth them cleane an other vvay &c.

4 Yet do they vaunt them selues of Scriptures excedingly, but they are neuer the more to be trusted for that.

S. Hierom aduersus Luciferianos in fine.

Let them not flatter them selues, if they seeme in their ovvne conceite to affirme that vvhich they say, out of the chapters of Scripture: vvhereas the Diuel also spake some thinges out of the Scriptures, and the Scriptures consist not in the reading, but in the vnderstanding.

Here perhaps ſome man may aſke, vvhether heretikes alſo vſe not the teſtimonies of diuine Scripture. Yes in deede do they, and that vehemently. For thou ſhalt ſee them flie through euery one of the ſacred bookes of the Lavv, through Moyſes, the bookes of the kings, the Pſalmes, the Apoſtles, the Goſpels, the Prophets. For, vvhether among their ovvne fellowes, or ſtrangers: vvhether priuatly, or publikely: vvhether in talke, or in their bookes: vvhether in bankets, or in the ſtreates: they (I ſay) alleage nothing of their ovvne, which they endeuour not to ſhadow vvith the wordes of Scripture alſo. Read the vvorkes of Paulus Samoſatenus, of Priſcillian, of Eunomian, of Iouinian, * of the other plagues & peſtilences: thou ſhalt finde an infinite heape of examples, no page in a manner omitted or voide, which is not painted and coloured with the ſentences of the new or old teſtament. But they are ſo much the more to be taken heede of, & to be feared, the more ſecretly they lurke vnder the ſhadowes of Gods diuine law. For they knovv their ſtinkes vvould not eaſily pleaſe any man almoſt, if they were breathed out nakedly & ſimply them ſelues alone, & therfore they ſprinkle them as it vvere vvith certaine pretious ſpices of the heauenly vvord: to the end that he vvhich would eaſely deſpiſe the errour of man, may not eaſely contemne the oracles of God. So that they doe like vnto them, vvhich vvhen they vvil prepare certaine bitter potions for children, do firſt anoint the brimmes of the cup vvith honie, that the vnwarie age, vvhen it ſhal firſt feele the ſvvetnes, may not feare the bitternes.

* Of Caluin, of Iuel, of the reſt.

5 The cauſe vvhy, the Scriptures being perfit, yet vve vſe other Eccleſiaſtical vvritings and tradition.

Vincentius Lirinenſis in his golden booke before cited, aduerſus prophanas hæreſum Nouationes.

Here ſome man perhaps may aſke, for aſmuch as the Canon of the Scriptures is perfit, and in all pointes very ſufficient in it ſelf, vvhat neede is there, to ioyne therevnto the authoritie of the * Eccleſiaſtical vnderſtanding? for this cauſe ſurely, for that all take not the holy Scripture in one and the ſame ſenſe, becauſe of the deepenes thereof. but the ſpeaches thereof, ſome interpret one vvay, & ſome an other vvay, ſo that there may almoſt as many ſenſes be picked out of it, as there be men. for, Nouatian doth expound it one vvay, and Sabellius, an other vvay, othervviſe Donatus, othervviſe Arîus, Eunomius, Macedonius, othervviſe Photinus, Apollinaris, Priſcillianus, othervviſe Iouinian, Pelagius, Celeſtius, laſtly othervviſe Neſtorius.* And therfore very neceſſarie it is, becauſe of ſo great vvindinges and turninges of diuers errours, that the line of Prophetical and Apoſtolical interpretation, be directed according to the rule of the Eccleſiaſtical and Catholike ſenſe or vnderſtanding.

* So he calleth the Churches ſenſe, and the fathers interpretations of Scriptures.

* Othervviſe wicleffe, Luther, Caluin, Puritanes.

S. Baſil li. de Spiritu ſancto cap. 27.

Of ſuch articles of religion as are kept and preached in the Churche, ſome vvere taught by the vvritten vvord, other ſome vve haue receiued by the tradition of the Apoſtles, deliuered vnto vs as it vvere from hand to hand in myſterie ſecretly: both vvhich be of one force to Chriſtian religion: and this no man vvil deny that hath any litle ſkill of the Eccleſiaſtical rites or cuſtomes. for if vve goe about to reiect the cuſtomes not conteined in Scripture, as being of ſmal force, vve ſhal vnvvittingly and vnavvares mangle the GOSPEL it ſelf in the principal partes thereof, yea rather, vve ſhal abridge the very preaching of the Goſpel, and bring it to a bare name.

THE

THE SVMME OF THE NEW TESTAMENT.

THAT *which was the ſumme of the Old Teſtament, to wit,* Chriſt and his Church, *as S. Auguſtine ſaith catechizing the ignorant: the very ſame is the ſumme of the* New *Teſtament alſo.* Aug. de cat. rud. cap. 3. 4.
For (as the ſame S. Auguſtine ſaith againe) In the Old Teſtament there is the occultation of the New: and in the New Teſtament there is the manifeſtation of the Old. *And in another place:* In the Old doth the New lye hidden, and in the New doth the Old lye open. Super Exod. q. 73.
And thervpon our Sauiour ſaid: I am not come to breake the Law or the Prophets, but to fulfill them. For aſſuredly I ſay vnto you, til heauen and earth paſſe, one iote or one title ſhall not paſſe of the Law, till all be fulfilled. Mat. 5.
In vvhich vvordes he ſhevveth plainely, that the nevv Teſtament is nothing els but the fulfilling of the old.

Therfore to come to the partes: The Goſpels *doe tell of Chriſt himſelfe (of vvhom the Old Teſtamẽt did foretell) and that euen from his coming into the vvorld, vnto his going out therof againe.* The Actes of the Apoſtles *doe tell of his Church beginning at Hieruſalem the headcitie of the Ievves, and of the propagation therof to the Gentiles and their headcitie Rome. And* the Apocalypſe *doth prophecie of it, euen to the conſummation therof, vvhich ſhal be in the end of the vvorld.* The Epiſtles of the Apoſtles *do treat partly of ſuch queſtions as at that time vvere moued, partly of good life and good order.*

The Summe of the 4 Goſpels.

THe *Goſpels doe tell hiſtorically the life of our Lord Ieſus, ſhevving plainely, * that he is Chriſt or the king of the Ievves, vvhom vntil then, al the time of the Old Teſtament, they had expected: and vvithal, that they of their ovvne mere malice and blindnes (the iniquitie beginning of the Seniors, but at the length the multitude alſo conſenting) vvould not receaue him, but euer ſought his death: vvhich for the Redemption of the vvorld, he at length permitted them to compaſſe, they deſeruing thereby moſt iuſtely to be refuſed of him, and ſo his Kingdom or Church to be taken avvay from them, and giuen to the Gentils. For the gathering of vvhich Church after him, he chooſeth Tvvelue, and appointeth one of them to be the cheefe of al, vvith inſtructions both to them and him accordingly.* Io. 20, 31.

The ſtorie hereof is vvritten by foure: vvho in Ezechiel and in the Apocalypſe are likened to foure liuing creatures, euery one according as his booke beginneth. S. Matthevv to a Man, becauſe he beginneth vvith the pedegree of Chriſt as he is man. S. Marke to a Lion, becauſe he beginneth vvith the preaching of S. Iohn Baptiſt, as it vvere the roaring of a lion in the vvildernes. S. Luke to a Calfe, becauſe he beginneth vvith a prieſt of the Old Teſtament (to vvit, Zacharie the father of S. Iohn Baptiſt) vvhich Prieſthood vvas to ſacrifice calues to God. S. Iohn to an Egle, becauſe he beginneth vvith the Diuinitie of Chriſt, flying ſo high as more is not poſſible. Eze. 1. Apoc. 4.

The first three do report at large vvhat Christ did in Galilee, after the imprisonment of S. Iohn Baptist. Vvherefore S. Iohn the Euangelist vvriting after them all, doth omit his doinges in Galilee (saue onely one, vvhich they had not vvritten of, the vvonderful bread vvhich he told the Capharnaites he could and vvould giue, Io. 6.) and reporteth first, vvhat he did vvhiles Iohn Baptist as yet vvas preaching and baptizing: then, after Iohns imprisoning, vvhat he did in Iurie euery yere about Easter. But of his Passion all foure do vvrite at large.

Vvhere it is to be noted, that from his baptizing (vvhich is thought to haue been vpon Tvvelfthday, vvhat time he was beginning to be about 30 yere old, *Luk. 3.) vnto his passion, are numbred three monethes and three yeres, in vvhich there vvere also 4 Easters.*

The argument of S. Matthewes Gospel.

S. Matthevves Gospel may be vvell diuided into fiue partes. The first parte, as touchiug the Infancie of our Lord Iesus: Chap. 1 and 2.

The second, of the preparation that vvas made to his manifestation: chap. 3. and a piece of the 4.

The third, of his manifesting of himselfe by preaching and miracles, and that in Galilee: the other piece of the 4. chap. vnto the 19.

The fourth, of his comming into Iurie, tovvard his Passion: chap. 19. and 20.

The fifth, of the Holy vveeke of his Passion in Hierusalem: chap. 21 vnto the end of the booke.

Of S. Matthevv vve haue Mat. 9. Mar. 2. Lu. 5: How being before a Publican, he vvas called of our Lord, and made a Disciple. Then Luk. 6. Mar. 3. Mat. 10: Hovv out of the vvhole number of the Disciples he vvas chosen to be one of the tvvelue Apostles. And out of them againe he vvas chosen (and none but he and S. Iohn) to be one of the foure Euangelistes. Among vvhich foure also, he vvas the first that vvrote, about 8 or 10 yeres after Christes Ascension.

THE

THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO MATTHEW.

CHAP. I.

*The pedegree of Iesus, to shew that he is Christ, promised to * Abraham and * Dauid. 18. That he was conceiued and borne of a Virgin, as Esay prophecied of him.*

THE FIRST part of this Gospel, of the Infancie of our Sauiour Christ.

Gen. 12. 22. 2. Reg. 7. Psal. 131.

Luc. 3, 31.

Gen. 21. 25. 29. 38.

1 Par. 2, 5. Ruth. 4, 18.

2 Re. 12, 24. 1 Par. 3, 10.

4 Reg. 24. 2. Par. 36.

1 Par. 3. 1 Esd. 3.

1 THE booke of the * generation of
IESVS Christ, the sonne of Dauid, the
sonne of Abraham.

2 †* Abraham begat Isaac, And Isaac
begat Iacob. And Iacob begat Iudas and
3 his brethren: † And Iudas begat Phares
and Zaram of" Thamar. * And Phares be-
4 gat Esron. And Esron begat Aram. † And Aram begat Ami-
nadab. And Aminadab begat Naasson. And Naasson begat
5 Salmon. † And Salmon begat Booz of Raab. And Booz be-
6 gat Obed of Ruth. And Obed begat Iesse. † And Iesse begat
Dauid the King.

And * Dauid the King begat Salomon of her that was the
7 vvife of Vrias. † And * Salomon begat Roboam. And Ro-
8 boam begat Abia. And Abia begat Asa. † And Asa begat Io-
saphat. And Iosaphat begat Ioram. And Ioram begat Ozias.
9 † And Ozias begat Ioatham. And Ioatham begat Achaz. And
10 Achaz begat Ezechias. † And Ezechias begat Manasses. And
11 Manasses begat Amon. And Amon begat Iosias. † And Iosias
begat Iechonias & his brethren * in the Transmigration of
Babylon.

12 † And after the Transmigration of Babylon, * Iechonias
13 begat Salathiel. * And Salathiel begat Zorobabel. † And Zo-
robabel begat Abiud. And Abiud begat Eliacim. And Eliacim
14 begat Azor. † And Azor begat Sadoc. And Sadoc begat Achim.
15 And Achim begat Eliud. † And Eliud begat Eleazar. And
16 Eleazar begat Mathan. And Mathan begat Iacob. † And Iacob

This Gospel is most solemly sung in holy Church at Mattins vpō Christmas day.

As also it is the Gospel of the *Cōception* and *Natiuitie* of our B. Lady: becauſe here is declared the pedegree of her also.

begat "Ioseph the "husband of MARIE: :: of vvhom vvas borne IESVS, vvho is called CHRIST. ¶ :: *de qua*

† Therefore al the generations from Abraham vnto Dauid, 17 fourtene generations. And from Dauid to the Transmigration of Babylon, fourtene generations. And from the Transmigration of Babylon vnto CHRIST, fourtene generations.

The Gospel vpō Christmas eue. and Vpon S. Iosephs day the 19 of Marche.

† And the generation of CHRIST vvas in this vvise. 18 When his mother MARIE vvas spoused to Ioseph, before they came together, she vvas found to be vvith childe by the Holy Ghost. †Wherevpon Ioseph, for that he vvas a iust man, 19 & vvould not * put her to open shame: vvas minded secretely to dimisse her. † But as he vvas thus thinking, behold the 20 Angel of our Lord appeared to him in sleepe saying: Ioseph sonne of Dauid, feare not to take MARIE thy vvife. for that vvhich is "borne in her, is of the Holy Ghost. † And she shal 21 bring forth a sonne: and thou shalt call his name :: IESVS. For he shal saue his people from their sinnes. ¶ † And 22 al this vvas done that it might be fulfilled vvhich our Lord spake by the Prophet saying. † *Behold "a Virgin shal be vvith childe,* 23 *and "bring forth a sonne, and they shal call his name Emmanuel,* vvhich being interpreted is, *God vvith vs.* † And Ioseph rising vp from sleepe, 24 did as the Angel of our Lord cōmaunded him, and tooke his vvife. †And he knevv her not "til she brought forth her "first- 25 borne sonne: and called his name IESVS.

:: IESVS an Hebrue Word, in English SAVIOVR.

Deu. 24. 1.

Esa. 7, 14.

ANNOTATIONS
CHAP. I.

3. Thamar.] Christ abhorred not to take flesh of some that were il, as he chose Iudas among his Apostles: Let not vs disdaine to receaue our spiritual birth and sustenance of such as be not alwayes good.

16. Ioseph.] Ioseph marying our Lady as neere of kinne (for so was the * law) by his pedegree sheweth hers, and consequently Christs pedegree from Dauid. *Nu. 36.*

16. Husband.] True and perfect mariage, and continual liuing in the same, without carnal copulation. *Aug. lib. 2. Consen. Euang. c. 1.*

20. Borne in her.] The triple good or perfection of mariage accomplished in the parents of Christ, to wit, Issue, Fidelitie, Sacrament. *Aug. de nup. & conc. li. 1. c. 11.*

Virginitie preferred.

23. A Virgin.] Our Sauiour borne in mariage, but yet of a Virgin, would honour both states: and withal, teacheth vs agaynst Iouinian the old Heretike and these of our time, that virginity and the continent life are preferred before mariage that hath carnal copulation. *See S. Hierom. adu. Iouin.* and *S. Greg. Nazianz. Ser. 20. de studio in pauperes, in initio.*

23. A Virgin.] As our Ladie both a virgin and a mother, brought forth Christ the head corporally: so the Churche a virgin and a mother, bringeth forth the members of this head spiritually. *Aug. li. de Virg. ca. 2.*

Our B. Ladies perpetual virginity.

23. And bring forth.] The Heretike Iouinian is here refuted, holding that her virginity was corrupted in bringing forth Christ. *Aug. har. 28. Li. 1 cont. Iulian. c. 2.*

25. Til.

25. *Til, First-borne.*] Heluidius of old abused these Wordes, *til*, and, *first-borne*, agaynst the perpetual virginity of our B. Ladie. *Hiero. cont. Helu.* Which truth though not expressed in Scripture, yet our Aduersaries also do graunt, and Heluidius for denial therof was condemned for an heretike by tradition only. *Aug. her. 84.* Tradition.

CHAP. II.

The Gentils come vnto Christ With their offerings, and that so openly, that the IeWes can not pretend ignorance. 3 The IeWes With Herode conspire against him. 13 He thereVpon fleeth from them into Aegypt. 16 They afterWard, seing their subteltie preuailed not, imagined to oppresse him by open persecution. 19 But they at length dyed, and he returneth to the land of Israel: al according to the Scriptures.

The holy feast of the *Epiphanie* called *Twelfth-day* the 6 of Ianuarie. vpon Which day this is the Gospel.

Luc. 2, 7.

1 WHEN IESVS therfore vvas * borne in Bethlehem of Iuda in the dayes of Herod the King, " behold, there came Sages from the East to Hieru-
2 salem, † saying, vvhere is he that is borne King of the Ievves? For vve haue seene his " starre in the East, and " are
3 come to adore him. † And Herod the King hearing this, vvas
4 troubled, & al Hierusalem vvith him. † And assembling together al the high Priestes & the Scribes of the people, he " inqui-
5 red of them vvhere Christ should be borne. †But they sayd to him, In Bethlehē of Iuda. For so it is vvritten by the Prophet:

Mich. 5, 2.

6 †*And thou Bethlehem the land of Iuda, art not the least among the Princes of Iuda: for out of thee shal come forth the Capitaine that shal rule my people Israel.*

7 † Then Herod secretly calling the Sages, learned diligently of
8 them the time of the starre which appeared to them: †and sending them into Bethlehem, sayd, Goe, and inquire diligently of the childe: and when you shal finde him, make reporte to me, that I also may come and adore him.

9 † Who hauing heard the king, went their way: and behold the starre which they had seen in the East, went before them,
10 vntil it came & stoode ouer, where the childe was. † And seing
11 the starre, they reioyced vvith exceding great ioy. † And entring into the house, they found the childe vvith MARIE his mother, & falling dovvne " adored him: and opening their

Psa. 71, 10.

" treasures, they offered to him *" giftes: gold, frankincense, &
12 myrrhe. † And hauing receiued an answver in sleepe that they should not returne to Herod, they vvent backe an other vvay into their countrey. ¶

The Gospel of *Childermas* day.

13 † And after they vvere departed, behold an Angel of our Lord appeared in sleepe to Ioseph, saying: Arise, & take the childe & his mother, & flee into Ægypt: and be there vntil I shal tel the. For it vvil come to passe that Herod vvil seeke
14 the childe to destroy him. † Who arose, & tooke the childe

and his mother by night, and retyred into Ægypt: and he vvas there vntil the death of Herod: † that it might be fulfil- 15
led vvhich vvas ſpoken of our Lord by the Prophet, ſaying, *Oſ.* 11,2.
"*Out of Aegypt haue I called my ſonne.*

† Then Herod perceauing that he vvas deluded by the Sa- 16
ges, Was exceding angrie: and ſending "murdered al the men
children that vvere in Bethlehem, & in al the borders therof,
from tvvo yere old & vnder, according to the time vvhich he
had diligently ſought out of the Sages. † Then was fulfilled 17
that vvhich vvas ſpoken by Ieremie the Prophet ſaying,
† *A voice in Rama vvas heard, crying out & much vvayling: Rachel bevvayling* 18 *Iere.* 31,
her children, & vvould not be comforted, becauſe they are not. ⊣ 15.

The Martyrdō of the holy *Innocents*, Whoſe holy day is kept the 28 of Decembre.

† But vvhen Herod vvas dead, behold an Angel of our Lord 19
appeared in ſleepe to Ioſeph in Ægypt, †ſaying, Ariſe, and take 20
the childe & his mother, & goe into the land of Iſrael. for
they are dead that ſought the life of the childe. † Who aroſe, & 21
tooke the childe & his mother, and came into the land of Iſ-
rael. † But hearing that Archelaus reigned in Ievvrie for Herod 22
his father, he feared to goe thither: and being vvarned in ſleepe
retyred into the quarters of Galilee. † And coming he dvvelt 23
in a citie called Nazareth: that it might be fulfilled vvhich vvas
ſayd by the Prophetes: That he ſhal be called a Nazarite.

The Goſpel on Twelfth eue.

ANNOTATIONS
CHAP. II.

1. *Behold.*] Our Lordes apparition or Epiphanie to theſe Sages being Gentils, their Pilgrimage to him, and in them the firſt homage of Gentilitie done vnto him the tWelfth day after his Natiuitie: and therfore is *TWelfth day* highly celebrated in the Catholike Churche for ioy of the calling of vs Gentils. His baptiſme alſo and firſt miracle are celebrated on the ſame day.

2. *Starre.*] Chriſts Natiuitie depended not vpon this ſtarre, as the Priſcillianiſts falſely ſurmiſed: but the ſtarre vpon his Natiuitie, for the ſeruice Wherof it Was created. *Grego. Ho. 10.*

2. *Come to adore.*] This coming ſo far of deuotion to viſite and adore Chriſt in the place of his birth, Was proprely a Pilgrimage to his perſon: and Warranteth the faithful in the like kind of external Worſhip done to holy perſons, places, and things.

Pilgrimage.

4. *Inquired of them.*] The high Prieſts Were rightly conſulted in quæſtion of their laW and religion, and be they neuer ſo il, are often forced to ſay the truth by priuilege of their vnction: as here and after, they did concerning the true Meſſias.

11. *Adored him*] This body (*ſaith S. Chryſoſtom.*) the Sages adored in the cribbe. Let vs at the leaſt imitate them: thou ſeeſt him not noW in the cribbe, but on the altar: not a Woman holding him, but the Prieſt preſent, and the Holy Ghoſt poWred out aboundantly vpon the ſacrifice. *Ho. 24. in 1. Cor. Ho. 7. in Mt. Ho. de ſancto Philogonio.*

Adoratiō of the B. Sacrament.

11. *Treaſures.*] Theſe treaſures are as it Were the firſt fruites of thoſe riches and gifts, Which (according to the Prophecies of Dauid and Eſay) Gentilitie ſhould offer to Chriſt and his Churche, and noW haue offered, ſpecially from the time of Conſtantine the Great. As alſo theſe three Sages, being principal men of their Countrie, repreſent the Whole ſtate of Princes, kings, and Emperours, that Were (according to the ſaid Prophecies) to beleeue in Chriſt, to humble themſelues to his croſſe, to foſter, enriche, adorne and defend his Church. Wherevpon it is alſo a very conuenient and agreable tradition of antiquitie, and a receiued opinion among the faithful, * not lacking teſtimonies of ancient Writers, and much for the honour of our Sauiour, that theſe three alſo Were kings: to Witte, either according to the ſtate of thoſe Countries, * Where the Princes

Pſal. 71. *Eſa.* 60. *Chryſ.* *Theophyl.* *Cic. de Diuinat.* *Plin. li. 20.*

The three kings.

Were

Esther 1, 13. 14. Tob. 2. Amb. 1. Off. c. 12. were *Magi*, and * *Magi* the greateſt about the Prince: or as We read in the Scriptures, of Melchiſedec king of Salem, and many other kings that dWelt Within a ſmall compaſſe: or as * Iobes three freendes are called kings. Theſe are commonly called the three kings of Colen, becauſe their bodies are there, tranſlated thither from the Eaſt Countrie: their names are ſaid to haue been Gaſpar, Melchior, Baltaſar.

11. Gifts.] Theſe Sages Were three, and their gifts three, and eche one offered euerie of the three, to expreſſe our faith of the Trinitie. The Gold, to ſignifie that he Was a King: the frankincenſe, that he Was God: the myrrhe, that he Was to be buried as man. *Aug. ſer. 1. de Epiph.*

15. Out of Aegypt.] This place of the Prophete (and the like in the neW Teſtament) here applied to Chriſt, Wheras in the letter it might ſeeme otherWiſe, teacheth vs hoW to interprete the old Teſtament, and that the principal ſenſe is of Chriſt and his Churche.

16. Murdered.] By this example We learne hoW great credite We oWe to the Churche in Canonizing Saints, and celebrating their holy daies: by Whoſe only Warrant, Without any Word of Scripture, theſe holy Innocents haue been honoured for Martyrs, and their holy day kept euer ſince the Apoſtles time, although they died not voluntarily, nor al perhaps circunciſed, and ſome the children of Pagans. *Aug. ep. 28. Orig. ho. 2. in diuerſos.*

Canonizing of Saincts.

CHAP. III.

Iohn Baptiſt by his Eremites life, by his preaching and baptiſme, calleth al vnto penance, to prepare them to Chriſt. 10. He preacheth to the Phariſees and Sadducees, threatening to them (vnles they truly doe penance) reprobation here and damnation hereafter: and for ſaluation ſendeth them to Chriſt and his baptiſme. Which being far more excellent then Iohns, yet Chriſt him ſelf among thoſe penitents vouchſafeth to come vnto Iohns baptiſme. Where he hath teſtimonie from heauen alſo.

THE SE cond part of this Goſpel, Of the Preparatiõ that was made to the manifeſtation of Chriſt.

Mr. 1, 4. Luc. 3, 3. 1 AND in thoſe dayes * cometh Iohn the Baptiſt
2 preaching in the " deſert of Ievvrie, † & ſaying, "Doe penance: for the Kingdom of heauen is at
Eſ. 40, 3 3 hand. †For this is he that vvas ſpoken of by Eſay the Prophet, ſaying, *A voyce of one crying in the deſert,*
4 *prepare ye the Way of our Lord, make ſtraight his pathes.* †And the ſayd Iohn had his garment of camels heare, & a girdle of a ſkinne about his loynes: and his meate was locuſtes & vvilde honie.
5 †Then vvent forth to him Hieruſalem & al Ievvrie, and
6 al the countrey about Iordan: † & vvere baptized of him in
7 Iordan, " confeſſing their ſinnes. †And ſeeing many of the Phariſees & Sadducées coming to his baptiſme, he ſayd to them.

Ye vipers brood, vvho hath ſhevved you to flee from the
8 vvrath to come? †Yeld therfore " fruite vvorthie of penance.
9 †And delite not to ſay vvithin your ſelues, vve haue Abraham to our father. for I tel you that God is able of theſe
10 ſtones to raiſe vp children to Abraham. †For novv the " axe
** Mr. 1, 8* is put to the roote of the trees. Euery tree therefore that doth :: not yeld good fruite, ſhal be cut dovvne, & caſt into the fyre.
Lu. 3, 16. Io. 1, 26. Act. 11, 16. 19, 4. 11 †* I in deede baptize you " in vvater vnto penance. but he that ſhal come after me, is ſtronger then I, vvhoſe ſhoes I am not vvorthie to beare, he ſhal baptize you in the Holy Ghoſt & fire

:: It is not only damnable, to doe il: but alſo, not to doe good. *Aug. Ser. 61 de temp.*

& fire. †Whose fanne is in his hand, and he shal cleane purge 12
his "floore: and he vvil gather his vvheate into the barne, but
the chaffe he vvil burne vvith vnquencheable fire.

† Then cometh IESVS from Galilee to Iordan, vnto Iohn, 13
to be baptized of him. †But Iohn stayed him, saying, I ought 14
to be baptized of thee, and comest thou to me? †And IESVS 15
answvering, sayd to him, Suffer me for this time. for so it be-
commeth vs to fulfil al iustice. Then he suffered him. †And 16
IESVS being baptized, forthvvith came out of the vvater:
and loe the heauens vvere "opened to him: and he savv the Spi-
rit of God descending as a doue, & coming vpon him. †And 17
behold a voyce from heauen saying, This is my beloued
sonne, in vvhom I am vvel pleased.

ANNOTATIONS
CHAP. III.

Eremites.

1. *Desert.*] Of this Word *desert* (in Greeke *eremus*) commeth the name *Eremitages*, and *Eremites*, that liue a religious and austere life in deserts and solitarie places, by the example of S. Iohn Baptist, whom the holy Doctors therfore call the Prince and as it were the author of such profession. *S. Chrys. ho. 1 in Marcum & ho. de Io. Baptista. Hiero. ad Eustoch. de custod. virg. Isid. li. 2. c. 15 de diu off. Bernardus de excel. Io. Baptistæ.* WhereWith the Protestants are so offended that * they say, S. Chrysostom spake rashly and vntruely. And no maruel, for Whereas the Euangelist him self in this place maketh him a perfect paterne of penance and Eremitical life, for desert or Wildernes, for his rough and rude apparel, for abstayning from al delicate meates (according to our Sauiours testimonie also of him Mt. 11, 8. Luc. 7, 33) they are not ashamed to peruert all With this strange commentarie, that it Was a desert * full of toWnes and villages, his garment Was * chamlet, his meate * such as the countrey gaue and the people there vsed: to make him thereby but a common man like to the rest, in his maner of life: cleane against Scriptures, fathers, and reason.

Magdeb. Cent. 5, c. 6. pag. 711. Cent. 1. li. 1. c. 10. Cythræus in 3. cap. Mat. Bucerus ibid.

See Canis. de verb. Dei corruptelis li. 1. c. 2. 3. 4.

Penance.

2. *Doe penance.*) So is the Latin, Word for Word, so readeth al antiquitie, namely S. Cyprian ep. 52 often, and S. Augustine li. 13 Confes. c. 12. and it is a very vsual speache in the New Testament, specially in the preaching of S. Iohn Baptist, * Christ him self, and * the Apostles: to signifie perfect repentance, Which hath not onely confession and amendment, but contrition or soroW for the offense, and paineful satisfaction: such as S. Cyprian speaketh of in al the foresaid epistle. But the Aduersaries of purpose (as * namely Beza protesteth) mislike that interpretation, because it fauoureth Satisfaction for sinne, Which they cannot abide. Where if they pretend the :: Greeke Word, We send them to these places Mat. 11, 21. Lu. 10, 13. 1 Cor. 7, 9. Where it must needes signifie, soroWful, payneful, and satisfactorie repentance. We tel them also that * S. Basil a Greeke Doctor calleth the Niniuites repentance With fasting and heare cloth and ashes, by the same Greeke Word μετάνοιαν. And more We Wil tell them in other places.

Mt. 4, 17. Lu. 13, 3. 5. Lu. 24, 47. Act. 2, 38. 26, 20. Annot. in hunc locũ. Serm. in fam. & siccat.

Μέλανοῦν. Μέλάνοια.

6. *Confessing their sinnes.*) Iohn did prepare the Way to Christ and his Sacraments, not only by his baptisme, but by inducing the people to confession of their sinnes. Which is not to acknoWledge them selues in general to be sinners, but also to vtter euery man his sinnes.

8. *Fruite Worthie.*) He preacheth satisfaction by doing Worthy fruites or Workes of penance, Which are (as S. Hierom saith in 2. Ioel) fasting, praying, almes and the like.

10. *The axe.*) Here preachers are taught to dehort from doing euil for feare of Hel, and to exhort to doe good in hope of heauen: Which kind of preaching our Aduer. doe condemne.

Iohns baptisme and Christs.

11. *In Water.*] Iohns baptisme did not remitte sinnes, nor Was comparable to Christs Baptisme, as here it is playne and in manie other places. *Hiero. adu. Lucifer. Aug. de Bapt. cont. Donat. li. 5. c. 9. 10. 11.* Yet is it an article of our Adu. that thone is no better then the other. Which they say not to extol Iohns, but to derogate from Christes baptisme, so far, that they make it of no more valure or efficacie for remission of sinnes, and grace, and iustification, then Was Iohns: thereby to mainteine their manifold heresies, that Baptisme taketh not aWay sinnes, that a man is no cleaner nor iuster by the Sacrament of Baptisme then before, that it is not necessarie for children vnto saluation

ſaluation, but it is ynough to be borne of Chriſtian parents, and ſuch like erroneous poſitions wel knowen among the Caluiniſts.

12. Floore.) This floore is his Church militant here in earth, wherein are both good and bad (here ſignified by corne and chaffe) til the ſeparation be made in the day of iudgement: contrarie to the doctrine of the Heretikes, that hold, the Church to conſiſt onely of the good.

16. Opened.) To ſignifie that heauen was ſhut in the old law, til Chriſt by his Paſſion opened it, and ſo by his Aſcenſion was the firſt that entered into it: contrarie to the doctrine of the Heretikes. *See Hebr. 9, 8.* and *11, 40.*

CHAP. IIII.

Chriſt going into the deſert to prepare him ſelf before his Manifeſtation, ouercometh the Deuils tentations. 12 Beginning in Galilee, as the Prophet ſaid he ſhould: 18 he calleth foure Diſciples: and With his preaching and miracles draweth vnto him innumerable folowers.

Mr. 1,12 Lu. 4,1. 1 THEN * IESVS was ledde of the Spirit into the " deſert, to be tempted of the De- 2 uil. † And vvhen he had " faſted fourtie daies and fourtie nightes, aftervvard he 3 vvas hungrie. † And the tempter approched & ſayd to him, If thou be the ſonne of God, commaund that theſe ſtones be

Deu. 8,3 4 made bread. † Who anſvvered & ſaid, It is vvritten, *Not in bread alone doth man liue, but in euery word that procedeth from the mouth of God.*

5 † Then the Deuil tooke him vp into the holy citie, and ſet 6 him vpon the pinnacle of the Tẽple, † and ſayd to him, If thou be the ſonne of God, caſt thy ſelf dovvne, for " it is vvritten. *That he wil giue his Angels charge of thee, & in their hands ſhal they hold thee vp,*

Pſ. 90, 12. 7 *leſt perhaps thou knocke they foote agaynſt a ſtone.* † IESVS ſayd to him

Deu. 6, 16. againe, It is vvritten, *Thou ſhalt not tempt the Lord thy God.*

8 † Againe the Deuil tooke him vp into a very high mountaine: and he ſhevved him al the Kingdoms of the vvorld, and the 9 glorie of them, † and ſayd to him, Al theſe vvil I giue thee, if 10 falling dovvne thou vvilt adore me. † Then IESVS ſayth to him, Auant Satan: for it is vvritten, *The Lord thy God ſhalt thou*

Deu. 6, 13. 11 *adore, & " him onely ſhalt thou ſerue.* † Then the Deuil left him: and behold Angels came, and miniſtred to him. ¶

Mr. 1.14 Luc. 4, 14. 12 † And * vvhen IESVS had heard that Iohn vvas deliuered 13 vp, he retyred into Galilee: † and leauing the citie Nazareth, came & dvvelt in Capharnaum a ſea tovvne, in the borders of 14 Zabulon & Nephthali, † that it might be fulfilled vvhich vvas

Eſa. 9,1. 15 ſayd by Eſay the Prophet. † *Land of Zabulon & land of Nephthali, the* 16 *way of the ſea beyond Iordan of Galilee, of the Gentils:* † *the people that ſate in darkneſſe, hath ſeen great light: and to them that ſate in a countrey of the ſhadow* 17 *of death, light is riſen to them.* † From that time IESVS began to

The Goſpel vpō the firſt Sunday in Lent.

THE THIRD part of the Goſpel, of Chriſts manifeſting him ſelf by preaching, and that in Galilee.

preach, and to ſay, "* Doe penance, for the Kingdom of heauen is at hand. *Mr.1,15.*

The Goſpel vpō S. Andrewes day.

† And IESVS * vvalking by the ſea of Galilee, ſavv tvvo 18 *Lu. 5, 1.*
brethren, Simon vvho is called Peter, & Andrevv his brother,
caſting a nette into the ſea (for they vvere fiſhers) † & he ſayth 19
to them, Come ye after me, and I vvil make you to be fiſhers
of men. † But they incontinent leauing the nettes, folovved 20
him. † And going forvvard from thence, he ſavv * other tvvo 21 *Mar. 1, 19.*
brethren, Iames of Zebedee & Iohn his brother, in a ſhippe *Luc. 5, 10.*
vvith Zebedee their father, repayring their nettes: and he cal-
led them. † And they furthvvith left their nettes & father and 22
folovved him. ¶

† And IESVS vvent round about all Galilee, teaching in 23
their Synagogs, & preaching the Goſpel of the Kingdom: and
" healing euery maladie and euery infirmitie in the people.
† And the bruite of him vvent into al Syria, and they preſented 24
to him al that vvere il at eaſe, diuerſly taken vvith diſeaſes and
torments, and ſuch as vvere poſſeſt, and lunatikes, and ſicke
of the palſey, and he cured them: † And much people folovved 25
him from Galilee and Decapolis, and Hieruſalem, and from
beyond Iordan.

ANNOTATIONS
CHAP. IIII.

1. Deſert.] As Iohn the Baptiſt, ſo our Sauiour by going into the deſert and there liuing in contemplation euen among brute beaſts, and ſubiect to the aſſaults of the Diuel for our ſinnes, geueth a warrant and example to ſuch holy men as haue liued in wilderneſſe for penance and contemplation, called Eremites.

Eremites.

2. Faſted fourtie daies.] Elias and Moyſes (ſaith S. Hierom) by the faſt of 40 daies were filled with the familiaritie of God, and our Lord him ſelf in the wilderneſſe faſted as many, to leaue vnto vs the ſolemne daies of faſt. (that is, Lent.) *Hiero. in c. 58 Eſa.* S. Auguſtine alſo hath the very like wordes ep. 119. And generally al the ancient fathers that by occaſion or of purpoſe ſpeake of the Lent-faſt, make it not onely an imitation of our Sauiours faſt, but alſo an Apoſtolicall tradition, and of neceſſitie to be kept. *Contemne not Lent* (ſaith S. Ignatius) *for it conteineth the imitation of our Lordes conuerſation.* And S. Ambroſe ſaith plainely, that *it Was not ordained by men, but conſecrated by God: nor inuented by any earthly cogitation, but commaunded by the heauenly Maieſtie.* And againe, that it is ſinne not to faſt al the Lent. S. Hieroms wordes alſo be moſt plaine: We (ſaith he) *faſt fourtie daies, or, make one Lent in a yere, according to the tradition of the Apoſtles, in time conuenient.* This time moſt conuenient is (as S. Auguſtine ſaith ep. 119) immediatly before Eaſter, thereby to communicate With our Sauiours Paſſion: and (as other Writers dō adde) thereby to come the better prepared and more worthily, to the great ſolemnitie of Chriſtes Reſurrection: beſide many other goodly reaſons in the ancient fathers Which for breuitie We omitte. See (good Chriſtian Reader) 12 notable ſermons of S. Leo the Great *de Quadrageſima*, of Lent: namely Ser. 6 and 9. Where he calleth it the Apoſtles ordinance by the doctrine of the Holy Ghoſt. See S. Ambroſe from the 23 ſermon forWard: in S. Bernard 7 ſermons, and in many other fathers the like. Laſt of al, note well the ſaying of S. Auguſtine, Who affirmeth that by due obſeruation thereof, the Wicked be ſeparated from the good, infidels from Chriſtians, Heretikes from faithful Catholikes.

The Lent-faſt.

Igna. ep. 5. Ambr. de Quadrag. ſer. 36. 34. Hier. ep. 54 ad Marcel. adu. Montanum.

Aug. Ser. 69. de tēp.

6. It is

6. *It is Written.*] Heretikes alleage ſcriptures, as here the Deuil doeth, in the falſe ſenſe: the Churche vſeth them, as Chriſt doeth, in the true ſenſe, and to confute their falſehood. *Aug. cont. lit. Petil. li. 2. c. 51. to. 7.*

11. *Him only ſerue.*] It Was not ſayd, ſayth S. Auguſtine, The Lord thy God only ſhalt thou adore, as it Was ſaid, Him onely *ſhalt thou ſerue:* in Greeke, λατρεύσεις. *Aug. ſup. Gen. q. 61.* Wherevpon the Catholike Churche hath alWayes vſed this moſt true and neceſſarie diſtinction: that there is an honour deW to God only, Which to giue vnto any creature, Were idolatrie: and there is an honour deW to creatures alſo according to their dignitie, as to Saints, holy things, and holy places. See Euſeb. *Hiſt. Ec. li. 4. c. 14. S. Hierom. cont. Vigil. ep. 53. Aug. li. 10. Ciuit. c. 1. Li. 1. Trin. c. 6. Conc. Nic. 2. Damaſc. li. 1. de Imag. Bed. in 4. Luc.* *Latria.* *Dulia.*

17. *Doe penance.*] That penance is neceſſarie alſo before baptiſme, for ſuch as be of age: as Iohns, ſo our Sauiours preaching declareth, both beginning With penance.

23. *Healing euery maladie.*] Chriſt (*ſaith S. Auguſtine*) by miracles gat authoritie, by authoritie found credit, by credit dreW together a multitude, by a multitude obteyned antiquitie, by antiquitie fortified a Religion, Which not only the moſt fond neW ryſing of Heretikes vſing deceitful Wiles, but neither the droWſie old errour of the very Heathen With violence ſetting agaynſt it, might in any part ſhake and caſt doWne. *Aug. de vtil. cred. c. 14.*

CHAP. V.

Firſt, 3 he promiſeth reWardes, 13 and he layeth before the Apoſtles their office. 17 Secondly, he proteſteth vnto vs that We muſt keepe the commaundements, and that more exactly then the Scribes and Phariſees, Whoſe iuſtice Weas counted moſt perfite: but yet that it Was vnſufficient, he ſheWeth in the precepts of 21 Murder, 27 Aduoutrie, 31 Diuorce, 33 SWearing, 38 Reuenge, 42 Vſurie, 43 Enemies.

THE SERmon of Chriſt vpon the Mount: conteyning the paterne of a Chriſtian life, in theſe three chapters foloWing. Wherof S. Auguſtine hath tWo goodly bookes to. 4.

Luc. 6, 20.

1 AND ſeeing the multitudes, he* vvent vp
2 into a mountaine: and vvhen he vvas ſet, his
Diſciples came vnto him, †and opening his
mouth he taught them, ſaying.

3 †Bleſſed are the poore in Spirit: for theirs
4 is the Kingdom of heauen. †Bleſſed are the
5 meeke: for they ſhal poſſeſſe the land. †Bleſſed are they that
6 mourne: for they ſhal be comforted. †Bleſſed are they that
hunger & thirſt after iuſtice: for they ſhal haue their fil.
7 †Bleſſed are the merciful: for they ſhal obtayne mercie.
8 †Bleſſed are the cleane of hart: for they ſhal ſee God. †Bleſſed
9 are the peace-makers: for they ſhal be called the children of
10 God. †Bleſſed are they that ſuffer perſecution " for iuſtice: for
11 theirs is the Kingdom of heauen. †Bleſſed are ye vvhen they
ſhal reuile you, and perſecute you, & ſpeake al that naught is
12 agaynſt you, vntruely, for my ſake: †be glad & reioyce, for
your "revvard is very great in heauen. ┼ For ſo they perſecuted
the Prophets, that vvere before you.

THE EIGHT Beatitudes: Which are a patt of the Catechiſme.

The Goſpel vpō Alholowes day, and vpon the feaſtes of many Martyrs.

Mr. 9, 50. Luc. 14, 34.

13 †You are the * ſalt of the earth. †But if the ſalt leeſe
14 his vertue, vvherevvith ſhal it be ſalted? It is good for no-
thing any more but to be caſt forth, and to be troden of
15 men. †You are the " light of the vvorld. A citie cannot
16 be hid, ſituated on a mountaine. †Neither do men light a

The Goſpel on the feaſts of Doctors.

* candel and put it vnder a buſhel, but vpon a cãdleſticke, that it may ſhine to al that are in the houſe. † So let " your light ſhine before men: that they may ſee your good vvorkes, and glorifie your father vvhich is in heauen. Mr. 4,21 Lu. 8,16 11, 33.

† Do not thinke that I am come to breake the Lavv or the Prophets. I am not come to breake: but to fulfil. † For assuredly I ſay vnto you, * til heauen and earth paſſe, one iote or one tittle ſhal not paſſe of the Lavv: til al be fulfilled. † He therfore that ſhal * breake " one of theſe leaſt commaundementes, & ſhal ſo teach men: ſhal be called the leaſt in the Kingdom of heauen. But he that ſhal doe and teach: he ſhal be called great in the Kingdom of heauen. Luc. 16, 17. Ia. 2, 10.

The Goſpel vpõ the fifth Sunday after Pentecoſt.

† For I tel you, that vnles " your iuſtice abound more then that of the Scribes and Phariſees, you ſhal not enter into the Kingdom of heauẽ.

† You haue heard that it vvas ſayd to them of old. * Thou ſhalt not kil. and vvhoſo killeth, ſhal be in danger of iudgement. † But I ſay to you, that vvhoſoeuer is angrie vvith his brother, ſhal be in danger of iudgment. And vvhoſoeuer ſhal ſay to his brother, Raca: ſhal be in danger of a councel. And whoſoeuer ſhal ſay, Thou foole: ſhal be guilty of the " hel of fyre. † If therefore thou offer thy " gift at the altar, and there thou remember that thy brother hath ought agaynſt the: † leaue there thy offering before the altar, and goe firſt to be reconciled to thy brother: and then coming thou ſhalt offer thy gift. † * Be at agreement vvith thy aduerſarie betimes vvhiles thou art in the vvay vvith him: leſt perhaps the aduerſarie deliuer thee to the iudge, and the iudge deliuer thee to the officer, and thou be caſt into ⁝ priſon. † Amen I ſay to thee, thou ſhalt not goe out from thence til thou repay the laſt farthing. Exo. 20, 13. Deut. 5, 17. Mt. 5, 21 Luc. 12, 58.

⁝ This Priſon is taken of very ancient fathers, for Purgatorie: namely *S. Cypr. ep. 52. ad Anton. nũ. 6.*

† You haue heard that it vvas ſayd to them of old, * Thou ſhalt not committe aduoutrie. † But I ſay to you, that vvhoſoeuer ſhal ſee a vvoman to luſt after her, hath already committed aduoutrie vvith her in his hart. † And if thy right eie ſcandalize thee, plucke it out, & caſt it from thee. for it is expedient for thee that one of thy limmes periſh, rather then thy vvhole body be caſt into hel. † And if thy right hand ſcandalize thee, cut it of, and caſt it from thee: for it is expedient for thee that one of thy limmes periſh, rather then that thy vvhole body goe into hel. Exo. 20, 14.

† It vvas ſayd alſo, * vvhoſoeuer ſhal dimiſſe his vvife, let him Deu. 24, 1. Mt. 19, 7.

33 him giue her a bil of diuorcement. † But I ſay to you, vvho-
ſoeuer ſhal dimiſſe his vvife, ‖ excepting the cauſe of fornica-
tion, maketh her to committe aduoutrie: And he that ſhal
marie her that is dimiſſed, ‖ committeth aduoutrie.

34 † Agayne you haue heard that it vvas ſayd to them of old,
Exo. 20, 7. * Thou ſhalt not committe periurie: but thou ſhalt performe
35 thy othes to our Lord. † But I ſay to you ‖ not to ſvveare at al:
Lev. 19, 11. neither by heauen, becauſe it is the throne of God: † neither
by the earth, becauſe it is the foote-ſtole of his feete: neither
36 by Hieruſalē, becauſe it is the citie of the great King. † Neither
ſhalt thou ſvveare by thy head, becauſe thou canſt not make
37 one heare vvhite or blacke. † Let your talke be, yea, yea: no,
no: and that vvhich is ouer & aboue theſe, is of euil.

Exo. 21, 24. 38 † You haue heard that it vvas ſayd, * An eye for an eye, and
39 a tooth for a tooth. † But I ſay to you ‖ not to reſiſt euil: but
if one ſtrike thee on thy right cheeke, turne to him alſo the
40 other: † and to him that vvil contend vvith thee in iudgment,
41 and take away thy cote, let goe thy cloke alſo vnto him. † and
vvhoſoeuer vvil force thee one mile, goe vvith him other
Deu. 15, 7. 42 tvvayne. † He that aſketh of thee, giue to him: and * to him
that vvould borovv of thee, turne not avvay.

Lev. 19, 18. 43 † You haue heard that it vvas ſayd, * Thou ſhalt loue thy
44 neighbour, and :: hate thine enemie. † But I ſay to you, loue
your enemies, doe good to them that hate you: and pray for
45 them that perſecute and abuſe you: † that you may be the
children of your father vvhich is in heauen, vvho maketh his
ſunne to riſe vpon good & bad, and rayneth vpon iuſt &
46 :: vniuſt. † For if you loue them that loue you, vvhat revvard
47 ſhal you haue? do not alſo the Publicans this? † And if you
ſalute your brethren only, vvhat do you more? do not alſo the
48 heathen this? † Be you perfect therfore, as alſo your heauen-
ly father is perfect.

The Goſpel vpō the friday after Aſhwenſday.

:: So taught the Phariſees, not the Law.

:: We ſee then that the temporal proſperitie of perſons and countries is no ſigne of better men or truer religion.

ANNOTATIONS
CHAP. V.

10. *For iuſtice.*) Heretikes and other malefactours ſometime ſuffer willingly and ſtoutly: but they are not bleſſed, becauſe they ſuffer not for iuſtice. For (ſayth S. Aug.) they can not ſuffer for iuſtice, that haue deuided the Churche. and, where ſound fayth or charitie is not, there cannot be iuſtice. *Cont. ep. Parm. li. 1. c. 9. Ep. 50. Pſal. 34. Conc. 2.* And ſo by this ſcripture are excluded al falſe Martyrs, as S. Auguſtine often declareth, and *S. Cypr. de Unit. Eccl. nu. 8.* False Martyrs.

12. *ReWard.*) In Latin and Greeke the Word ſignifieth very Wages and hire dewe for Workes, and ſo preſuppoſeth a meritorious deede. Merces. Μισθὸς.

15. The light.] This light of the World, and citie on a mountayne, and candel vpon a candlesticke, signifie the Clergie, and the whole Churche, so built vpon Christ the mountayne, that it must needes be visible, and can not be hid nor vnknowen. *Aug. cont. Fulg. Donat. c. 18. Li. 16. cont. Faust. c. 17.* And therfore, the Churche being a candle not vnder a bushel, but shining to al in the house (that is) in the World, What shal I say more (sayth S. Augustine) then that they are blind which shut their eyes agaynst the candel that is set on the candlesticke? *Tract. 2. in ep. Io.*

The Church visible.

17. Your light.] The good life of the Clergie edifieth much, and is Gods great honour: whereas the contrarie dishonoureth him.

20. One of these.] Behold how necessarie it is, not only to beleeue, but to keepe al the commaundements, euen the very least.

21. Your iustice.] It is our iustice, when it is geuen vs of God. *Aug. in Ps. 30. Conc. 1. De Sp. & lit. c. 9.* So that Christians are truely iust, and haue in them selues inhærent iustice, by doing Gods commaundements. Without which iustice of Workes no man of age can be saued. *Aug. de fid. & oper. c. 16.* Whereby We see saluation, iustice, and iustification, not to come of only fayth, or imputation of Christes iustice.

True inherent iustice.

Venial sinnes.

23. Hel of fyre.] Here is a playne difference of sinnes, some mortal that bring to Hel, some lesse, and lesse punished, called venial.

24. Gift at the altar.] Beware of coming to the holy altar or any Sacrament out of charitie. But be first reconciled to thy brother, and much more to the Catholike Churche, which is the whole brotherhod of Christian men, *Heb. 13, 1.*

33, Excepting the cause of fornication.] This exception is onely to shew, that for this one cause a man may put away his wife for euer: but not that he may marrie another: as it is most plaine in S. Marke and S. Luke, who leaue out this exception, saying: * *Whosoeuer dimisseth his wife and marieth an other, committeth aduoutrie.* See the Annot. Luc. 19, 9. But if both parties be in one and the same fault, then can neither of them not so much as diuorce or put away the other. *Mr. 10, 11. Lu. 16, 18.*

Mariage a Sacrament, and is not dissolued by diuorce.

33. Committeth aduontrie.] The knot of Mariage is a thing of so great a Sacrament, that not by separation it self of the parties it can be loosed, being not lawful neither for the one part nor the other, to marie agayne vpon diuorce. *Aug. de bo. Coniug. c. 7.*

35. Not to sweare.] The Anabaptists here not folowing the Churches iudgement, but the bare letter (as other Heretikes in other cases) hold that there is no othe lawful, no not before a iudge. Whereas Christ speaketh agaynst rashe and vsual swearing in common talke, When there is no cause.

19. Not to Resist euil.] Here also the Anabaptists gather of the letter, that it is not lawful to goe to law for our right. as Luther also vpon this place held, that Christians might not resist the Turke. Whereas by this, as by that which foloweth, patience only is signified and a wil to suffer more, rather then to reuenge. For neither did Christ nor S. Paule folow the letter by turning the other cheeke. *Io. 18. Act. 23.*

CHAP. VI.

In this second chapter of his Sermon, he Controwleth the Pharisees iustice (that is, their almes, prayer, and fasting) for the scope and intention therof. Which Was vaine glorie. 19 Their end also Was to be riche, but ours must not be so much as in necessaries.

TAKE good heede that you doe not your "iustice before men, to be seen of them: otherwise reward you shall not haue with your father which is in heauen. 1

The first worke of iustice.

::THE first worke of iustice. †Therfore when thou :: doest an almes-deede, sound not a trompet before thee, as the hypocrites doe in the Synagogues and in the streetes, that they may be honoured of men: Amen I say to you, they haue receiued their reward. †But when thou doest an almes-deede, let not thy left hand know vvhat thy right hand doeth: †that thy almes-deede may be in secrete, and thy father vvhich seeth in secrete, vvil "repay the. ‡ 2 3 4

And

5 †And vvhen ye :: pray, you ſhal not be as the " hypocrites, that loue to ſtand & pray in the Synagogs and corners of the ſtreetes, that they may be ſeen of men: Amen I ſay to you, they
6 haue receiued their revvard. †But thou vvhen thou ſhalt pray, enter into thy chamber, & hauing ſhut the doore, pray to thy father in ſecrete: and thy father vvhich ſeeth in ſecrete, vvil
7 repay thee. †And vvhen you are praying, ſpeake not much, as the heathen. For they thinke that in their "much-ſpeaking
8 they may be heard. †Be not you therefore like to them, for your father knovveth vvhat is needeful for you, before you aſke him.

:: THE SECOND worke of iuſtice.

Luc. 11, 2.

9 †Thus therefore ſhal you pray. * OVR FATHER *which art in hea-*
10 *uen, ſanctified be thy name. †Let thy Kingdom come. Thy vvil be done, as in heauen,*
11 *in earth alſo. † Giue vs to day our :: ſuperſubſtantial bread. †And forgiue vs our*
12 *" dettes, as we alſo forgiue our detters. †And " leade vs not into tentation. But*
Mr. 11, 25. 13 *deliuer vs from euil. Amen.* †For " if you vvil * forgiue men their
14 offenſes, your heauenly father vvil forgiue you alſo your
15 offenſes. †But if you vvil not forgiue men, neither vvil your father forgiue you your offenſes.

The PATER NOSTER.

:: In S. Luke, the Latin is, *Panem quotidianum*, *dayly bread*, the Greeke being indifferent to both, τὸν ἐπιούσιον.

16 †And vvhen you :: faſt, be not as the hypocrites, ſad. For they disfigure their faces, that they may appeare vnto men to faſt. Amen I ſay to you, that they haue receiued their revvard.

:: The third worke of iuſtice.

17 †But thou vvhen thou doeſt faſt, anoynte thy head, and
18 vvaſh thy face: †that thou appeare not to men to faſt, but to thy father vvhich is in ſecrete: and thy father vvhich ſeeth in ſecrete, vvil repay thee.

The Goſpel vpō Aſhwenſday.

Luc. 12, 33.

19 †* Heape not vp to your ſelues treaſures on the earth: vvhere the ruſt & mothe do corrupt, & vvhere theeues digge through
20 & ſteale. †But heape vp to your ſelues treaſures in heauen: vvhere neither the ruſt nor mothe doth corrupt, and vvhere
21 theeues do not digge through nor ſteale. †For vvhere thy
Luc. 11, 34. 22 treaſure is, there is thy hart alſo. †* The candel of thy body is thine eye. If thine eye be ſimple, thy vvhole body ſhal be
23 lightſome. †But if thine eye be naught: thy vvhole body ſhal be darkeſome. If then the light that is in thee, be darkenes: the darkenes it ſelf hovv great ſhal it be?

Luc. 16, 13. 24 †No man can * ſerue " tvvo maſters. For either he vvil hate the one, and loue the other: or he vvil ſuſtayne the one, and contemne the other. You cannot ſerue God and Mammon.

The Goſpel on the 14 Sunday after Pentecoſt.

Luc. 12, 22. 25 †Therfore I ſay to you, * be not " careful for your life vvhat you ſhal eate, neither for your body vvhat rayment you ſhal put on.

put on. Is not the life more then the meate: and the body more then the rayment? † Behold the foules of the ayre, that they sovv not, neither reape, nor gather into barnes: and your heauenly father feedeth them. Are not you much more of price then they? † And vvhich of you by caring, can adde to his stature one cubite? † And for rayment vvhy are you careful? Consider the lilies of the field hovv they grovv: they labour not, neither do they spinne. † But I say to you, that neither Salomon in al his glorie vvas arayed as one of these. † And if the grasse of the field, vvhich to day is, and to morovv is cast into the oué, God doth so clothe: hovv much more you O ye of very smal fayth? † Be not careful therefore, saying, vvhat shal vve eate, or vvhat shal vve drinke, or vvherevvith shal vve be couered? † for al these thinges the Heathen do seeke after. For your father knovveth that you neede al these things. † Seeke therefore first the Kingdom of God, & the iustice of him: and al these things shal be giuen you besides. † Be not careful therfore for the morovv. For the morovv day shal be careful for it self. sufficient for the day is the euil thereof.

26 27 28 29 30 31 32 33 34

:: They seeke temporal things only, and that not of the true God, but of their idols, or by their owne industrie.

ANNOTATIONS
CHAP. VI.

1. Iustice.] Hereby it is playne that good Workes be iustice, and that man doing them doeth iustice, and is thereby iust and iustified, and not by fayth only. Al which iustice of a Christian man our Sauiour here compriseth in these three Workes, in Almes, fasting, and prayers. *Aug. li. perf. iust. c. 8.* So that to giue almes, is to doe iustice, and the Workes of mercie are iustice. *Aug. in Ps. 49, v. 5.*

Good Workes iustifie.

4. Repay.) This repaying and reWarding of good Workes in heauen, often mentioned here by our Sauiour, declareth that the sayd Workes are meritorious, and that We may doe them in respect of that reWard.

Merites.

5. Hypocrites.) Hypocrisie is forbidden in al these three Workes of iustice, and not the doing of them openly to the glorie of God and the profite of our neighbour and our owne saluatiõ: for Christ before (c. 5.) biddeth, saying: *Let your light so shine before men & c.* And in al such Workes S. Gregories rule is to be foloWed, *The Worke so to be in publike, that the intention remayne in secrete. Ho. 11. in Euang. c. 10.*

Hypocrisie.

7. Much speaking.] Long prayer is not forbid, for Christ * him self spent Whole nights in prayer, and he sayth, * We must pray alWayes, and * the Apostle exhorteth to pray Without intermission, and the holy Church * from the beginning hath had her Canonical houres of prayer: but idle and voluntary babling, either of the heathens to their goddes, or of Heretikes, that by long Rhetorical prayers thinke to persuade God: Wheras the Collects of the Churche are most breefe and most effectual. *See S. Augustine ep. 121, c. 8, 9. 10.*

Luc. 6, 12. 18, 1. 21, 36. 1 Thes. 5. 17. Cypr. de orat. Do. in fine.

τὸν ἐπιούσιον.

11. Superstantial bread.) By this bread so called here according to the Latin Word and the Greeke, We aske not only al necessarie sustenance for the body, but much more al spiritual foode, namely the blessed Sacrament it self, Which is Christ the true bread that came from heauen, and the bread of life to vs that eate his bodie. *Cypr. de orat. Do. Aug. ep. 121 c. 11.* And therfore it is called here Supersubstantial, that is, the bread that passeth and excelleth al creatures. *Hiero. in 2. Tit. In 6. Mat. Amb. li. 5. de Sacr. c. 4. Aug. ser. 28. de verb. Do. sec. Mat. S. Germanus in Theoria.*

The B. Sacrament.

12. Dettes.) These dettes doe signifie not only mortal sinnes, but also venial, as S. Augustine often teacheth: and therfore euery man, be he neuer so iust, yet because he can not liue Without venial sinnes, may very truly and ought to say this prayer. *Aug. cont. duas ep. Pelag. li 1. c. 14. li. 21 de Ciuit. c. 27.*

Venial sinnes.

13. Leade vs not:

In Expos. orat. Do. Iac. 1.

13. *Leade vs not.*] S. Cypr. readeth, *Ne patiaris nos induci.* Suffer vs not to be led, as S. Augustine noteth *li. de bo. persev. c. 6.* and so the holy Churche vnderstandeth it, because God (as S. Iames sayth) tempteth no man: though for our sinnes, or for our probation and crowne, he permitte vs to be tempted. Beware then of Bezaes exposition vpon this place, who (according to the Caluinists opinion) saith, that God leadeth them into tentation, into whom him self bringeth in Satan for to fill their harts: so making God the author of sinne. God is not author of euil.

14. *If you forgeue.*] This poynt, of forgeuing our brother, when we aske forgiuenesse of God, our Sauiour repeateth agayne, as a thing much to be considered: and therfore commended in the parable also of the seruant that would not forgiue his felow seruant, *Mat. 18.*

Iud. 20, 26. 2. Esd. 9. Ioel. 2, 15. Ion. 3.

16. *Fast.*] He forbiddeth not open and publike fasts, which in the* Scriptures were commaunded and proclamed to the people of God, and the Niniuites by such fasting appeased Gods wrath: but to fast for vaine glorie and praise of men, and to be desirous by the very face and looke to be taken for a faster, that is forbidden, and that is hypocrisie. Publike fast.

20, *Treasures in heauen.*] Treasures layd vp in heauen, must needes signifie, not fayth only, but plentiful almes and deedes of mercie and other good workes, which God keeping as in a booke, wil reward them accordingly: as of the contrarie the Apostle sayth, *He that soweth sparingly, shal reape sparingly. 2. Cor. 9.* Meritorious workes.

24. *Two Masters.*] Two religions, God and Baal, Christ and Caluin, Masse and Communion, the Catholike Churche and Heretical Conuenticles. Let them marke this lesson of our Sauiour, that thinke they may serue al masters, al times, al religions. Agayne, these two masters doe signifie, God and the world, the flesh and the spirit, iustice and sinne.

25. *Careful.*] Prudent prouision is not prohibited, but to much doubtfulnes and feare of Gods prouision for vs: to whom we ought with patience to committe the rest, when we haue done sufficiently for our part.

CHAP. VII.

In this third and last Chapter of his Sermon, because we know not mens endes, he biddeth vs beware of iudging: 6 and neuertheless to take open dogges (so he calleth them) as they be. 7 If these Workes of iustice seeme to hard, we must pray instantly to him that giueth them. 12 In the conclusion, he giueth one short rule of al iustice. 13 and then he exhorteth with al vehemencie to the straite way both of the Catholike fayth, 21 and also of good life: because only fayth wil not suffise.

1 IVDGE "not, that you be not iudged. †For *in what iudgment you iudge, you shal be iudged: and in what measure you mete, it shal be measured to you
2 agayne. †And why seest thou the mote that is in thy brothers eye: and the beame that is in thine owne eye thou seest not?
3 †Or how sayest thou to thy brother, Let me cast out the mote of thine eye: and behold a beame is in thine owne eye?
4 †Hypocrite, cast out first the beame out of thine owne eye, and then shalt thou see to cast out the mote out of thy brothers eye.
5 †Giue not that which is "holy to dogges: neither cast ye your pearles before swine, lest perhaps they treade them with their feete, and turning, al to teare you.
6 †* Aske, and it shal be giuen you: seeke, and you shal finde, knocke, and it shal be opened to you. †For "euery one
7 that asketh, receiueth: and that seeketh, findeth: and to him
8

Luc. 6, 37. Mr. 4, 24.

Lu. 11, 9

that knocketh, it ſhal be opened. † Or vvhat man is there of 9
you, vvhom if his childe ſhal aſke bread, vvil he reach him a
ſtone? † Or if he ſhal aſke him fiſh, vvil he reach him a ſer- 10
pent? † If you then being naught, knovv hovv to giue good 11
giftes to your children: hovv much more vvil your father
vvhich is in heauen, giue :: good things to them that aſke him?

:: These good things are grace and al ſpiritual gifts, and what ſoeuer pertayneth to the health of the ſoule.

† * Al things therfore vvhatſoeuer you vvil that men doe 12 *Luc.* 6, 31.
to you doe you alſo to them. For this is the Lavv and the Pro-
phets.

* † Enter ye by the narrovv gate: becauſe brode is the gate, 13 *Luc.* 13, 24.
and large is the vvay that leadeth to perdition, and many there
be that enter by it. † Hovv narrovv is the gate, and ſtraite is 14
the vvay that leadeth to life: and fevv there are that finde it!

The Goſpel on the 7 Sunday after Pentecoſt.

† Take ye great heede of falſe Prophets, vvhich come to 15
you in the " clothing of ſheepe, but invvardly are rauening
vvolues. † " By their * fruites you ſhal knovv them. Do men 16 *Luc.* 6, 44.
gather grapes of thornes, or figges of thiſtels? † Euen ſo euery 17
good tree yeldeth good fruites, and the euil tree yeldeth euil
fruites. † A good tree can not yeld euil fruites, neither an euil 18
tree yeld good fruites. † Euery tree that yeldeth not good 19
fruite, ſhal be cut dovvne, and ſhal be caſt into fyre. † Ther- 20
fore by their fruites you ſhal knovv them.

† Not euery one that ſayth to me, " *Lord, Lord*, ſhal enter 21
into the Kingdom of heauen: but he that doeth the vvil of
my father vvhich is in heauen, he ſhal enter into the kingdom
of heauen. ☩ † Many ſhal ſay to me in that day, *Lord, Lord*, 22
haue not vve prophecied in thy name, and in thy name caſt
out diuels, and in thy name vvrought many miracles? † And 23
then I vvil cófeſſe vnto them, That I neuer knevv you. depart
from me you that vvorke iniquitie. † * Euery one therfore 24 *Luc.* 6, 47.
that heareth theſe my vvordes, and doeth them: ſhal be like-
ned to a vviſe man that built his houſe vpon a rocke, † and 25
the rayne fel, and the fluddes came, & the vvindes blevve,
and they beate agaynſt that houſe, and it fel not, for it vvas
founded vpon a rocke. † And euery one that heareth theſe 26
my vvordes, & doeth them not, ſhal be like a fooliſh man
that built his houſe vpon the ſand, † and the rayne fel, and 27
the fluddes came, and the vvindes blevve, and they beate
agaynſt that houſe, and it fel, & the fall therof vvas great.

† And it came to paſſe, vvhen IESVS had fully ended 28 *Mar.* 1, 22. *Luc.* 4, 32.
theſe vvordes, the multitude vvere in * admiration vpon his
doctrine

29 doctrine. † For he vvas teaching them as hauing povver, and not as their Scribes and Pharisees.

ANNOTATIONS
CHAP. VII.

1. Iudge not.] It is no Christian part to iudge il of mens actes which be in them selues good and may procede of good meaning, or of mans inward meanings and intentions which we can not see: of which fault they must beware that are to suspicious and giuen to deeme alwayes the worst of other men. But to say, that Iudas, or an Heretike euidently knowen to die obstinatly in heresie, is damned, and in al other playne and manifest cases to iudge, is not forbidden.

6. Holy to dogges.] No holy Sacrament and specially that of our Sauiours blessed body, must be geuen wittingly to the vnworthy, that is, to them that haue not by confession of al mortal sinnes examined and proued them selues. See the Annot. *1. Cor. 11, 27. 28, 29.* Worthy receiuing.

8. Euery one that asketh.] Al things that we aske necessarie to saluation with humilitie, attention, continuance, and other dewe circunstances, God wil vndoubtedly graunt when it is best for vs.

15. Clothing of sheepe.] Extraordinarie apparance of zeale and holines is the sheepes cote in some Heretikes: but these of this time weare not that garment much, being men of vnsatiable sinne. This is rather their garment, common to them with al other Heretikes, to crake much of the *Ro. 16, 18.* word of the Lord, and by pretensed allegations and * sweete wordes of benediction, and specially by promise of knowledge, light and libertie of the Gospel, to seduce the simple and the sinful. Heretikes Wolues in sheepe-skinnes.

16. Fruites.] These are the fruites which Heretikes are knowen by, diuision from the whole Churche, diuision among them selues, taking to them selues new names and new maisters, inconstancie in doctrine, disobedience both to others and namely to spiritual officers, loue and liking of them selues, pride and intolerable vaunting of their owne knowledge aboue al the holy Doctors, corruption, falsification, and quite denying of the parts of Scriptures that specially make agaynst them, and these be common to al Heretikes lightly. Othersome are more peculiar to these of our time, as Incestuous Mariages of vowed persons, Spoile of Churches, Sacrilege and profanation of al holy things, and many other special poynts of doctrine, directly tending to the corruption of good life in al states. Heretikes knowen by their fruites.

21. Lord, Lord.] These men haue faith, otherwise they could not inuocate, *Lord, Lord: Ro. 10.* But here we see that to beleeue is not ynough, and that not only infidelitie is sinne, as Luther teacheth. Yea Catholikes also that worke true miracles in the name of our Lord, and by neuer so great fayth, yet without the workes of iustice shal not be saued. *1. Cor. 13.* Agayne, consider here who they are that haue so often in their mouth, *The Lord, the Lord*, and how litle it shal auaile them, that set so litle by good workes, and contemne Christian iustice. Not only faith.

CHAP. VIII.

Immediatly after his Sermon (to confirme his doctrine with a miracle) he cureth a Leper. 5 But aboue him and al other Iewes, he cõmendeth the faith of the Centurion, who was a Gentil: and foretelleth by that occasion, the vocation of the Gentiles, and reprobation of the Iewes. 14 In Peters house he sheweth great grace. 18 In the way to the sea he speaketh with two, of folowing him: 23 and vpon the sea commaundeth the tempest: 28 and beyond the sea he manifesteth the deuils malice agaynst man, in an heard of swine.

The Gospel on the 3. Sunday after the Epiphanie.

1 AND vvhen he vvas come dovvne from the mountaine, great multitudes folovved him:
2 † And * behold a leper came and adored him *Mr. 1, 40. Lu. 5, 12.* saying, Lord, if thou vvilt, thou canst make me
3 cleane. † And IESVS stretching forth his hand, touched him, saying. I vvil. be thou made cleane. And
4 forthvvith, his leprosy vvas made cleane. † And IESVS sayth to

him, See thou tel no body: but goe, * ſhevv thy ſelf to the "prieſt, & offer the "gift vvhich Moyſes commaunded for a teſtimonie to them. *Leu.14, 2.*

THE GOSPEL vpon the thurſday after Aſhwenſday. And alſo in Maſſe for the ſicke.

† And * vvhen he vvas entred into Capharnaum, there came to him a Centurion, beſeeching him, † & ſaying, Lord my boy lieth at home ſicke of the palſey, & is ſore torméted. † And IESVS ſayth to him, I vvil come, & cure him. † And the Centurion making anſvver, ſayd, Lord "I am not vvorthie that thou ſhouldeſt enter vnder my roofe: but only ſay the vvord, and my boy ſhal be healed. † For I alſo am a man ſubiect to authoritie, hauing vnder me ſouldiars: and I ſay to this, goe, and he goeth: and to an other, come, & he cometh: and to my ſeruant, doe this, & he doeth it. † And IESVS hearing this, marueiled: and ſayd to them that folovved him, Amen I ſay to you, I haue not found ſo great faith in Iſrael. † And I ſay to you, that many ſhal come from the Eaſt and Weſt, and ſhal ſitte dovvne vvith Abraham & Iſaac & Iacob in the kingdom of heauen: † but the children of the kingdom ſhal be caſt out into the exteriour darkeneſſe: there ſhal be vveeping & gnaſhing of teeth. † And IESVS ſaid to the Centurion, Goe: and as thou haſt beleeued, be it done to thee. And the boy vvas healed in the ſame houre. ¶ *Lu. 7, 1.*

† And * vvhen IESVS Was come into Peters houſe, he ſavv "his vviues mother layde, & in a fitte of a feuer: † and he touched her hand, and the feuer left her, and ſhe aroſe, and miniſtred to him. † And vvhen euening vvas come, they brought to him many that had diuels: and he caſt out the ſpirites vvith a vvord: and al that vvere il at eaſe he cured: † that it might be fulfilled vvich vvas ſpoken by Eſay the Prophete ſaying,

He tooke our infirmities, and bare our diſeaſes.

Mr.1,29 Lu.4,38 Eſa.53, 4. 1.Pet.2, 24.

† And IESVS ſeeing great multitudes about him, commaunded to goe beyond the vvater. † And a * certaine Scribe came, and ſayd to him, Maſter, I vvil folovv thee vvitherſoeuer thou ſhalt goe. † And IESVS ſayth to him, the foxes haue holes, and the foules of the ayre neſtes: but the ſonne of man hath not vvhere to lay his head. † And * an other of his Diſciples ſayd to him, Lord, permit me firſt to goe & burie my father. † But IESVS ſayd to him, Folovv me, and "let the dead burie their dead. *Lu.9,57 Luc.9, 59.*

THE GOSPEL on the 4 Sunday after the *Epiphanie.*

† And * vvhen he entered into the boate, his Diſciples folovved him: † and loe a great tempeſt aroſe in the ſea, ſo that *Mar. 4, 36. Lu.8,22*

25 that the boate vvas couered vvith vvaues, but he ſlept. † And they came to him, and raiſed him, ſaying, Lord, ſaue vs, vve
26 periſh. † And he ſaith to them, Why are you fearful O ye of litle faith? Then riſing vp "he commaunded the vvindes &
27 the ſea, and there enſued a great calme. † Moreouer the men marueled ſaying, What an one is this, for the vvindes and the ſea obey him? ¶

Mr. 5,1. Luc. 8, 26.

28 † And * vvhen he vvas come beyond the vvater into the countrey of the Geraſens, there mette him tvvo that had diuels, coming forth out of the ſepulcres, exceding fierce, ſo that
29 none could paſſe by that vvay. † And behold they cried ſaying, What is betvvene vs and thee IESV the ſonne of God?
30 art thou come hither to torment vs before the time? † And there vvas not farre frome them an heard of many ſvvine fee-
31 ding. † And the diuels beſought him ſaying, If thou caſt vs
32 out, ſend vs into the heard of ſvvine. † And he ſaid to thē, Goe. But they going forth vvent into the ſvvine, and behold the whole heard vvent vvith a violence headlong into the ſea:
33 and they dyed in the vvaters. † And the ſvvineheardes fled: and comming into the citie, told al, and of them that had been
34 poſſeſſed of diuels. † And behold the vvhole citie vvent out to meete IESVS, and vvhen they ſavv him, they beſought him that he vvould paſſe from their quarters.

ANNOTATIONS
CHAP. VIII.

4. *Prieſt.*] The Prieſts of the old law (ſaith S. Chryſoſtome) had authoritie and priuilege only to diſcerne who where healed of leproſie, and to denounce the ſame to the people: but the Prieſts of the new law haue power to purge in very deede the filth of the ſoule. Therfore whoſoeuer deſpiſeth them, is more vvorthie to be puniſhed then the rebel Dathan and his complices. *S. Chryſo. li. 3. de Sacerd.* — Prieſts forgiue ſinnes.

4. *Gift.*] Our Sauiour willeth him to goe and offer his gift or ſacrifice according as Moyſes preſcribed in that caſe, becauſe the other ſacrifice being the holieſt of al holies, which is his body, was not yet begonne. So ſaith *S. Aug. li. 2. q. Euang. q. 3. & Cont. Aduerſ. leg. & Proph. li. 1. c. 19. 20.*

* *Liturg. S. Chryſ. Græc. ſub finem.*

8. *Not Worthy.*] *Orig. ho. 5. in diuerſ.* When thou eateſt (ſaith he) and drinkeſt the body and bloud of our Lord, he entereth vnder thy roofe. Thou alſo therfore humbling thy ſelf, ſay: Lord I am not worthy. &c. So ſaid * S. Chryſoſtom in his Maſſe. and ſo doeth the Cath. Churche vſe at this day in euery Maſſe. See S. Auguſtine *ep. 118 ad Ianu.* — DOMINE, non ſum dignus.

*Lib. 1. adu. Iou. c. 14. Mt. 19, 29. Epiph. hæ. 59. * Sozom. li. 1. c. 22. Socrat. li. 1 c. 8.*

14. *His Wiues mother.*) Of Peter ſpecially among the reſt it is euident that he had a wife, but (as S. Hierom ſayth) after they were called to be Apoſtles, they had no more carnal companie with their wiues, as he proueth there by the very wordes of our Sauiour, * *He that hath left Wife &c.* And ſo in the Latin Churche hath been alwayes vſed, that maried men may be and are daily made Prieſts, either after the death of the wife, or with her conſent to liue in perpetual continencie. And if the Greekes haue Prieſts that doe otherwiſe, S. Epiphanius a Greeke Doctor telleth them that they doe it agaynſt the ancient Canons, and * Paphnutius plainely ſignifieth the ſame in the firſt Councel of Nice. But this is moſt playne, that there was neuer either in the Greeke Church or the Latin, authentical example of any that married after holy Orders. — Prieſts mariage.

22. *Let the dead.*) By this we ſee that not only no wordly or carnal reſpect, but no other laudable dutie

dutie toward our parents, ought to ſtay vs from folowing Chriſt, and chooſing a life of greater perfection.

26. He commaunded.) The Churche (here ſignified by the boate or ſhippe) and Catholikes, are often toſſed with ſtormes of perſecution, but Chriſt who ſeemed to ſleepe in the meane time, by the Churches prayers awaketh, and maketh a calme.

CHAP. IX.

The Maiſters of the Iewes he confuteth both with reaſons and miracles: 2 defending his remitting of ſinnes, 9 his eating with ſinners, 14 and his condeſcending to his weake Diſciples vntil he haue made them ſtronger. 18 ſhewing alſo in two miracles, the order of his prouidence about the Iewes and Gentils, leauing the one when he called the other. 27 he cureth two blind men, and one poſſeſſed. 35 And hauing vvith ſo many miracles together confuted his enemies, and yet they worſe and worſe, vpon pitie toward the people, he thinketh of ſending true paſtours vnto them.

The Goſpel vpon the 18 Sunday after Pentecoſt.

:: We ſee that the fayth of one helpeth to obtaine for an other.

AND entring into a boate, he paſſed ouer 1
the vvater, and came into his ovvne citie.
† And * behold they brought to him one 2 *Mr. 2,3. Luc.5, 18.*
ſicke of the palſey lying in bedde. And
IESVS :: ſeeing their faith, ſaid to the ſicke
of the palſey, Haue a good hart ſonne,
thy ſinnes are forgiuen thee. † And behold certaine of the 3
Scribes ſayd vvithin them ſelues, " He blaſphemeth. † And IE- 4
SVS ſeeing their thoughtes, ſaid. Wherfore thinke you euil in
your hartes? † " Whether is eaſier, to ſay, thy ſinnes are forgi- 5
uen thee: or to ſay, Ariſe and vvalke? † But that you may 6
knovv that the " Sonne of man hath povver in earth to forgi-
ue ſinnes, (then ſayd he to the ſicke of the palſey,) Ariſe, take
vp thy bedde, and goe into thy houſe. † And he aroſe, and 7
vvent into his houſe. † And the multitudes ſeeing it, vvere 8
afrayd, and " glorified God that gaue ſuch povver " to men. ¶

The Goſpel vpō S. Mattheves day.

† And * vvhen IESVS paſſed forth from thence, he ſavv a 9 *Mar. 2, 14. Luc. 5, 27.*
man ſitting in the cuſtome-houſe, named Matthevv: And he
ſayth to him, Folovv me. And he aroſe vp, and folovved him.
† And it came to paſſe as he vvas ſitting at meate in the houſe, 10
behold many Publicans and ſinners came, and ſate dovvne
vvith IESVS and his Diſciples. † And the Phariſees ſeeing it, 11
ſayd to his Diſciples: vvhy doth your Maſter eate vvith Pu-
blicans & ſinners? † But IESVS hearing it, ſayd: They that are 12
in health, neede not a phyſicion, but they that are il at eaſe.
† But go your vvayes and learne vvhat it is, *I vvil mercie, &* " *not* 13 *Oſe. 6,6.*
ſacrifice. For I am not come to cal the iuſt, but ſinners. ¶
† Then * came to him the Diſciples of Iohn, ſaying, vvhy 14 *Mar. 2, 18. Lu. 5, 33.*
do vve and the Phariſees " faſt often, but thy Diſciples do not
faſt?

15 fast? † And IESVS sayd to them, Can the children of the bridegrome mourne, as long as the bridegrome is vvith them? But the dayes vvil come vvhen the bridegrome shal be ta-
16 ken avvay from them, and :: then they shal fast. † And no body putteth a peece of ravv cloth to an old garment. For he taketh avvay the peecing therof from the garment, and there
17 is made a greater rent. † Neither do they put "nevv vvine into old bottels. Othervviſe the bottels breake, and the vvine runneth out, and the bottels periſh. But nevv vvine they put into nevv bottels: and both are preſerued toge-ther.

:: Chriſt ſignifieth that the Churche ſhal vſe faſting daies after his Aſcenſion. *Epiph. in Comp. fid. Cath. Aug. ep. 80.*

Mar. 5, 22. Luc. 8, 41.

18 † * As he vvas ſpeaking this vnto them, behold a certaine Gouernour approched, and adored him, ſaying, Lord, my daughter is euen novv dead: but come, lay thy hand vpon
19 her, and ſhe ſhal liue. † And IESVS ryſing vp folovved
20 him, and his Diſciples. † And behold a vvoman vvhich vvas troubled vvith an iſſue of bloud "tvvelue yeres, came behind
21 him, and touched the hemme of his garment. † For ſhe sayd vvithin her ſelf, If I ſhal "touch only his garment: I ſhal be
22 ſafe. † But IESVS turning and ſeeing her, ſayd, Haue a good hart daughter, :: thy faith hath made the ſafe. And the vvo-
23 man became vvhole from that houre. † And vvhen IESVS vvas come into the houſe of the Gouernour, & ſavv minſtrels
24 and the multitude keeping a ſturre, † he ſayd, Depart: for the vvenche is not dead, but ſleepeth. And they laughed him to
25 ſkorne. † And vvhen the multitude vvas put forth, he entred
26 in, and held her hand. And the mayde aroſe. † And this bruite vvent forth into al that countrie.

The Goſpel vpō the 23 Sunday after Pentecoſt.

:: Loe, her deuotion to the hemme of his garment, was not ſuperſtitiō, but a token of greater faith: ſo is the deuout touching of holy relikes.

27 † And as IESVS paſſed forth from thence, there folovved him tvvo blinde men crying and ſaying, Haue mercie on vs,
28 O ſonne of Dauid. † And vvhen he vvas come to the houſe, the blinde came to him. And IESVS ſayth to them, "Do you beleeue, that I can doe this vnto you? they ſay to him, Yea
29 Lord. † Then he touched their eyes, ſaying, According to your
30 faith, be it done to you. † And their eyes vvere opened, and IESVS threatened them, ſaying, See that no man knovv it.
31 † But they vvent forth, & bruited him in al that countrey.

Mat. 12, 22.

32 † And vvhen they vvere gone forth, * behold they brought
33 him a dumme man, poſſeſſed vvith a diuel. † And after the diuel vvas caſt out, the dumme man ſpake, and the multitudes marueled ſaying, Neuer vvas the like ſeene in Iſrael.

† But

:: In like maner say the Heretikes, calling al miracles done in the Catholike Churche, the lying signes of Antichrist.

† But * the Pharisees sayd, :: In the prince of diuels he casteth out diuels. 34 *Mt.* 12, 24.

† And IESVS vvent about al the cities, and tovvnes, teaching in their synagogs, and preaching the Gospel of the kingdom, and curing euery disease, and euery infirmitie. 35

† And seing the multitudes, he pitied them: because they vvere vexed, and lay like sheepe that haue not a shepheard. † Then he sayth to his Disciples, The haruest surely is great, but the vvorkemen are fevv. †" Pray therfore the Lord of the haruest, that he send forth vvorkemen into his haruest. 36 37 38

ANNOTATIONS
CHAP. IX.

3. He blasphemeth.] When the Iewes heard Christ remitte sinnes, they charged him with blasphemie, as Heretikes now charge his priests of the new Testament, for that they remitte sinnes: to Whom he sayd, *Whose sinnes you shal forgeue, they are forgeuen* &c. *Io. 20.*

Men haue power to forgiue sinnes.

5. Whether is easier.] The faithlesse Iewes thought (as Heretikes now a daies) that to forgeue sinnes was so proper to God, that it could not be communicated vnto man: but Christ sheweth that as to worke miracles is otherwise proper to God only, and yet this power is communicated to men, so also to forgeue sinnes.

6. The sonne of man in earth.) Christ had power to remit sinnes, and often executed the same, not only as he was God, but also as he was a man, because he was head of the Churche and our cheefe Bishop and Priest according to his manhod, in respect wherof al power was geuen him in heauen and earth. *Mat. 28, v. 18.*

8. Glorified.) The faythful people did glorifie God that gaue such power to men for to remit sinnes and to doe miracles, knowing that that which God committeth to men, is not to his derogation, but to his glorie. him self only being stil the principal worker of that effect, men being only his ministers, substitutes, and working vnder him and by his commission and authoritie.

8. To men.) Not only Christ as he was man, had this power to forgeue sinnes, but by him and from him the Apostles, and consequently Priests. Mat. 28. *Al power is geuen me.* Mat. 18. *Whatsoeuer you shal loose in earth, shal be loosed in heauen.* Ioan. 20. *Whose sinnes you shal forgeue, they are forgeuen.*

External Sacrifice.

13. Not sacrifice.) These are the wordes of the Prophete, who spake them euen then when sacrifices where offered by Gods commaundement: so that it maketh not agaynst sacrifice, but he saith that sacrifice only without mercie and charitie, and generally with mortal sinne, is not acceptable. The Iewes offered their sacrifices dewely, but in the meane time they had no pitie nor mercie on their brethren: that is it which God misliketh.

Fasting.

14. Fast often.) By the often fasting of his disciples, We may easely gather that he appointed them a prescript maner of fasting: as it is certaine he taught them a forme of prayer. *Lu. 5.* and *11.*

17. New Wine.) By this new wine, he doth playnly here signifie fasting and the straiter kind of life: by the old bottels, them that can not away therewith.

19. Twelue yeres.) This woman a Gentil had her disease twelue yeres, and the Gouerners daughter a Iewe (which is here raysed to life) was twelue yeres old, *Luc. 8.* Marke then the allegorie hereof in the Iewes and Gentils. As that woman fel sicke When the wenche was borne, so the Gentils went their owne wayes into idolatrie, When the Iewes in Abraham beleeued. Agayne, as Christ here went to rayse the wenche, and by the way the woman was first healed, and then the wenche reuiued: so Christ came to the Iewes, but the Gentils beleeued first and were saued, and in the end the Iewes shal beleeue also. *Hiero. in Mat.*

Relikes and Images.

21. Touche only.) Not only Christes wordes, but his garment and touche thereof or any thing to him belonging, might doe and did miracles, force proceding from his holy person to them. Yea this woman returning home * set vp an Image of Christ, for memorie of this benefite, and the hemme of the same Image did also miracles. This image Iulian the Apostata threwe downe, and set vp his owne in steede therof, which was immediatly destroyed by fyre from heauen. But the image of Christ broken in peeces by the heathen, the Christians afterward gathering the peeces together, placed it in the Churche: where it was (as Sozomenus writeth) vnto his time. *Euseb. li. 7 c. 14. hist. li. 5 c. 20.*

28. Do you beleeue that I can.] We see here that to the corporal healing of these men he requireth onely this faith, that he is able. Which faith is not sufficient to iustifie them. How then doe the Heretikes by this and the like places pleade for their onely iustifying faith? *See the Annot. Mar. 5, 36.*

38. Pray therfore.) Therfore doth the Churche pray and fast in the Imber dayes, When holy Orders are geuen, that is, When Workemen are prepared to be sent into the haruest. *See Act. 13, 2.*

CHAP. X.

He giueth to the Twelue the power of Miracles, and so sendeth them to the lost sheepe of the Iewes, 5 with instructions accordingly: 10 and by occasion of the sending, foretelleth of the persecutions after his Ascension, arming them and al other against the same, 40 and also exhorting the people to harbour his seruants in such times of persecution.

Mr. 3, 13. 6, 7. Lu. 6, 13 9, 1.

1 AND hauing called his twelue Disciples together, *he gaue them "power ouer vncleane spirites, that they should cast them out, and should cure al maner of disease, and al maner of infirmitie.

2 † And the names of the twelue Apostles be these: the "first, Simon who is called Peter, and Andrew his brother,
3 †Iames of Zebedee, and Iohn his brother, Philip and Barthlemew, Thomas and Matthew the publican, and Iames of Al-
4 phæus, & Thaddæus, † Simon Cananæus, and Iudas Iscariote, who also betrayed him.

5 † These twelue did IESVS send: commaunding them, saying, Into the way of the :: Gentiles goe ye not, and into
6 the cities of the Samaritans enter ye not: † but goe rather
7 to the sheepe that are perished of the house of Israel. † And going preache, saying, That the kingdom of heauē is at hand.
8 † Cure the sicke, raise the dead, cleanse the lepers, cast out
9 diuels: gratis you haue receiued, gratis giue ye. † Do not
10 "possesse gold, nor siluer, nor money in your purses: † not a skrippe for the way, neither two coates, neither shoes, nei-
11 ther rodde. for the workeman is worthie of his meate. † And into whatsoeuer citie or towne you shal enter, inquire who
12 in it is worthie: and there tarie til you goe forth. † And when ye enter into the house, salute it, saying, "Peace be to this hou-
13 se. † And if so be that house be worthie, your peace shal come vpon it. but if it be not worthie: your peace shal returne to
14 you. † And whosoeuer shal not receiue you, nor heare your wordes: going forth out of the house or the citie "shake of
15 the dust from your feete. † Amen I say to you, it shal be "more tolerable for the land of the Sodomites and Gomorrheans in the day of iudgement, then for that citie.

:: They haue here commission to preach only in Israel: the time being not yet come to call the Gentiles.

The Gospel vpō the Commemoration of S. Paul, Iun. 30.

† Behold I send you as sheepe in the middes of vvolues. 16
Be ye therfore :: vvise as serpents, and simple as dooues. † And 17
take heede of men. For they vvil deliuer you vp in Councels,
and in their synagogs they vvil scourge you. † And to Presi- 18
dents and "to Kings shal you be ledde for my sake, in testi-
monie to them and the Gentiles. † But vvhen they shal de- 19
liuer you vp, * take no thought hovv or vvhat to speake: for
"it shal be giuen you in that houre vvhat to speake. † For it 20
is not you that speake, but the spirit of your father that spea-
keth in you. †* The brother also shal deliuer vp the bro- 21
ther to death, and the father the sonne: and the children shal
rise vp agaynst the parents, and shal vvorke their death,
† and you shal be odious to al men for my name. but he that 22
shal perseuêre vnto the end, he shal be saued. ¶

:: Wisedom and simplicitie both be necessarie in preachers, Bishops and Priests.

Mar. 13, 11. *Luc.* 12, 11.

Luc. 21, 16.

The Gospel vpō S. Athanasius day. Maij 2.

† And vvhen they shal persecute you in this citie, flee into 23
an other. Amen I say to you, you shal not finish al the cities
of Israel, til the sonne of man come.

†* The Disciple is not aboue the maister, nor the seruant 24
aboue his lord. † It suffiseth the disciple that he be as his mai- 25
ster: and the seruāt as his lord. If they haue called the goodmā
of the house Beelzebub, "hovv much more them of his hous-
hold? † Therfore feare ye not them. For nothing is hid, that 26
shal not be reuealed: and secrete, that shal not be knovven.
† That vvhich I speake to you in the darke, speake ye in the 27
light: and that vvhich you heare in the eare, preache ye vpon
the house toppes. † And :: feare ye not them that kil the body, 28
and are not able to kil the soul: but rather feare him that can
destroy both soul and body into hel. ¶

Luc. 6, 40

:: A goodly cōfort for Christians and Catholikes and al good men, in the persecutiōs of Turke, of Heretikes, of al Wicked men.

† Are not tvvo sparovves sold for a farthing: and not one 29
of them shal fall vpon the ground vvithout your father? 30
† But your very heares of the head are al numbered. † Feare 31
not therfore: better are you then many sparovves. †* Euery 32
one therfore that shal "confesse me before men, I also vvil
confesse him before my father vvhich is in heauen. † But he 33
that shal denie me before men, I also vvil denie him before
my father vvhich is in heauen. † Do not ye thinke * that I 34
came to send peace into the earth: I came "not to send peace,
but the svvord. † For I came to separate * man agaynst his 35
father, and the daughter agaynst her mother, and the daugh-
ter in lavv agaynst her mother in lavv. † And a mans ene- 36
mies, they of his ovvne houshold. † He that loueth father or 37

Mar. 8, 38. *Luc.* 9, 26. 12, 8. *Luc.* 12, 51. *Micb.* 7, 6.

The Gospel vpō a Martyrs day that is not a Bishop.

mother

mother" more then me, is not vvorthy of me: and he that loueth ſonne or daughter aboue me, is not vvorthy of me.
38 † And he that taketh not his croſſe, and folovveth me, is not
39 vvorthy of me. † He that hath found his life, ſhal loſe it: and he that hath loſt his life for me, ſhal finde it.

Luc. 10, 16.

40 †* He that receiueth you, receiueth me: and he that recei-
41 ueth me, receiueth him that ſent me. † He that receiueth a Prophet" in the name of a Prophet, ſhal receiue the revvard of a Prophet. and he that receiueth a ::iuſt man in the name
42 of a iuſt man, ſhal receiue the revvard of a iuſt man. † And

Mar. 9, 41.

* vvhoſoeuer ſhal giue drinke to one of theſe litle ones a cuppe of cold vvater, only in the name of a diſciple, amen I ſay to you, he ſhal not loſe his revvard. ¶

:: The reward for harbouring & helping any bleſſed iuſt perſon ſuffering for his iuſtice and conſcience.

ANNOTATIONS
CHAP. X.

1. Power.) Miracles were ſo neceſſarie to the confirmation of their doctrine beginning then to be preached, that not only Chriſt him ſelf did miracles, but alſo he gaue to his Apoſtles power to doe them.

2. Firſt Simon.) Peter the firſt, not in calling, but in preeminence, for (as S. Ambroſe ſaith in 2 Cor. 12.) *Andrew firſt followed our Sauiour before Peter: and yet the Primacie Andrew receaued not, but Peter.* Which preeminence of S. Peter aboue the other Apoſtles is ſo playnly ſignified in this word, *Firſt*, by the iudgement euen of Heretikes, that Beza, notwithſtanding he confeſſeth the conſent of al copies both Latin and Greeke, yet is not aſhamed to ſay that he ſuſpecteth that this word was thruſt into the text by ſome fauourer of Peters Primacie. Wherby we haue alſo that they care no more for the Greeke then for the Latin, when it maketh agaynſt them: but at their pleaſure ſay that al is corrupted.

Peters Primacie.

Beza in Annot. noui Teſt. 1556.

9. Do not poſſeſſe.) Preachers may not carefully ſeeke after the ſuperfluities of this life, or any thing which may be an impediment to their function. And as for neceſſaries, they deſerue their temporal liuing at their hands for whom they labour ſpiritually.

12. Peace to this houſe.) As Chriſt him ſelf vſed theſe wordes or this bleſſing often, *Peace be to you*, ſo here he biddeth his Apoſtles ſay the like to the houſe where they come: And ſo hath it been alwaies a moſt godly vſe of Biſhops* to geue their bleſſing where they come. Which bleſſing muſt needes be of great grace and profite, when none but worthy perſons (as here we read) might take good thereof: and when it is neuer loſt, but returneth to the geuer, when the other partie is not worthy of it. Among other ſpiritual benefites it taketh away venial ſinnes. *Amb. in 9. Luc.*

Biſhops bleſſing.

It remitteth venial ſinnes.

** Aug. de ciuit. li. 22 c. 8. Leo Imp. ī vit. S. Chryſ. Socrat. li. 6. c. 14.*

14. Shake of the duſt.) To contemne the true preachers, or not to receaue the truth preached, is a very damnable ſinne.

15. More tolerable.) Hereby it is euident that there be degrees and differences of damnation in Hel fyre according to mens deſerts. *Aug. li. 4 de Bapt. c. 19.*

18. Kings.) In the beginning Kings and Emperours perſecuted the Churche, that by the very death and bloud of Martyrs it ſhould grow more miraculouſly. afterward when the Emperours and kings were them ſelues become Chriſtians, they vſed their power for the Churche, agaynſt Infidels and Heretikes. *Aug. ep. 48.*

19. It ſhal be giuen.) This is verified euen at this preſent alſo, when many good Catholikes, that haue no great learning, by their anſwers confound the Aduerſaries.

25. How much more.) No maruel therefore if Heretikes call Chriſtes Vicar Antichriſt, when their forefathers the faithles Iewes called Chriſt him ſelf Beelzebub.

32. Confeſſe me.) See how Chriſt eſteemeth the open confeſſing of him, that is, of his truth in the Catholike Churche, for as whē Saul perſecuted the Churche, he ſayd *him ſelf was perſecuted: ſo to confeſſe him, and his Churche, is al one. Cōtrariewiſe, ſee how he abhorreth them that deny him before men. Which is not only to deny any one litle article of the Catholike fayth cōmended to vs by the Churche: but alſo to allow or conſent to hereſie by any meanes, as by ſubſcribing,

Confeſſing of Chriſt and his truth.

Act. 9.

coming to their ſeruice and ſermons, furthering them any Way agaynſt Catholikes, and ſuch like.

34. Not peace but ſword.) Chriſt came to breake the peace of Worldlings and ſinners: as When the ſonne beleueth in him, and the father doth not: the Wife is a Catholike, and the huſband is not. For to agree together in infidelitie, hereſie, or any other ſinne, is a naughty peace. This being the true meaning of Chriſtes Wordes, marke that the Heretikes interprete this to mainteine their rebellions and troubles Which their neW goſpel breedeth. *Beza in no. Teſt. an. 1565.*

37. More then.] No earthly thing, nor duty to Parents, Wife, children, countrie, or to a mans owne body and life, can be any iuſt excuſe Why a man ſhould doe, or feyne him ſelf to doe or beleeue any thing, agaynſt Chriſt or the vnitie and faith of his Churche.

41. In the name.] ReWard for hoſpitality, and ſpecially for receiuing an holy perſon, as Prophet, Apoſtle, Biſhop, or Prieſt perſecuted for Chriſtes ſake. For by receiuing of him in that reſpect as he is ſuch an one, he ſhal be partaker of his merites, and be reWarded as for ſuch an one. Whereas on the contrarie ſide, he that receiueth an Heretike into his houſe and a falſe preacher, doth communicate With his Wicked Workes. *Ep. 2. 10.*

CHAP. XI.

Iohn the Baptiſt in priſon alſo doing his diligence, ſendeth ſome of his diſciples to Chriſt: that as they heard, ſo they might alſo ſee his miracles vvith their eyes. 7 AfterVVard Chriſt declareth hovv vvorthy of credite Iohns teſtimonie vvas: 16 and inueigheth agaynſt the Ievves, vvho vvith neither of their maners of life coūld be vvonne: 20 no nor vvith Chriſtes infinite miracles: 25 prayſing Gods vviſedom in this behalfe, 27 and calling to him ſelf al ſuch as feele their ovvne burdens.

The Goſpel on the 2. Sunday in Aduent.

AND it came to paſſe: vvhen IESVS had done cōmaunding his tvvelue Diſciples, he paſſed from thence, to teach & preach in their cities. 1

†* And vvhen Iohn had heard in priſon the vvorkes of Chriſt: ſending tvvo of his diſciples, he ſaid to him, †" Art thou he that art to come, or looke vve for an other? † And IESVS making anſvver ſaid to them, Goe and report to Iohn vvhat you haue heard and ſeen. †* The blinde ſee, the lame vvalke, the lepers are made cleane, the deafe heare, the dead riſe againe, to the poore the Goſpel is preached: † and bleſſed is he that ſhal not be ſcandalized in me. 2 3 4 5 6

Luc. 7, 18. *Eſa. 35, 5. 61, 1.*

† And vvhen they vvent their vvay, IESVS began to ſay to the multitudes of Iohn, "What vvent you out" into the deſert to ſee? a reede ſhaken vvith the vvinde? † But vvhat vvent you out to ſee? a man clothed in ſoft garments? Behold they that are clothed in ſoft garments, are in Kinges houſes. † But vvhat vvent you out to ſee? a Prophet? yea I tel you and more then a Prophet. † For this is he of vvhom it is vvritten, *Behold I ſend mine angel before thy face, vvhich ſhal prepare thy vvay before thee.* ⊣ 7 8 9 10 11

Mal. 3, 1.

† Amen I ſay to you, there hath not riſen among the borne of vvomen a greater then Iohn the Baptiſt: yet he that is the leſſer

12 leſſer in the kingdom of heauen, is greater then he. † And
Luc.16, 16. * from the dayes of Iohn the Baptiſt vntil novv, the king-
dom of heauen ſuffereth violence, and the violent beare it
13 avvay. † For al the Prophets and the Lavv prophecied vnto
Mal.4, 5. 14 Iohn: † and if you vvil receiue it, he is *" Elias that is for to
15 come. † He that hath eares to heare, let him heare.
Luc. 7, 31. 16 † And * vvherevnto ſhal I eſteeme this generation to
be like? It is like to children ſitting in the market-place:
17 vvhich crying to their companions, † ſay, We haue piped to
you, and you haue not daunced: vve haue lamented, and
Mt.3,4. 18 you haue not mourned. † For * Iohn came neither " eating
19 nor drinking: and they ſay, He hath a diuel. † The Sonne of
man came eating and drinking, and they ſay, Behold a man
that is a glotton and a vvinedrinker, a frende of Publicans and
ſinners. And vviſedom is iuſtified of her children.
Luc. 10, 13. 20 † Then * began he to vpbraide the cities, vvherein vvere
done the moſt of his miracles, for that they had not done pe-
21 nance. † Vvo be to thee Corozain, vvo be to thee Beth-ſaida:
for if in Tyre & Sidon had been vvrought the miracles that
haue been vvrought in you, they had done " penance in heare-
22 cloth and aſhes long agoe. † But neuertheleſſe, I ſay to
you, it ſhal be more tolerable for Tyre and Sidon in the
23 day of iudgement, then for you. † And thou Capharnaum,
ſhalt thou be exalted vp to heauen? thou ſhalt come dovvne
euen vnto hel. for if in Sodom had been vvrought the mira-
cles that haue been wrought in thee, perhaps it had remained
24 vnto this day. † But notvvithſtanding I ſay to you, that it ſhal
be more tolerable for the land of Sodom in the day of iudge-
ment, then for thee.
Luc.10, 21. 25 † At that time IESVS anſvvered and ſaid. * I confeſſe
to thee O Father lord of heauen and earth, becauſe thou haſt
hid theſe things from the vviſe and prudent, and haſt reuealed
26 thē to " litle ones. † Yea Father: for ſo hath it vvel pleaſed thee.
27 † Al things are deliuered me of my Father. And no man
knovveth the Sonne but the Father: neither doth any knovv
the Father, but the Sonne, and to vvhom it ſhal pleaſe the
28 Sonne to reueale. † Come ye to me al that labour, and are
29 burdened, and I vvil refreſh you. † Take vp my yoke vpon
you, and learne of me, becauſe I am meeke, and humble of
30 hart: and you ſhal finde reſt to your ſoules. † For my " yoke
is ſvveete, and my burden light. ℍ

The Goſpel vpō S. Matthias day Feb. 24. and vpon S. Francis day Octob. 4. and for many Martyrs.

ANNOTATIONS

CHAP. XI.

3. *Art thou he.*] Iohn him self doubted not, for he baptized him and gaue great testimonie of him before: *Io. 1.* But becauſe his diſciples knewe him not, nor eſteemed of him ſo much as of Iohn their owne Maiſter, therfore did he ſend them vnto Chriſt, that by occaſion of Chriſtes anſwer he might the better inſtruct them what he was, and ſo make them Chriſtes diſciples, preferring them to a better Maiſter.

Eremitical life. 7. *What went you out.*] High commendation of Iohns holineſſe, as wel for his faſting, rough attire, ſolitary life, and conſtancie, as for the dignitie of his function.

7. *Into the deſert.*] The faythful people in al ages reſorted of deuotion into wildernes to ſee men of ſpecial and rare holynes, Prophets, Eremites, Anchorites &c. to haue their prayers or ghoſtly counſel. *See* S. *Hierom de vita Hilarionis.*

Elias. 14. *Elias.*) As Elias ſhal be the meſſenger of Chriſtes later coming, ſo was Iohn his meſſenger and Præcurſor at his former coming: and therfore is he called Elias, becauſe of his like office and like ſpirit. *Luc. 1. Grego. ho. 7. in Euang.*

18. *Eating and drinking.*] The wicked quarrellers of the world miſconſtre eaſely al the actes and life of good men. If they be great faſters and auſtere liuers, they are blaſphemed and counted hypocrites: if they conuerſe with other men in ordinary maner, then they be counted diſſolute.

Penance. 21. *Penance in ſackcloth.*] By this ſackcloth and aſhes added here and in other places, wee ſee euidently that Penance is not only leauing of former ſinnes, and chaunge or amendement of life paſt, no nor bare ſorowfulnes or recounting of our offenſes already committed, but requireth puniſhement and chaſtiſemēt of our perſons by theſe and ſuch other meanes as the Scriptures do els where ſet forth. and therfore concerning the worde alſo, it is rather to be called Penance, as in our tranſlation: then (as the Aduerſaries of purpoſe auoyding the word) Repentance or Amende-

Μετάνοιαν. ment of life: and that according to the very vſual ſignification of the * Greeke word in the moſt ancient Eccleſiaſtical Greeke writers: who for *Pœnitentes* (which in the Primitiue Churche did publike penance) ſay,* οἱ ἐν μετανοίᾳ ὄντες, that is, *Men that are doing penance.* And concerning that part of penance which is Cōfeſſion, the Eccleſiaſtical hiſtorie calleth it by the ſame Greeke word, and the penitents comming to confeſſion, τοὺς μετανοουμένους. *Sozom. li. 7 c. 16. Socrat. li. 5 c. 19.*

* *Dionyſ. Eccl. hier. c. 3. in initio.*

25. *Litle ones.*) Theſe litle ones doe not ſignifie here only the vnlearned, as though Coblers and weauers and wemen and girles had this reuelation, and therfore do vnderſtand al Scriptures and are able to expound them: but here are ſignified the humble, whether they be learned or vnlearned: as when he ſayth, *Vnles you become as litle ones, you ſhal not enter into the Kingdom of heauen.* *Mt. 18, 3.* And ſo alſo the greateſt Doctors (who as they were moſt learned, ſo moſt humbled them ſelues to the iudgement of the Catholike Churche) are theſe litle ones: and Heretikes, who although vnlearned, yet vaunt their knowledge and their ſpirit of vnderſtanding aboue al ancient fathers and the whole Churche, can not be of theſe litle and humble ones.

The commaundements poſſible. 30. *Yoke ſweete.*] What is this light burden and ſweete yoke, but his commaundements, of which S. Iohn ſayth 1. Ep. 5. *His commaundements are not heauy?* cleane contrary to the Aduerſaries that ſay, they are vnpoſſible to be kept.

CHAP. XII.

The blindnes of the Phariſees about the Sabboth he reproueth by Scriptures, by reaſon, and by a miracle. 14 and his death being therfore ſought by them, he meekely goeth out of the vvay, according as Eſay had prophecied of him. 22 His caſting out of deuils alſo he defendeth agaynſt them, 31 and ſetteth forth the daunger they ſtand in for their horrible blaſphemie. 38 And becauſe they aſke yet for a ſigne, he ſhevveth hovv vvorthely they ſhal be damned, 43 foretelling hovv the deuil ſhal poſſeſſe their Nation, 46 and teſtifying that although he be of their bloud, yet not they for this, but ſuch as keepe his commaundements are deere vnto him.

AT that time * Iesvs vvent through the corne on the Sabboth: and his Diſciples being hungrie, began to plucke the eares, and to eate. 1
† And the Phariſees ſeeing them, ſaid to him. 2
Loe, thy Diſciples doe that vvhich is not lavv-

Mr. 2, 23. Lu. 6, 1.

ful

3 ful for them to doe on the Sabboth-dayes. † But he ſayd to
1.Re.21, them, Haue you not read vvhat * Dauid did vvhen he vvas
4. 4 an hungred,and they that vvere vvith him: † hovv he entred
into the houſe of God, and did eate the loaues of propoſi-
tion,vvhich it vvas not lavvful for him to eate, nor for them
Leu.24, 5 that vvere vvith him, * but for prieſtes only? † Or haue ye
9. not read in the * Lavv, that on Sabboth-dayes the prieſtes
Nu. 28, in the temple do breake the Sabboth, and are vvithout
9 6 blame? † but I tel you that there is here a greater then the tẽple.
Oſe.6,6. 7 † And if you did knovv vvhat it is, *I vvil mercie, and not :: ſacrifice:* ::See the anno-
8 you vvould neuer haue condemned the innocentes. † For tatiõ chap.9, 13.
the Sonne of man is lord of the Sabboth alſo.

9 † And vvhen he had paſſed from thence,he came into their
Mr.3, 1, 10 ſynagogue. † And *behold there vvas a man vvhich had a vvi-
Lu.6,6. thered hand, and they aſked him ſaying, Whether is it lavvful
11 to cure on the Sabboths? that they might accuſe him. † But
he ſayd to them,what man ſhal there be of you,that ſhal haue
one ſheepe: and if the ſame fall into a ditche on the Sabboths,
12 vvil he not take hold and lift it vp? † Hovv much better is a
man more then a ſheepe? therfore it is lavvful on the Sab-
13 boths to doe a good deede. † Then he ſayth to the man,
Stretch forth thy hand. and he ſtretched it forth, and it vvas
reſtored to health euen as the other.

14 † And the Phariſees going forth made a cõſultation agaynſt
15 him, hovv they might deſtroy him. † But IESVS knovving
it,retired from thence: and many folovved him, and he cured
16 them all. † and he charged them that they ſhould not diſ-
17 cloſe him. † That it might be fulfilled vvhich vvas ſpoken by
Eſ. 42,1 18 Eſay the Prophete, ſaying. † *Behold my ſeruant vvhom I haue choſen,*
my beloued in vvhom my ſoul hath vvel liked. I vvil put my ſpirit vpon him, and
19 *iudgement to the Gentiles ſhal he ſhevv.* † *He ſhal not contend,nor crie out, neither*
20 *ſhal any man heare in the ſtreetes his voyce.* † *The reede bruiſed he ſhal not*
breake, and ſmoking flaxe he ſhal not extinguiſh: til he caſt forth iudgement vnto
21 *victorie.* † *And in his name the Gentiles ſhal hope.*

Luc. 11, 22 † Then * vvas offered to him one poſſeſſed vvith a deuil,
14. blinde and dumme: and he cured him, ſo that he ſpake & ſavv.
Mar.3, 23 † And al the multitudes vvere amaſed, and ſayd, Whether this
22 24 be the Sonne of Dauid? † But the Phariſees hearing it, ſayd.
This felovv caſteth not out diuels but in Beelzebub the Prin-
25 ce of the diuels. † And IESVS knovving their cogita-
tions,ſaid to them.

Euery kingdom :: deuided againſt it ſelf ſhal be made :: Therfore the

deſo

kingdom of heretikes can not possibly stand, because it is alwayes ful of diuisiō and dissension.

desolate: and euery citie or house deuided agaynst it self, shal not stand. † And if Satan cast out Satan, he is deuided 26
against him self: hovv then shal his kingdom stand? † And 27
if I in Beelzebub cast out deuils: your children in vvhom do they cast out? Therfore they shal be your iudges. † But if I in 28
the Spirit of God do cast out deuils, then is the kingdom of God come vpon you. † Or hovv can a man enter into the 29
house of the strong, and rifle his vessel, vnles he first binde the strong? and then he vvil rifle his house. † He that is "not vvith 30
me, is agaynst me: and he that "gathereth not vvith me, scattereth. † Therfore I say to you, euery sinne and blasphemie 31
shal be forgiuen men, but "the blasphemie of the Spirit shal not be forgiuen. † And vvhosoeuer shal speake a 32
vvord agaynst the Sonne of man, it shal be forgiuen him: but he that shal speake against the Holy Ghost, it shal not be forgiuen him neither in this vvorld, nor "in the vvorld to come. † Either ::make the tree good, and his fruite 33
good: or make the tree euil, and his fruite euil. for of the fruite the tree is knowē. † You vipers broodes, hovv can you speake 34
good things, vvhereas you are euil? for of the aboundance of the hart the mouth speaketh. † A good man out of a good 35
treasure bringeth forth good things: and an euil man out of an euil treasure bringeth forth euil things. † But I say vnto 36
you, that euery "idle vvord that men shal speake, they shal render an account for it in the day of iudgement. † For of thy 37
wordes thou shalt be iustified, and of thy vvordes thou shalt be condemned.

:: It is a mans owne free wil and election, to be a good tree or an il tree: to bring forth good fruites or bad. S. Augustine vpon this place. *li. 2 c. 4 de actis cum Felic. Manichæo.*

THE GOSPEL vpon vvenesday the first Weeke of Lent.

† Then answvered him certaine of the Scribes and Pha- 38
risees, saying, Maister, vve vvould see a signe from thee.
† who answvered, and said to them, 39

The vvicked and aduouterous generation seeketh a signe: and a signe shal not be giuen it, but the signe of Ionas the Prophet. † For as * Ionas vvas in the vvhales belly three 40 *Ion. 2, 2.*
dayes and three nightes: so shal the Sonne of man be in the hart of the earth three dayes and three nightes. † The men 41
of Niniuee shal rise in the iudgemēt vvith this generatiō, and shal condemne it: because * they did penance at the preaching *Ion. 3, 5.*
of Ionas. And behold more then Ionas here. † The * Queene 42 *3. Reg. 10, 1.*
of the South shal rise in the iudgement vvith this generation, and shal condemne it: because she came from the endes of the earth to heare the vvisedom of Salomō, and behold more

then

Luc. 11, 24.

43 then Salomon here. † And * vvhen an vncleane ſpirit ſhal goe out of a man, he vvalketh through dry places, ſeeking
44 reſt, and findeth not. † Then he ſaith, I vvil returne into my houſe vvhence I came out. And coming he findeth it va-
45 cant, ſvvept vvith beſoms, and trimmed. † Then goeth he, and taketh vvith him ſeuen other ſpirites more vvicked then him ſelf, and they enter in and dvvel there: and * the laſt of
2. Pet. 2, 20. that man be made vvorſe then the firſt. So ſhal it be alſo to this vvicked generation.

Mar. 3, 31. *Luc.* 8. 20.

46 † As he vvas yet ſpeaking to the multitudes, * behold his mother and his brethren ſtoode vvithout, ſeeking to ſpeake
47 to him. † And one ſaid vnto him, Behold thy mother and
48 thy brethren ſtand without, ſeeking thee. † But he anſvvering him that told him, ſaid, "Who is my mother, and vvho are
49 my brethren? † And ſtretching forth his hand vpon his Diſci-
50 ples, he ſaid, Behold my mother and my brethren. † For vvhoſoeuer ſhal doe the vvil of my father, that is in heauen: he is my brother, and ſiſter, and mother. ¶

The Goſpel vpō the day of the Seuen Brethren &c. Iulij 10.

ANNOTATIONS
CHAP. XII.

24. In Beelzebub.] The like blaſphemie agaynſt the Holy Ghoſt is, to attribute the miracles done by Saincts either dead or aliue, to the Diuel.

30. Not With me.] They that are indifferent to al religions, commonly and fitly called Neuters, ioyning them ſelues to neither part, let them marke theſe wordes wel, and they ſhal ſee, that Chriſt accoumpted al them to be agaynſt him and his Church, that are not plainely and flatly with him and it. Neuters in religion.

30. Gathereth not With me.] He ſpeaketh not only of his owne perſon, but of al to whom he hath committed the gouernement of his Church, and ſpecially of the cheefe Paſtours ſucceding
Ep. 58. Peter in the gouernement of the whole. As S. Hierom writing to Damaſus Pope of Rome, applieth theſe words vnto him, ſaying of al Heretikes, *He that gathereth not With thee, ſcattereth: that is to ſay, He that is not With Chriſt, is With Antichriſt.*

31. The blaſphemie of the Spirit.] He meaneth not that there is any ſinne ſo great, which God wil not forgiue, or whereof a man may not repēt in this life, as ſome Heretikes at this day affirme: but that ſome heinous ſinnes (as namely this blaſphemie of the Iewes againſt the euident workes of the Holy Ghoſt, and likewiſe Archeheretikes who wilfully reſiſt the knowē truth and workes of the Holy Ghoſt in Gods Church) are hardly forgeuen, and ſeldom haue ſuch men grace to repent. Otherwiſe among al the ſinnes agaynſt the Holy Ghoſt (which are commonly reckened ſixe) one only ſhal neuer be forgiuen, that is, dying without repentance wilfully, called Final impenitence. Which ſinne he committeth that dieth with contempt of the Sacrament of Penance, obſtinatly refuſing abſolution, by the Churches miniſterie: as S. Auguſtine plainely declareth in theſe wordes. *Whoſoeuer he be that beleueth not mans ſinnes to be remitted in Gods Church, and therfore deſpiſeth the bountifulnes of God in ſo mighty a Worke, if he in that obſtinat minde continue til his liues end, he is guilty of ſinne againſt the Holy Ghoſt*, in which Holy Ghoſt Chriſt remitteth ſinnes. *Enchir. 83. Ep. 50 in fine.* Final impenitence. Remiſſion of ſinnes in the Church.

32. Sonne of man.] The Iewes in their wordes ſinned againſt the ſonne of man, when they reprehended thoſe things which he did as a man, to witte, calling him therfore, a glutton, a great drinker of wine, a freend of the Publicans, and taking offenſe becauſe he kept company with ſinners, brake the Sabboth, and ſuch like: and this ſinne might more eaſely be forgiuen them, becauſe they iudged of him as they would haue done of any other man: but they ſinned

and blaſphemed againſt the Holy Ghoſt (called here the finger of God whereby he wrought miracles) when of malice they attributed the euident workes of God in caſting out diuels, to the diuel him ſelf: and this ſinne ſhal not be remitted, becauſe it ſhal hardly be remitted, as we ſee by the plague of their poſteritie vntil this day.

32. Nor in the World to come.] S. Auguſtine and other Holy Doctors gather hereupon, that ſome ſinnes may be remitted in the next life, and conſequently prooue Purgatorie thereby. *De Ciuit. Dei li. 21 c. 13. D. Gregor, Dial. li. 4 c. 39.*

Purgatorie.

36. Idle Word.] If of euery idle word we muſt make accoumpt before God in iudgement, and yet ſhal not for euery ſuch word be damned euerlaſtingly: then there muſt needes be ſome temporal puniſhment in the next life.

48. Who is my mother.] The dutiful affection toward our parents and kinsfolke is not blamed, but the inordinate loue of them to the hinderance of our ſeruice and duty toward God. Vpon this place ſome old Heretikes denied Chriſt to haue any mother. *Aug. li. de Fid. & Symb. c. 4.* Neither euer was there any hereſie ſo abſurd, but it would ſeeme to haue Scripture for it.

Al Hereſies alleage Scriptures.

CHAP. XIII.

Speaking in parables (as the Scripture foretold of him, and as meete was for the reprobate Iewes:) he ſhewveth by the parable of the Sowver, that in the labours of his Church, three partes of foure do periſhe through the fault of the hearers. 24 and yet, by the parable of good ſeede and cockle (as alſo of the Nette) that his ſeruants muſt not for al that, neuer while the world laſteth, make any Schiſme or Separation. 31 And by parables of the litle muſtardſeede and leauen, that notwithſtanding the three parts periſhing, and ouerſowing of cockles, yet that fourth part of the good ſeede ſhal ſpreade ouer al the world. 44 And withal, what a treaſure, and pearle it is. 53 After al which, yet his owne countrie will not honour him.

THE ſame day IESVS going out of the 1
houſe, ſate by the ſea ſide. † And * great 2
multitudes were gathered together vnto
him, in ſo much that he went vp into a
boate & ſate: and al the multitude ſtoode
in the ſhore, † and he ſpake to them 3
many things in parables, ſaying,

Mr. 4, 1.
Lu. 8, 4.

Behold the ſowver went forth to ſow. † And whiles he 4
ſoweth, ſome fell by the way ſide, and the foules of the aire
did come and eate it. † Otherſome alſo fell vpon rockie pla- 5
ces, where they had not much earth: and they ſhot vp incon-
tinent, becauſe they had not deepenes of earth, † and after the 6
ſunne was vp, they parched: and becauſe they had not roote,
they withered. † And other fell among thornes: and the 7
thornes grewe and choked them. † And otherſome fell vpon 8
good ground: and they yelded fruite, the "one an hundred-
fold, the other threeſcore, and an other thirtie. † He that 9
hath eares to heare, let him heare.

† And his Diſciples came and ſaid to him. Why ſpeakeſt 10
thou to them in parables? † Who anſwered and ſaid vnto 11
them, Becauſe "to you it is giuen to know the myſteries of
the kingdom of heauen: but to them it is not giuen. † For 12

he

he that hath, to him ſhal be giuen, and he ſhal abound: but he that hath not, from him ſhal be taken avvay that alſo vvhich
13 he hath. † Therfore in parables I ſpeake to them: becauſe ſeeing they ſee not, and :: hearing they heare not, neither do
14 they vnderſtand: † and the prophecie of Eſay is fulfilled in them, vvhich ſaith, *With hearing ſhal you heare, and you ſhal not vnder-*
15 *ſtand: and ſeeing ſhal you ſee, and you ſhal not ſee. † For the hart of this people is vvaxed groſſe, and vvith their eares they haue heauily heard, and their eies " they haue ſhut: leſt at any time they may ſee with their eies, and heare with their eares, and vnderſtand vvith their hart and be conuerted, and I may heale them.*
16 † But bleſſed are your eyes becauſe they doe ſee, and your
17 eares becauſe they doe heare. † For amen I ſay to you, that
Luc. 10, 23. * many Prophets and iuſt men haue deſired to ſee the things that you ſee, and haue not ſeen them: and to heare the
18 things that you heare, and haue not heard them. † Heare you therfore the parable of the ſovver.
19 † Euery one that heareth the vvord of the kingdom and vnderſtandeth not, there cometh the vvicked one, and catcheth avvay that vvhich vvas ſovven in his hart: this is he
20 that vvas ſovven by the vvay ſide. † And he that vvas ſovven vpon rockie places: this is he that heareth the vvord, and in-
21 cõtinent receiueth it vvith ioy, † yet hath he not roote in him ſelf, but is for a time: and vvhen there falleth tribulation and
22 perſecution for the vvord, he is by and by ſcandalized. † And he that vvas ſovven among thornes, this is he that heareth the vvord, and the carefulnes of this vvorld and the deceitfulnes of riches choketh vp the vvord, and he becometh
23 fruitles. † But he that vvas ſovven vpon good ground: this is he that heareth the vvord, and vnderſtandeth, and bringeth fruite, and yeldeth ſome an hundred fold, and an other threeſcore, and an other thirtie.
24 † An other parable he propoſed to them, ſaying, The kingdom of heauen is reſembled to a man that ſovved good
25 ſeede in his field. † But vvhen men vvere a ſleepe, his enemy came and ouerſovved cockle among the vvheate, and vvent
26 his vvay. † And vvhen the blade vvas ſhot vp, and had
27 brought forth fruite, then appeared alſo the cockle. † And the ſeruants of the goodman of the houſe comming ſaid to him, Sir, didſt thou not ſovv good ſeede in thy field? whence then hath it cockle?
28 † And he ſaid to them, The enemy man hath done this. And the ſeruants ſaid to him, Wilt
29 thou vve goe and gather it vp? † And he ſaid, No: " leſt perhaps

:: When Gods word is preached, they proprely haue eares to heare, that haue hartes to obey: and they hearing do not heare, which heare by ſenſe of their body, and obey not by conſent of their hartes. *Aug. de dono perſeu. c. 14.*

The Goſpel vpõ the 5 Sunday after the Epiphanie.

gathering vp the cockle, you may roote vp the vvheate
also together vvith it. †Suffer both to grovv vntil the har- 30
ueſt, and in the time of harueſt I vvil ſay to the reapers, Ga-
ther vp firſt the cockle, and binde it into bundels to burne,
but the vvheate gather ye into my barne. ℔

The Goſpel vpō the 6 Sunday after the Epiphanie.

†An other parable he propoſed vnto them, ſaying, *The 31 *Mar. 4, 30.
kingdom of heauen is like to a muſtard-ſeede, vvhich a man
tooke and ſovved in his field. †Which is the "leaſt ſurely of 32 *Luc.* 13, 18.
al ſeedes: but vvhen it is grovven, it is greater then al herbes,
and is made a tree, ſo that the foules of the aire come, and
dvvel in the branches thereof. †An other parable he ſpake 33
to them, The kingdom of heauen is like to leauen, vvhich a
vvoman tooke and hid in three meaſures of meale, vntil the
vvhole vvas leauened.

†Al theſe things IESVS ſpake in parables to the multitu- 34
des, and vvithout parables he did not ſpeake to them: †that 35
it might be fulfilled vvhich vvas ſpoken by the Prophet
ſaying, *I wil open my mouth in parables, I wil vtter things hidden from the foundation of the vvorld.* ℔ *Pſa.* 77, 2.

†Then hauing dimiſſed the multitudes, he came into 36
the houſe, and his Diſciples came vnto him, ſaying, Expound
vs the parable of the cockle of the field. †Who made anſvver 37
and ſaid to them, He that ſoweth the good ſeede, is the Sonne
of man. †And the field, is the vvorld. And the good ſeede: 38
theſe are the childrē of the kingdom. And the cockle: are the
children of the vvicked one. †And the enemie that ſovved 39
them, is :: the deuil. But the harueſt, is the ende of the vvorld.
And the reapers, are the Angels. †Euen as cockle therfore is 40
gathered vp, and burnt vvith fire: ſo ſhal it be in the ende of
the vvorld. †The Sonne of man ſhal ſend his Angels, and 41
they ſhal gather out of his kingdom al ſcandals, and them
that vvorke iniquitie: †and ſhal caſt them into the furnace of 42
fire, There ſhal be vveeping and gnaſhing of teeth. †Then 43
ſhal the iuſt ſhine as the ſunne, in the kingdom of their fa-
ther. He that hath eares to heare, let him heare.

:: Not God then, but the Diuel is the author of all euil.

The Goſpel for Virgins & other holy women.

† The kingdom of heauen is like a treaſure hidden in a 44
field. vvich a man hauing found, did hide it, and for ioy there-
of goeth, and ſelleth al that he hath, and byeth that field.
†Againe the kingdom of heauen is like to a marchant man, 45
ſeeking good pearles. †And hauing found one precious 46
pearle, he vvent his vvay, and ſold al that he had, and

bought

bought it.
47 † Againe the kingdom of heauen is like to a nette caſt into the ſea, and gathering together of al kind of fiſhes.
48 † Which, vvhen it vvas filled, dravving it forth, and ſitting by the ſhore, they choſe out the :: good into veſſels, but the
49 bad they did caſt out. † So ſhal it be in the conſummation of the vvorld. The Angels ſhal goe forth, and ſhal ſeparate
50 the euil from among the iuſt, † and ſhal caſt them into the furnace of fire. there ſhal be vveeping and gnaſhing of teeth.
51 † Haue ye vnderſtoode al theſe things? They ſay to him, Yea.
52 † He ſaid vnto them, Therfore euery Scribe inſtructed in the kingdom of heauen, is like to a man that is an houſholder, vvhich bringeth forth out of his treaſure nevv things and old. ⊣

:: Here alſo are ſignified good and bad in the Church.

53 † And it came to paſſe: vvhen IESVS had ended theſe pa-
Mr. 6, 1. Luc. 4, 16. 54 rables, he paſſed from thence. † And * coming into his ovvne countrie, he taught them in their ſynagogues, ſo that they marueled, and ſaid, Hovv came this fellovv by this vviſedom
55 and vertues? † Is not this the " carpenters ſonne? Is not his mother called MARIE, and his brethren, Iames and Ioſeph,
56 and Simon and Iude: † and his ſiſters, are they not al vvith
57 vs? Whence therefore hath he al theſe things? † And they vvere ſcandalized in him. But IESVS ſaid to them, There is not a Prophet vvithout honour but in his ovvne countrie, and in
58 his ovvne houſe. † And he vvrought not many miracles there becauſe of their incredulity.

ANNOTATIONS
CHAP. XIII.

8. One an hundred.] This difference of fruites is the difference of merites in this life, and reWardes for them in the next life, according to the diuerſities of ſtates, or other differences. of ſtates, as that the hundred fold agreeth to virgins profeſſed, threeſcore fold to religious WidoWes, thirtiefold to the maried. *Aug. li. de S. Virginit. c. 44 & ſeq.* Which truth the old Heretike Iouinian denied (as ours doe at this day) affirming that there is no difference of merites or reWardes. *Hiero. li. 2 adu. Iouia. Ambroſ. ep. 82. Aug. hær. 82.* Difference of merites and reWardes.

11. To you is giuen.] To the Apoſtles and ſuch as haue the guiding and teaching of others, deeper knoWledge of Gods Word and myſteries is giuen, then to the common people. As alſo to Chriſtians generally, that Which Was not giuen to the obſtinate IeWes.

15. They haue ſhut.) In ſaying that they ſhut their oWne eies, Which S. Paul alſo repeateth *Act. 28*: he teacheth vs the true vnderſtanding of al other places, Where it might ſeeme by the bare Wordes that God is the very author and Worker of this induration, and blindnes, and of other ſinnes: * Which Was an old condemned blaſphemie, and is noW the Hereſie of * Caluin: Whereas our Sauiour here teacheth vs, that they ſhut their oWne eies, and are the cauſe of their oWne ſinne and damnation, God not doing, but permitting it, and ſuffering them to fall further becauſe of their former ſinnes, as S. Paul declareth of the reprobate Gentiles. *Ro. 1.* God is not the author of euil.

Iren. apud Euſeb. li. 5 c. 19. Calu. li. 2 Inſtit. c. 4.

25. OuerſoWed.) Firſt by Chriſt and his Apoſtles Was planted the truth, and falſhod came afterWard, and Was ouerſoWen by the enemy the Diuel, and not by Chriſt, Who is not the author

author of euil. *Tertul. de præscript.*

29. *Leſt you plucke vp alſo.*] The good muſt tolerate the euil, when it is ſo ſtrong that it can not be redreſſed without danger and diſturbance of the whole Church, and committe the matter to Gods iudgement in the later day. Otherwiſe where il men (be they Heretikes or other malefactors) may be puniſhed or ſuppreſſed without diſturbance and hazard of the good, they may and ought by publike authority either Spiritual or temporal to be chaſtiſed or executed.

Good and euil in the Church.

30. *Suffer both to growe.*] The good and bad (wee ſee here) are mingled together in the Churche. Which maketh againſt certaine Heretikes and Schiſmatikes, which ſeuered them ſelues of old from the reſt of the whole world, vnder pretence that them ſelues only were pure, and al others both Prieſts and people ſinners: and againſt ſome Heretikes of this time alſo, which ſay that euil men are not of, or in the Churche.

32. *The leaſt of al ſeedes.*] The Church of Chriſt had a ſmal beginning, but afterward became the moſt glorious and knowen common-welth in earth: the greateſt powers and the moſt wiſe of the world putting them ſelues into the ſame.

55. *Carpenters ſonne.*] Herevpon Iulian the Apoſtata and his flatterer Libanius tooke their ſcoffe againſt our Sauiour, ſaying (at his going againſt the Perſians) to the Chriſtians, What doeth the Carpenters ſonne now? and threatening that after his returne the Carpenters ſonne ſhould not be able to ſaue them from his furie. Wherevnto a godly man anſwered by the Spirit of Prophecie, *He whom Iulian calleth the Carpenters ſonne, is making a Woodden coffin for him againſt his death.* And in deede not long after there came newes that in that bataile he dyed miſerably. *Sozo. li. 6 c. 2. Theodo. li. 3 c. 18.* The very like ſcoffe vſe Heretikes that call the body of Chriſt in the B. Sacrament, bakers bread. It ſeemeth in deede to the ſenſes to be ſo, as Chriſt ſeemed to be Ioſephs natural ſonne, but faith telleth vs the contrarie as wel in the one as in the other.

CHAP. XIIII.

Hearing the vnworthy decollation of Iohn Baptiſt by Herode, 13 he betaketh him to his vſual ſolitarines in the deſert, and there feedeth 5000 with fiue loaues. 23 And then after the night ſpent in the mountaine in prayer, he walketh vpon the ſea (ſignifying the wide world) 28 yea and Peter alſo: wherevpon they adore him as the ſonne of God. 35 And with the very touche of his garments hemme he healeth innumerable.

AT that time * Herod the Tetrach heard 1 *Mar. 6, 14. Lu. 9, 7. 3, 19.*
the fame of IESVS: † and ſaid to his ſer- 2
uants, This is Iohn the Baptiſt: he is riſen from the dead, and therfore vertues vvorke in him. † For Herod apprehended Iohn 3
and bound him, and put him into priſon becauſe of Herodias, his 'brothers' vvife. † For Iohn ſaid vn- 4 *'brother Philips*
to him, It is not lavvful for thee to haue her. † And vvilling 5
to put him to death, he feared the people: becauſe they eſteemed him as a Prophet. † But on Herods birth-day, the daugh- 6
ter of Herodias daunced before them: and pleaſed Herod. † Wherevpon he promiſed with an othe, to giue her vvhatſoe- 7
uer ſhe vvould aſke of him. † But ſhe being inſtructed be- 8
fore of her mother ſaith, Giue me here in a diſh the head of
Iohn the Baptiſt. † And the king vvas ſtroken ſad: yet be- 9
cauſe of his :: othe and for them that ſate vvith him at table,
he commaunded it to be giuen. † And he ſent, and beheaded 10
Iohn in the priſon. † And his head vvas brought in a diſh: 11

:: A wicked and raſh othe, and more wickedly fulfilled: becauſe an vnlawfull othe bindeth no mã.

and

and it vvas giuen to the damsel, and she brought it to her mo-
12 ther. † And his Disciples came and tooke the body, and "buried it: :: and came and told IESVS.

:: S. Iohns disciples at this time had wel learned their duety toward Christ.

Mr.6,31 *Lu.9,10* *Io.6,2.*
13 † Which vvhen IESVS had heard, * he "retired from thence by boate, into a desert place apart, and the multitudes hauing heard of it, folovved him on foote out of the cities.
14 † And he coming forth savv a great multitude, and pitied
15 them, and cured their diseased. † And vvhen it vvas euening, his Disciples came vnto him, saying, It is a desert place, and the houre is novv past: dimisse the multitudes that going in-
16 to the tovvnes, they may bye them selues victuals. † But IESVS said to them, They haue no neede to goe: giue ye them
17 to eate. † They answvered him. We haue not here, but fiue
18 loaues, and tvvo fishes. † Who said to them, Bring them hi-
19 ther to me. † And vvhen he had commaunded the multitude to sitte dovvne vpon the grasse, he tooke the fiue loaues and the tvvo fishes, and looking vp vnto heauen he blessed and brake, and gaue the loaues to his Disciples, and "the Disciples
20 to the multitudes. † And they did al eate, and had their fil. And they tooke the leauings, twelue ful baskettes of the frag-
21 ments. † And the number of them that did eate vvas, fiue thousand men, beside vvomen and children.

The Gospel vpon the Octaue of S. Peter and S. Paul. Iulij 6.

22 † And forth vvith IESVS commaunded his Disciples to goe vp into the boate, and to goe before him ouer the vvater,
23 til he dimissed the multitudes. † And hauing dimissed the multitude, he * ascended into a mountaine alone to praye. And
24 vvhen it vvas euening, he vvas there alone. † But the boate in the middes of the sea vvas tossed vvith vvaues. for the vvinde
25 vvas contrarie. † And in the fourth vvatch of the night, he
26 came vnto them vvalking vpon the sea. † And seeing him vpon the "sea vvalking, they vvere troubled saying, That
27 it is a ghost. and for feare they cried out. † And immediatly IESVS spake vnto them, saying, Haue confidence: it is I, feare
28 ye not. † And Peter making answver said, Lord if it be thou,
29 bid me come to thee vpon the vvaters. † And he said, Come. And Peter descending out of the boate, "vvalked vpon the
30 vvater to come to IESVS. † But seeing the vvinde rough, he vvas afraid: and vvhen he began to be drovvned, he cried
31 out saying, Lord, saue me. † And incontinent :: IESVS stretching forth his hand tooke hold of him, and said vnto him,
32 O thou of litle faith, vvhy didst thou doubt? † And vvhen they

Mr. 6, 46. *Io.6,16.*

:: Notwithstãding the infirmities of them that gouerne

the Churche, yet Christ sustaineth them, and holdeth them vp, yea and by them, whatsoeuer they are, he vpholdeth and preserueth his Church.

they vvere gone vp into the boate, the vvinde ceased. † And they that vvere in the boate, came and adored him, saying, In deede thou art the sonne of God. ✠ 33

† And hauing passed the vvater, they came into the countrie of Genesar. † And vvhen the men of that place vnderstoode of him, they sent into al that countrie, and brought vnto him al that vvere il at ease: † and they besought him that they might touche but the :: hemme of his garment, and vvhosoeuer did touche, vvere made hole. 34 35 36

:: See before, chap. 9, 20.

ANNOTATIONS

CHAP. XIIII.

3. Because of Herodias.) It is to ordinary in Princes to put them to death that freely tel them such faultes: Women, whom they fansie, specially inciting them to such mischeefe.

12. Buried it.) An example of duty toward the dead bodies of the faithful. Wherein see the difference of Catholike Christian men and of al infidels, be they Pagans, Apostataes, or Heretikes. For whereas the Christians had layd the body of this blessed Prophete and Martyr * in Samaria with the Relikes of Elias and Abdias, by vertue wherof wōderful miracles were wrought in that place: in Iulian the Apostataes time, when men might doe al mischeefe freely against Christian religion, the Pagans opened the tombe of S. Iohn Baptist, burnt his bones, scattered the ashes about the fields: but certaine religious Monkes coming thither a pilgrimage at the same time, aduentured their life and saued as much of the holy Relikes as they could, and brought them to their Abbot Philip a man of God: who esteeming them to great a treasure for him and his, to keepe for their priuate deuotion, sent them to Athanasius the B. of Alexandria, and he with al reuerence layd them in such a place (as it were by the Spirit of Prophecie) where afterward by occasion of them was built a goodly chappel. *Theod. li. 3 c. 6. Ruff. li. 2 c. 28. 27.* Marke here that the Heretikes of our time doe as those Pagans, to the bodies and Relikes of al blessed Saints that they can destroy: and Catholikes contrariwise haue the religious deuotion of those old Christians, as appeareth by the honour done now to his head at Amiens in France.

Hiero. in Epitaph. Paulæ. c. 6.

Sacrilege against holy Relikes.

13. Retired.) Christ much esteemed Iohn, and withdrewe him selfaside, to giue example of moderate mourning for the departed, and to shew the horrour of that execrable murder. as in the Primitiue Churche many good men seing the miserable state of the world in the time of persecution, and the sinnes that abounded withal: tooke an occasion to forsake those tumults, and to giue them selues to contemplation: and for that purpose retired into the deserts of Ægypt and els where, to doe penance for their owne sinnes and the sinnes of the world. wherevpon partly rose that infinite number of Monkes and Eremites, of whom the fathers and Ecclesiastical histories make mention. *Hiero. to. 2 in vit. Pauli Eremitæ. Sozo. li. 1 c. 12. 13.*

Eremites.

19. The Disciples to the multitudes.) A figure of the ministerie of the Apostles, who as they here had the distribution and ordering of these miraculous loaues, so had they also to bestow and dispense al the foode of our soules in ministering of the vvord and Sacraments, neither may lay men chalenge the same.

26. Walking.) When not only Christ, but by his power Peter also walketh vpon the vvaters, it is euident that he can dispose of his owne body aboue nature and contrary to the natural conditions thereof, as to goe through a doore. *Io. 20.* to be in the compasse of a litle bread. *Epiphan. in Anchorato.*

29. Walked.] Peter (saith S. Bernard) walking vpon the waters, as Christ did, declared him self the only Vicar of Christ, which should be ruler not ouer one people, but ouer al. For many waters, are many peoples. *Bernard. li. 2 de consid. c. 8.* See the place, how he deduceth from Peter the like authoritie and iurisdiction to his successor the Bishop of Rome.

Peters Primacie.

CHAP. XV.

The Phariſees of Hieruſalem comming ſo farre to carpe him, he chargeth vvith a tradition contrarie to Gods commaundement. 10 And to the people he yeldeth the reaſon of that vvhich they reproued: 15 and againe to his Diſciples, ſhevving the ground of the Phariſaical vvaſhing (to vvitte, that meates otherwiſe defile the ſoule) to be falſe. 21 then he goeth aſide to hide him ſelf among the Gentils: vvhere, in a vvoman he findeth ſuch faith, that he is faine, leſt the Gentils ſhould before the time extort the vvhole bread, as ſhe had a crumme, to returne to the Ievves. 31 vvhere (al contrarie to thoſe Phariſees) the common people ſeeke vvonderfully vnto him. and he after he hath cured their diſeaſed, feedeth 4000 of them vvith ſeuen loaues.

Mr.7, 1.

1 THEN came to him from Hieruſalem Scribes and Phariſees, ſaying, †Why do thy
2 Diſciples tranſgreſſe the tradition of the Auncientes? For they waſh not their hãds
3 When they eate bread. †But he anſvvering ſaid to them: Why do you alſo tranſgreſſe the cõmaundement of God for your tra-
4 dition? For God ſaid, † *Honour father and mother.* and, *He that ſhal curſe*
5 *father or mother, dying let him dye.* †But you ſay, Whoſoeuer ſhal ſay to father or mother, The gift vvhatſoeuer procedeth from me,
6 ſhal profite the: †and ſhal not honour his father or his mother: and you haue made fruſtrate the cõmaundement of God
7 for your ovvne tradition. † Hypocrites, vvel hath Eſay Pro-
8 phecied of you, ſaying, † *This people honoureth me vvith their* ‖ *lippes:*
9 *but their hart is farre from me.* † *And in vaine do they vvorſhippe me, teaching doctrines and* ‖ *commaundements of men.*

Exo.20, 12. Leu.20, 9.

Eſa. 29, 13.

The Goſpel vpõ wenſday the 3. weeke in Lent.

10 † And hauing called together the multitudes vnto him, he
11 ſaid to them, Heare ye and vnderſtand. †‖ Not that vvhich entreth into the mouth, defileth a man: but that vvhich pro-
12 cedeth out of the mouth, that defileth a man. † Then came his Diſciples, and ſaid to him, Doeſt thou knovv that the Pha-
13 riſees, vvhen they heard this vvord, vvere ſcandalized? † But he anſvvering ſayd: All planting vvhich my heauenly father
14 hath not planted, ſhal be rooted vp. † Let them alone: blinde they are, guides of the blinde. And if the blinde be guide to
15 the blinde, both fall into the ditch. † And Peter anſvvering
16 ſayd to him, Expound vs this parable. †But he ſayd, Are you
17 alſo as yet vvithout vnderſtanding? † Do you not vnder-ſtand, that al that entreth into the mouth, goeth into the
18 belly, and is caſt forth into the priuy? † But the things that proceede out of the mouth, come forth from the hart, and
19 thoſe things ‖ defile a man. † For from the hart come forth euil cogitations, murders, aduoutries, fornications, thefts,
20 falſe teſtimonies, blaſphemies. † Theſe are the things that de-

file a man. but to eate vvith vnvvaſhen hands, doeth not defile a man. ¶

The Goſpel vpō Thurſday the fifth Weeke in Lent.

† And IESVS vvent forth from thence and retired into 21
the quarters of Tyre and Sidon. † And behold * a vvoman 22 *Mr. 7, 25.*
of Chanaan came forth out of thoſe coaſtes, and crying out,
ſayd to him, Haue mercie vpon me, O lord the Sonne of
Dauid: my daughter is ſore vexed of a Deuil. † Who anſvvered 23
her not a vvord. And his Diſciples came and beſought him
ſaying, Dimiſſe her: becauſe ſhe crieth out after vs: † And he 24
anſvvering ſaid: I vvas not ſent but to the ſheepe that are
loſt of the houſe of Iſrael. † But ſhe came and adored him, 25
ſaying, Lord, help me. † Who anſvvering, ſaid: It is not good 26
to take the bread of the Children, and to caſt it to the dogges. † But ſhe ſaid, Yea lord: for the vvhelpes alſo eate of the 27
crummes that fal from the table of their maiſters. † Then 28
IESVS anſvvering ſaid to her, O vvoman, :: great is thy
faith: be it done to thee as thou vvilt: and her daughter vvas
made hole from that houre. ¶

:: It were a ſtraunge caſe that Chriſt ſhould commend in this woman a ſole faith without good workes, that is to ſay, a dead faith ſuch as could not worke by loue, and which S. Iames doubted not to call the faith not of Chriſtians but of Diuels. *Aug. de Fid. & Op. c. 16.*

† And vvhen IESVS vvas paſſed from thence, he came 29
beſide the ſea of Galilee: and aſcending into the mountaine,
ſate there. † And there came to him great multitudes, hauing 30
vvith them dumme perſons, blinde, lame, feeble, and many
others: and they caſt them dovvne at his feete, and he cured
them: † ſo that the multitudes marueled ſeeing the dumme 31
ſpeake, the lame vvalke, the blinde ſee: and they magnified the
God of Iſrael. † And * IESVS called together his Diſciples, 32 *Mr. 8, 1.*
and ſaid: I pitie the multitude: becauſe three dayes novv they
continue vvith me, and haue not vvhat to eate: and dimiſſe
them faſting I vvil not, leſt they fainte in the vvay. † And 33
the diſciples ſay vnto him: vvhence then may vve gette ſo
many loaues in the deſert as to fil ſo great a multitude? † And 34
IESVS ſayd to them, Hovv many loaues haue you? but they
ſayd, Seuen, & a fevv litle fiſhes. † And he commaunded the 35
multitude to ſit dovvne vpon the ground. † And taking the 36
ſeuen loaues & the fiſhes, and geuing thankes, he brake, &
gaue to his diſciples, and :: the diſciples gaue to the people.
† And they did al eate, and had their fill. And that vvhich vvas 37
left of the fragments they tooke vp, ſeuen baſkets ful. † And 38
there vvere that did eate, foure thouſand men, beſide children
& vvomen. † And hauing dimiſſed the multitude, he vvent 39
vp into a boate, and came into the coaſtes of Magedan.

:: Here we ſee againe that the people muſt not be their owne caruers, nor receiue the Sacraments or other ſpiritual ſuſtenance immediatly of Chriſt, or at their owne hād, but of their ſpiritual gouernors.

ANNOTATIONS
CHAP. XV.

8. With their lippes.] This is to be vnderstood properly of such as haue euer God in their mouth, the Word of our Lord, the Scriptures, the Gospel, but in their hart and al their life be in deede Godles. It may be applied also to such as say their prayers without attention or eleuation of mind to God, whether he vnderstand the prayers or no, that saith them. For many a poore Christian man that vnderstandeth not the Wordes he speaketh, hath his hart neerer heauen, more feruor and deuotion, more edification to him self, more profite in spirit (as the Apostle speaketh) and lesse distractions, then not only al Heretikes Which haue no true feeling of such things, but then many learned Catholikes. And therfore it is not to be vnderstood of praying in vnknowen tonges, as Heretikes sometime expound it, farre wide from the circunstance of the place and Christes intention, speaking of the hypocritical Iewes.

1. Cor. 14.

9. Commaundements of men.] Such only are here called traditions, doctrines, or commaundements of men, which be either repugnant to Gods lawes, as this of defrauding their parents vnder pretense of religion: or which at the lest be friuolous, vnprofitable, and impertinent to pietie or true worshipe, as that other sort of so often washing hands and vessels without regard of inward puritie of hart and mind. Let no man therfore be abused with the Protestants peruerse application of this place against the holy lawes, canons, and precepts of the Church and our spiritual Gouernours, concerning fastes, festiuities, and other rules of discipline and due order in life and in the seruice of God. For such are not repugnant but consonant to Gods Word and al pietie, and our Lord is truely honoured, worshiped, and serued both by the making and also by the obseruing of them. * S. Paul gaue commaundements both by his epistles and by Word of mouth, euen in such matters wherein Christ had prescribed nothing at al, and he chargeth the faithful to obserue the same. * The Apostles and Priests at Hierusalem made lawes, and the Christians were bound to obey them. *a* The keeping of Sunday in steede of the Sabboth is the tradition of the Apostles, and dare the Heretikes deny the due obseruation therof to be an acceptable Worshipe of God? *b* They prescribed the Festes of Easter, and Whitsontide and other Solemnities of Christ and his Saincts, which the Protestants them selues obserue. *c* They appointed the Lent and Imber fastes and other, as wel to chastise the concupiscence of man, as to serue and please God thereby, as is plaine in the fasting of * Anna, Tobie, Iudith, Esther, who serued and pleased God thereby. Therfore neither these nor other such Apostolike Ordinances, nor any precepts of the holy Church or of our lawful Pastors are implied in these Pharisaical traditions here reprehended, nor to be compted or called the doctrines and commaundements of men, because they are not made by mere humane power, but by Christes warrant and authoritie, and by such as he hath placed to rule his Church, of whom he saith, * *He that heareth you, heareth me: he that despiseth you, despiseth me.* They are made by the Holy Ghost, ioyning with our Pastors in the regiment of the faithful, they are made by our Mother the Church, which whosoeuer obeieth not, * we are warned to take him as an Heathen. But on the other side, al lawes, doctrines, seruice and iniunctions of Heretikes, how soeuer pretended to be consonant to the Scriptures, be commaundements of men: because both the things by them prescribed are impious, and the Authors haue neither sending nor commission from God.

*2. Thes. 2, 15. 1. Cor. 11. * Act. 15. a Aug. Ser. de tep. 251. See 1. Cor. 16, 2. b Epiph. hær. 75 c Hiero. ep. 54 ad Marcel. cõt. Mont. * Luc. 2, 37 Tob. 12. Iudith c. 8 Esth. 4. Luc. 10, 16 * Mat. 18, 17.*

The difference betwene the Iewish traditions here reprehended, and the Churches Apostolical traditions.

11. Not that which entereth.] The Catholikes doe not abstaine from certaine meates, for that they esteeme any meate vncleane either by creation or by Iudaical obseruation: but they abstaine for chastisment of their concupiscences. *Aug. li. de mor. Ec. Cath. c. 33.*

Difference of meates.

18. Defile a man.] It is sinne only which properly defileth man, and meates of them selfe or of their owne nature doe not defile: but so farre as by accident they make a man to sinne, as the disobedience of Gods commaundement or of our Superiours who forbid some meates for certaine times and causes, is a sinne. As the apple which our first parents did eate of, though of it self it did not defile them, yet being eaten against the precept, it did defile. So neither flesh nor fish of it self doth defile, but the breach of the Churches precept defileth.

Gen. 3.

Catholike abstinence.

CHAP. XVI.

The obstinate Phariſees and Sadducees, as though his foresaid miracles were not sufficient to proue him to be Christ, require to see some one from heauen. 5 Whereupon forsaking them, he warneth his disciples to beware of the leauen of their doctrine: 13 and Peter (the time now approching for him to goe into Iewrie to his Passion) for confessing him to be Christ, he maketh the Rocke of his Churche, geuing fulnes of Ecclesiastical power accordingly. 21 And after, he so rebuketh him for dissuading his Crosse and Passion, that he also affirmeth the like suffering in euery one to be necessarie to saluation.

AND there came to him the Phariſees and Sad- 1 *Mar.* 8, 12.
ducees tempting: and they demaunded him to
ſhevv them a ſigne from heauen. † But he an- 2 *Luc.* 12, 54.
ſvvered & ſaid to them, When it is euening,
you ſay, It vvil be faire-vvether, for the elemẽt
is redde. † And in the morning, This day there vvil be a tẽpeſt, 3
for the element doth glovve and lovvre. The face therfore
of the element you haue ſkil to diſcerne: and the ſignes of
times can you not? † The * naughtie and aduouterous gene- 4 *Mat.* 12, 39.
ration ſeeketh for a ſigne: and there ſhal not a ſigne be gi-
uen it, but the ſigne of Ionas the Prophet. And he left them
and vvent avvay.

† And * vvhen his diſciples vvere come ouer the vvater, 5 *Mar.* 8, 14.
they forgot to take bread. † Who ſaid to them, Looke vvel 6 *Lu.* 12, 1.
and bevvare of the leauen of the Phariſees & Sadducees. † But 7
they thought vvithin them ſelues ſaying, Becauſe vve tooke
not bread. † And IESVS knovving it, ſaid, Why do you 8
thinke vvithin your ſelues O ye of litle faith, for that you
haue not bread? † Do you not yet vnderſtand, neither do you 9
remember * the fiue loaues among fiue thouſand men, and *Mat.* 14, 17. 15, 34.
how many baſkets you tooke vp? † neither the *ſeuen loaues, 10
among foure thouſand men, and hovv many maundes you
tooke vp? † Why do you not vnderſtand that I ſaid not of 11
bread to you, Bevvare of the leauen of the Phariſees &
Sadducees? † Then they vnderſtoode that he ſaid not they 12
ſhould bevvare of the leauen of bread, but of the doctrine of
the Phariſees and Sadducees.

The Goſpel vpõ SS. Peter and Paules day Iun. 29. *And in Cathedra Petri Romæ, Ian. 18. & Antiochiæ Febr. 22. And Petri ad vincula Aug. 1.* And on the day of the creation and coronation of the Pope, and on the Anniuerſarie thereof.

† And * IESVS came into the quarters of Cæſarea Phi- 13 *Mar.* 8, 27. *Luc.* 9, 18.
lippi: and he aſked his diſciples, ſaying, "Whom ſay men that
the Sonne of man is? † But" they ſaid, Some Iohn the Baptiſt, 14
& otherſome Elias, and others Hieremie, or one of the Pro-
phets. † IESVS ſaith to them, But vvhom do you ſay that 15
I am? † Simon Peter anſvvered & ſaid, *Thou art Chriſt the ſonne* 16
of the liuing God. † And IESVS anſvvering, ſaid to him, "Bleſſed 17
art thou Simon bar-Iona: becauſe fleſh & bloud hath not
reuealed it to thee, but my father vvhich is in heauen. † And "I 18
ſay to thee, *That" thou art* *:: Peter: *and" vpon this"* Rocke *vvil I "build* *Io.* 1, 42.
my Church, and the" gates of hel ſhal not preuaile againſt it. † *And I* vvil 19 *Io.* 21, 15.
giue" to thee the" keies of the kingdom of heauen. And" vvhatſoeuer thou ſhalt
binde vpon earth, it ſhal be bound alſo in the heauens: and vvhatſoeuer thou ſhalt
looſe in earth, it ſhall be looſed alſo in the heauens. ℣

:: That is, a Rocke.

† Then he commaunded his diſciples that they ſhould tel 20

no

no body that he vvas IESVS CHRIST.

21 †From that time IESVS began to ſhevv his diſciples, that he muſt goe to Hieruſalem, & ſuffer many things of the Ancients & Scribes & cheefe-Prieſtes, and be killed, and the
22 third day riſe againe. †And Peter taking him vnto him, began to rebuke him, ſaying, Lord, be it farre from thee, this ſhal not
23 be vnto thee. † Who turning ſaid to Peter, Goe after me :: Satan, thou art a ſcandal vnto me: becauſe thou ſauoureſt not the things that are of God, but the things that are of men.
24 †Then IESVS ſaid to his diſciples, If any man wil come after me, let him denie him ſelf, and take vp his croſſe, and follow
25 me. †For he that will ſaue his life, ſhal loſe it. and he that ſhal
26 loſe his life for me, ſhal finde it. † For what doth it profite a man, if he gaine the vvhole vvorld, and ſuſtaine the damage of his ſoule? Or vvhat permutation ſhal a man giue for his
27 ſoule? †For the Sonne of man ſhal come in the glorie of his father vvith his Angels: and then vvil he render to euery man according to his" vvorkes. ⊣
28 †Amen I ſay to you, * there be ſome of them that ſtand here, that ſhal not taſte death, til they ſee the Sonne of man comming in his kingdom.

Mar.9,1 Luc. 9, 27.

:: This word in Hebrew ſignifieth an aduerſarie, as 3 *Reg.* 5, 4. and ſo it is taken here.

THE GOSPEL for a Martyr that is a biſhop.

ANNOTATIONS
CHAP. XVI.

OF PETERS PRIMACIE.

13. Whom ſay men.] Chriſt intending here to take order for the founding, regiment, and ſtabilitie of his Church after his deceaſe, and to name the perſon to Whom he meant to geue the general charge thereof, Would before by interrogatories draW out (and namely out of that one Whom he thought to make the cheefe) the profeſſiō of that high and principal Article, That he Was the ſonne of the liuing God. Which being the ground of the Churches faith, Was a neceſſarie qualitie and condition in him that Was to be made Head of the ſame Church, and the perpetual keeper of the ſaid faith and al other points thereon depending.

14. But they ſaid.] When Chriſt aſked the peoples opinion of him, the Apoſtles al indifferently made anſWer: but When he demaunded What them ſelues thought of him, then loe Peter the mouth and head of the Whole feloWſhip anſWered for al. *Chryſ. ho. 55. in Mat.*

17. *Bleſſed art thou.*] Though ſome other (as Nathanael *Io. 1, 49*) ſeeme to haue before beleued and profeſſed the ſame thing for Which Peter is here counted bleſſed, yet it may be plainely gathered by this place, and ſo S. Hilarie and others thinke, that none before this did further vtter of him, then that he Was the ſonne of God by adoption as other Saincts be, though more excellent then other be. For it Was of congruitie and Chriſtes ſpecial appointment, that he vpon Whom he intended to found his neW Church, and Whoſe faith he Would make infallible, ſhould haue the preeminence of this firſt profeſſion of Chriſtes natural diuinitie, or, that he Was by nature the very ſonne of God, a thing ſo farre aboue the capacitie of nature, reaſon, fleſh and bloud, and ſo repugnant to Peters ſenſe and ſight of Chriſtes humanitie, fleſh, and infirmities, that for the beleefe and publike profeſſion thereof he is counted bleſſed, as Abraham Was for his faith: and hath great promiſes for him ſelf and his poſteritie, as the ſaid Patriarche had for him and his ſeede. According as S. Baſil ſaith, Becauſe he excelled in faith, he receiued the building of the Church committed to him.

Hilar. can. 6 in Mat. & li. 6. de Trinit. Chryſ. ho. 55 in Mat. Baſil. li. 3 adu. Eunom.

18. *And I ſay to thee.*] Our Lord recompenſeth Peter for his confeſſion, geuing him a great reWard, in that vpon him he builded his Church. *Theophilactus* vpon this place.

PETER.

18. Thou art Peter.] Christ (in the first of Iohn v. 42) foretold and appointed that this man then named Simon, should afterward be called *Cephas*, or *Petrus*, that is to say, a *Rocke*, not then vttering the cause, but now expressing the same, *videlicet* (as S. Cyril writeth) *For that vpon him as vpon a firme rocke his Church should be builded.* Wherevnto S. Hilarie agreing saith, *O happie foundation of the Church in the imposing of thy new name. &c.* And yet Christ here doth not so much call him by the name Peter or Rocke, as he doth affirme him to be a rocke: signifying by that Metaphore, both that he was designed for the foundation and ground worke of his house, which is the Church: and also that he should be of inuincible force, firmitie, durablenes, and stabilitie, to sustaine al the windes, waues, and stormes that might fall or beate against the same. And the Aduersaries obiecting against this, that Christ only is the Rocke or foundation, wrangle against the very expresse Scriptures and Christes owne wordes, geuing both the name and the thing to this Apostle. And the simple may learne by S. Basils wordes, how the case standeth. *Though* (saith he) *Peter be a rocke, yet he is not a rocke as Christ is. For Christ is the true vnmoueable rocke of him self. Peter is vnmoueable by Christ the rocke. For Iesus doth communicate and impart his dignities, not voyding him self of them, but holding them to him self, bestoweth them also vpon others. He is the light, and yet, 2 You are the light: he is the Priest, and yet he 3 maketh Priests: he is the rocke, and he made a rocke.*

Cyril. li. 8 c. 12 Com. in Io.
Hilar. in hunc locū.
Basil. li. de pœnit.
2 Mt. 5, 14.
3 Luc. 22, 19.

18. And vpon this rocke.] Vpon that which he said Peter was, wil he build his Church: and therfore by most euident sequele he foundeth his Church vpon Peter. And the Aduersaries wrangling against this, do against their owne conscience and knowledge: specially seing they know and confesse that in Christes wordes speaking in the Syriake tonge, there was no difference at al betwene *Petrus* and *Petra*: yea and that the Greeke wordes also though differing in termination, yet signifie one thing, to wit, *a rocke*, or *stone*, as them selues also translate it. *Io. 1, 42.* So that they which professe to follow the Hebrew or Syriake and the Greeke, and to translate immediatly out of them into Latin or English, should if they had dealt sincerely, haue thus turned Christes wordes, *Thou art a rocke, and vpon this rocke*: or, *Thou art Peter, and vpon this peter Wil I build my Church*: For so Christ spake by their owne confession without any difference. Which doth expresly stoppe them of al their vaine euasions, that *Petrus* the former word is referred to the Apostle: and *petra* the later word, either to Christ only, or to Peters faith only: neither the said original tonges bearing it, nor the sequele of the wordes, *vpon this*, suffering any relation in the world but to that which was spoken of in the same sentence next before: neither the wordes folowing which are directly addressed to Peters person, nor Christes intention by any meanes admitting it, which was not to make him self or to promisse him self to be the head or foundation of the Church. For his father gaue him that dignitie, and he tooke not that honour to him self, nor sent him self, nor tooke the keies of heauen of him self, but al of his father. He had his cōmission the very houre of his incarnation: And though S. Augustine sometimes referre the word (*Petra*) to Christ in this sentence (which no doubt he did because the terminations in Latin are diuers, and because he examined not the nature of the original wordes which Christ spake, nor of the Greeke, and therfore the Aduersaries which otherwise flee to the tongs, should not in this case alleage him) yet he neuer denieth but Peter also is the Rocke and head of the Church, saying that him self expounded it of Peter * in many places, and alleageth also S. Ambrose for the same in his hymne which the Church singeth. And so do we alleage the holy Councel of Chalcedon, *Act. 3 pag. 118.* Tertullian, *de præscript.* Origen, *Ho. 5 in Exo.* S. Cyprian, *De vnit. Ec.* S. Hilarie, *Can. 16 in mat.* S. Ambrose, *Ser. 47. 68. li. 6 in c. 9. Luc.* S. Hierom, *Li. 1 in Iouin. & in c. 2 Esa. & in c. 16 Hier.* S. Epiphanius, *In Anchor.* S. Chrysostom, *Ho. 55 in Mat.* S. Cyril, *Li. 2 c. 12. com. in Io.* S. Leo, *Ep. 89.* S. Gregorie, *Li. 4 ep. 32 ind. 13.* * and others: euery one of them saying expresly that the Church was founded and builded vpon Peter. For though sometimes they say the Church to be builded on Peters faith, yet they meane not (as our Aduersaries do vnlearnedly take them) that it should be builded vpon faith either separated from the man, or in any other man: but vpon faith as in him who here confessed that faith.

Thou art *Cephah*, and vpon this *Cephah*.

πέτρος] rocke.
πέτρα.]

Aug. li. 1 retr. c. 21.
in Ps. 69.
de verb. Do. sec. Io. ser. 49. ser. 15. 16. 26. 29 de Sanctis. Annot. in Iob c. 30.
Theodor. li. 5 hær. Fabul. c. de pœnit.

18. Rocke.] The Aduersaries hearing also the Fathers sometimes say, that Peter had these promises and prerogatiues, as bearing the person of al the Apostles or of the whole Church, deny absurdly that him self in person had these prerogatiues. As though Peter had been the proctor only of the Church or of the Apostles, confessing the faith and receiuing these things in other mens names. Where the holy Doctors meane only, that these prerogatiues were not geuen to him for his owne vse, but for the good of the whole Church, and to be imparted to euery vocation according to the measure of their callings: and that these great priuileges geuen to Peter should not decay or die with his person, but be perpetual in the Church in his successors. Therfore S. Hierom to Damasus taketh this Rocke not to be Peters person only, but his successors and his Chaire. *I* (saith he) *folowing no cheefe or principal but Christ, ioyne my self to the communion of Peters chaire, vpon that rocke I know the Church was built.* And of that same Apostolike Chaire S. August. saith, *That same is the Rocke which the proudigates of Hel do not ouercome.* And S. Leo, *Our Lord would the Sacrament or mysterie of this gift so to pertaine vnto the office of al the Apostles, that he placed it principally in blessed S. Peter the cheefe of al the Apostles, that from him as from a certaine head he might poure out his giftes, as it were through the whole body: that he might vnderstand him self to be an aliene from the diuine mysterie that should presume to reuolt from the soliditie or stedfastnes of Peter.*

Hiero. ep. 7, to. 2.
Psal. cont. part. Donat. to. 7.
Leo ep. 89.

18. Build

18. *Build my Church.*] The Church or houſe of Chriſt was only promiſed here to be builded vpon him (which was fulfilled. *Io.21,15.*) the foundation ſtone and other pillers or matter being yet in preparing, and Chriſt him ſelf being not only the ſupereminent foundation but alſo the founder of the ſame: which is an other more excellent qualitie then was in Peter, for which he calleth it *my Church*: meaning ſpecially the Church of the new Teſtament. Which was not perfectly formed and finiſhed, and diſtincted from the Synagogue til Whitſunday, though Chriſt gaue Peter and the reſt their commiſsions actually before his Aſcenſion.

18. *Gates of hel.*] Becauſe the Church is reſembled to a houſe or a citie, the aduerſarie powers alſo be likened to a contrarie houſe or towne, the gates wherof, that is to ſay, the fortitude or impugnations ſhal neuer preuaile againſt the citie of Chriſt. And ſo by this promis we are aſſured that no hereſies nor other wicked attempts can preuaile againſt the Church builded vpon Peter, which the Fathers call Peters ſee and the Romane Church. *Count* (ſaith S. Auguſtine) *the Prieſts from the very See of Peter, and in that order of fathers conſider vvho to vvhom hath ſucceded. that ſame is the rocke vvhich the proud gates of Hel do not ouercome.* And in an other place, *that is it which hath obtained the toppe of authoritie, Heretikes in vaine barking round about it.*

Pſal. cont. part. Donati.

De vtil. cred. c.17.

19. *To thee.*] In ſaying, *to thee vvil I geue*, it is plaine that as he gaue the keies to him, ſo he builded the Church vpon him. So ſaith S. Cyprian, *To Peter firſt of al, vpon vvhom our Lord built the Church, and from vvhom he inſtituted and ſhevved the beginning of vnitie, did he geue this povver, that that ſhould be looſed in the heauens, vvhich he had looſed in earth.* Wherby appeareth the vaine cauil of our Aduerſaries, which ſay the Church was built vpon Peters Confeſsion only, cõmon to him and the reſt, and not vpon his perſon, more then vpon the reſt.

Cyp. epiſt. 73.

Greg. li. 4. ep. 32. ind. 13.

19. *The keies.*) That is, The authoritie or Chaire of doctrine, knowledge, iudgement and diſcretion betwene true and falſe doctrine: the height of gouernement, the power of making lawes, of calling Councels, of the principal voice in them, of confirming them, of making Canons and holeſom decrees, of abrogating the contrarie, of ordaining Biſhopes and Paſtors or depoſing and ſuſpending them, finally the povver to diſpenſe the goods of the Church both ſpiritual and temporal. Which ſignification of preeminent power and authoritie by the vvord *keies* the Scripture expreſſeth in many places: namely ſpeaking of Chriſt, *I haue the keies of death and Hel, that is, the rule.* And againe, *I vvil geue the key of the houſe of Dauid vpon his ſhoulder.* Moreouer it ſignifieth that men can not come into heauen but by him, the keies ſignifiing alſo authoritie to open and ſhut, as it is ſaid *Apoc.3.* of Chriſt, *Who hath the key of Dauid, he ſhutteth and no man openeth.* By which wordes we gather that Peters authoritie is maruelous, to whom the keies, that is, the power to open and ſhut heauen, is geuen. And therfore by the name of keies is geuen that ſupereminent power which is called in compariſon of the power graunted to other Apoſtles, Biſhops aud Paſtors, *plenitudo poteſtatis*, fulnes of power. *Bernard. lib.2. de conſiderat. c. 8.*

The dignities of the keies.

Apoc. 1.

Eſa. 22, 22

19. *Whatſoeuer thou ſhal bind.*) Al kind of diſcipline and puniſhment of offenders, either ſpiritual (which directly is here meant) or corporal ſo farre as it tendeth to the execution of the ſpiritual charge, is compriſed vnder the word, bind. Of which ſort be Excommunications, Anathematiſmes, Suſpenſions, degradations, and other cenſures and penalties or penances enioyned either in the Sacrament of Confeſsion or in the exterior Courtes of the Church, for puniſhment both of other crimes, and ſpecially of hereſie and rebellion againſt the Church and the cheefe paſtors therof.

19. *Looſe.*) To looſe, is as the cauſe and the offenders caſe requireth, to looſe them of any the former bandes, and to reſtore them to the Churches Sacraments and Communion of the faithful and execution of their function, to pardon alſo either al or part of the penances enioyned, or what debtes ſo euer man oweth to God or the Church for the ſatisfaction of his ſinnes forgeuen. Which kind of releaſing or looſing is called *Indulgence*: finally this *Whatſoeuer*, excepteth nothing that is puniſhable or pardonable by Chriſt in earth, for he hath committed his power to Peter. And ſo the validitie of Peters ſentence in binding or looſing whatſoeuer, ſhal by Chriſtes promis be ratified in heauen. *Leo Ser. de Transfig. & Ser. 2. in anniverſ. aſſumpt. ad Pontif. Hilar. can. 16. in Matth. Epiph. in Anchorato prope initium.* If now any temporal power can ſhew their warrant out of ſcripture for ſuch ſoueraine power, as is here geuen to Peter and conſequently to his ſucceſſors, by theſe wordes, *Whatſoeuer thou ſhal binde*, and by the very keies, wherby greateſt ſouerain-tie is ſignified in Gods Church as in his familie and houſhold, and therfore principally attributed and geuen to Chriſt * who in the ſcripture is ſaid to haue the key of Dauid, but here cõmunicated alſo vnto Peter, as the name of Rocke: if I ſay any temporal poteſtate can ſhew authoritie for the like ſouerain-tie, let them chalenge hardly to be head not only of one particular, but of the whole vniuerſal Church.

Eſa. 22. Apoc. 3.

27. *Workes.*) He ſaith not, to geue euery man according to his mercie (or their faith) but according to their Workes. *Auguſt. de verb. Apoſt. Ser. 15.* And againe, How ſhould our Sauiour reward euery one according to their workes, if there were no free wil? *Auguſt. lib. 2. cap. 4. 5. 8. de act. cum Fœlic. Manich.*

Good Workes.

Free Will.

CHAP.

CHAP. XVII.

As he promised, he giueth them a sight of the glorie, vnto Which Suffering doth bring: 9 and then againe doth inculcate his Passion. 14 A deuil also he casteth out Which his Disciples could not for their incredulitie and lacke of praying and fasting. 22 being yet in Galilee, he reuealeth more about his Passion. 24 and the tribute that the Collectors exacted for al, he payeth for him self and Peter: declaring yet With-al his freedom both by Word and miracle.

The TRANSFIGVRATION of our Lord, celebrated in the Church the 6. of Aug.
The Gospel of the said feast, & of the 2. Sunday in Lent: and on the Saterday before.

AND after six dayes IESVS taketh vnto him Peter and Iames and Iohn his brother, and bringeth them into a high mountaine apart: † And he vvas "transfigured before them. And his face did shine as the sunne: & his garments became vvhite as snovv. † And behold there "appeared to them Moyses and Elias talking vvith him. † And Peter anſvvering, said to IESVS, Lord, it is good for vs to be here: if thou vvilt, let vs make here three tabernacles, one for thee, and one for Moyses, and one for Elias. † And as he vvas yet speaking, behold a bright cloude ouershadovved them. And loe a voice out of the cloude, saying. This is my vvelbeloued sonne, in vvhom I am vvel pleased: heare ye him. † And the disciples hearing it, fel vpon their face, and vvere sore afraid. † And IESVS came and touched them: and he said to them, Arise, and feare not. † And they lifting vp their eyes, savv no body, but only IESVS. † And as they descended from the "mount, IESVS commaunded them, saying, Tel the vision to no body, til the Sonne of man be risen from the dead. ⊣

1 *Mr.9,2. Luc.9, 28. 2.Pet.1, 17.*
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† And his Disciples asked him, saying, What say the Scribes then, that * Elias must come first? † But he anſvvering, said to them, "Elias in deede shal come, and restore al things. † And I say to you, that Elias is already come, and they did not knovv him, but vvrought on him vvhatsoeuer they vvould. So also the Sonne of man shal suffer of them. † Then the Disciples vnderstoode, that of Iohn the Baptist he had spoken to them.

10
11 *Mal.4,5*
12
13

† And * vvhen he vvas come vnto the multitude, there came to him a man falling dovvne vpon his knees before him, † saying, Lord haue mercie vpon my sonne, for he is lunatike, and sore vexed: for he falleth often into the fire, and often into the vvater. † and I offered him to thy Disciples: and they could not cure him. † IESVS anſvvered and said, O faithles and peruerse generation, hovv long shal I be vvith you

14 *Mar.9, 14. Luc.9, 37.*
15
16
17

you? Hovv long ſhal I ſuffer you? bring him hither to me.
18 † And IESVS rebuked him, and the deuil vvent out of him,
19 and the ladde vvas cured from that houre. † Then came the Diſciples to IESVS ſecretely, and ſaid, "Why could not vve
20 caſt him out? † IESVS ſaid to them, becauſe of your incredulity. for, amen I ſay to you, if you haue "faith as a muſtard ſeede, you ſhal ſay to this mountaine, Remoue from hence thither: and it ſhal remoue, and nothing ſhal be impoſsible to
21 you. † But this kinde is not caſt out but by "prayer and faſting.

† And * vvhen they conuerſed in Galilee, IESVS ſaid to
22 them, The Sonne of man is to be betraied into the hands of men: † and they ſhal kil him, and the third day he ſhal riſe
23 againe. And they vvere ſtroken ſadde excedingly.

24 † And vvhen they vvere come to Capharnaum, there came they that receiued the didrachmes, vnto Peter, and ſaid
25 to him, Your maiſter doth he not pay the :: didrachmes? † He ſaith, Yes. And vvhen he vvas entered into the houſe, IESVS preuented him, ſaying, What is thy opinion Simon? The kings of the earth of vvhom receiue they tribute or cenſe?
26 of their children, or of ſtrangers? † And he ſaid, Of ſtrangers.
27 IESVS ſaid to him, Then the "children are free. † But that vve may not ſcandalize them, goe thy vvaies to the ſea, and caſt a hooke: and that fiſh vvhich ſhal firſt come vp, take: and vvhen thou haſt opened his mouth, thou ſhalt find a :: ſtater: take that, and giue it them for "me and thee.

Mr. 9, 31 Luc. 9, 44.

:: These didrachmes were peeces of money which they payed for tribute.

:: This ſtater was a double didrachme, and therfore was payed for two.

ANNOTATIONS
CHAP. XVII.

2. *Transfigured.*] Marke in this Transfiguration many maruelous points. as, that he made not only his owne body, which then was mortal, but alſo the bodies of Moyſes and Elias, the one dead, the other to die, for the time as it were immortal: thereby to repreſent the ſtate and glorie of his body and his Saincts in heauen. By which maruelous transfiguring of his body, you may the leſſe maruel that he can exhibite his body vnder the forme of bread and vvine or otherewiſe as he liſt. — Chriſt can exhibite his body vnder what forme he liſt.

3. *Appeared Moyſes.*] By this that Moyſes perſonally appeared and was preſent with Chriſt, it is plaine that the Saincts departed may in perſon be preſent at the affaires of the liuing. *Auguſt. de cura pro mort. c. 15. 16.* For euen as Angels els where, ſo here the Saincts alſo ſerued our Sauiour: and therfore as Angels both in the old Teſtament and the new, were preſent often at the affaires of men, ſo may Saincts. — Saincts after their death deale with and for the liuing.

9. *Mount.*] This mount (commonly eſteemed and named of the ancient fathers Thabor) S. Peter calleth *the holy Mount* becauſe of this wonderful viſion, like as in the old Teſtament where God appeared to Moyſes in the buſh and els where to others, he calleth the place of ſuch Apparitions, *holy ground.* Wherby it is euident that by ſuch Apparitions places are ſanctified, and therevpon groweth a religion and deuotion in the faithful toward ſuch places, and namely to this Mount Thabor (called in S. Hierom *Itabirium Ep. 17.*) there was great Pilgrimage in the Primitiue Church, as vnto al thoſe places which our Sauiour had ſanctified with his preſence and miracles, — Holy places. — Deuotion and Pilgrimage to the ſame.

2. Pet. 1, 18. Exo. 3, 5.

The holy land. and therfore to the whole land of promis, for that cause called the holy land. *See S. Hiero. in Epitap. Paulæ. & ep. 17. & 18 ad Marcellam.*

Elias. *11. Elias shal come.*] He distinguisheth here plainly betwene Elias in person, who is yet to come before the iudgement: and betwene Elias in name, to wit, Iohn the Baptist, who is come already in the spirit and vertue of Elias. So that it is not Iohn Baptist only nor principally of whom Malachie prophecieth (as our Aduersaries say) but Elias also him self in person. *Luc. 1, 17. Mal. 4, 5.*

True miracles onely in the Cath. Church. *19. Why could not We.*] No maruel if the Exorcists of the Catholike Church which haue power to cast out diuels, yet doe it not alwaies when they wil, and many times with much a doe: Wheras the Apostles hauing receiued this power * before ouer vncleane spirites, yet here cānot cast thē out. *Mt. 10.* But as for hæretikes, they can neuer doe it, nor any other true miracle, to confirme their false faith.

20. Faith as mustard seed.) This is the Catholike faith, by which only al miracles are wrought: yet not of euery one that hath the Catholike faith, but of such as haue a great and forcible faith and withal the gift of miracles. These are able as here wee see by Christes warrant not only to doe other wonderful miracles here signified by this one, but also this very same, that is, to moue mountaines in deede, as S. Paul also presupposeth, and S. Hierom affirmeth, and Eccleiastical histories namely telleth of Gregorius Neocæsariensis, that he moued a mountaine to make roome for the foundation of a Church, called therfore and for other his wonderful miracles, Thaumaturgus. And yet faithlesse Heretikes laugh at al such things aud beleue them not. *1. Cor. 13. Hiero. in vita S. Hilarionis. Niceph. li. 6, c. 17. Greg. Niss. de vit. Gregorij.*

Gregorius Thaumaturgus.

Prayer and Fasting. *21. Prayer aud fasting.*) The force of fasting and praying: Whereby also We may see that the holy Churche in Exorcismes doeth according to the Scriptures, When shee vseth beside the name of IESVS, many prayers and much fasting to driue out Deuils. becaus these also are here required beside faith.

The priuileges and exemptions of the Clergie. *26. The Children free.*) Though Christ to auoid scandal, payed tribute, yet in deede he sheweth that both him self ought to be free from such payments (as being the kings sonne, aswel by his eternal birth of God the Father, as temporal of Dauid) and also his Apostles, as being of his familie, and in them their successors the Whole Clergie, who are called in Scripture the lotte and portion of our Lord. Which exemption and priuilege being grounded vpon the very law of nature it self, and therfore practised euen among the Heathen (*Gen. 42, 27.*) good Christian Princes haue confirmed and ratified by their lawes in the honour of Christ, whose ministers they are, and as it were the kings sonnes. as S. Hierom declareth playnly in these wordes, *We for his honour pay not tributes, and as the Kings sonnes, are free from such payments. Hiero.* vpon this place.

Peters præeminence. *27. Me and thee.*] A great mysterie in that he payed not only for him self, but for Peter bearing the Person of the Churche, and in whom as the cheefe, the rest were conteyned. *Aug. q. ex no. Test. q. 75. to. 4.*

CHAP. XVIII.

To his Disciples he preacheth against ambition the mother of Schisme: 7 foretelling both the author vvhosoeuer he be, and also his folovvers, of their vvo to come. 10 and shevving on the contrary side, hovv precious Christian soules are to their Angels, to the Sonne of man, and to his Father. 15 charging vs therfore to forgiue our brethren, vvhen also vve haue iust cause against them, be it neuer so often, and to labour their saluation by al meanes possible.

The Gospel on Michelmas day Septemb. 29. And vpon his Apparition Maij 8.

AT that houre the Disciples came to IESVS, 1 saying. "Who, thinkest thou, is the greater in the kingdom of heauen? † And IESVS 2 calling vnto him a litle childe, set him in the middes of them, † and said, Amen I say 3 to you, vnles you be conuerted, and become as litle children, you shal not enter into the kingdom of heauen. † Whosoeuer therfore shal humble him self as this 4 litle childe, he is the greater in the kingdom of heauē. † And 5 he that shal receiue one such litle childe in my name, receiueth me. † And * he that shal scandalize one of these litle 6 ones

Mr. 9, 34. Luc. 9, 46.

:: Humility, innocencie, simplicity, cōmended to vs in the state and person of a childe.

Mr. 9, 42. Lu. 17, 2

ones that beleeue in me, it is expedient for him that a milſtone be hanged about his necke, and that he be drovvned in the depth of the ſea.

7 † Vvo be to the vvorld for ſcandals. for it is neceſſary that ſcandals do come: but neuertheleſſe vvo to that man
8 by vvhom the ſcandall commeth. † And * if thy " hand, or thy foote ſcandalize thee: cut it of, and caſt it from thee. It is good for thee to goe in to life maimed or lame, rather then hauing tvvo hands or tvvo feete to be caſt
9 into euerlaſting fire. † And if thine eye ſcandalize thee, plucke him out, and caſt him from thee: It is good for thee hauing one eye to enter into life, rather then hauing tvvo
10 eyes to be caſt into the hel of fire. † See that you deſpiſe not one of theſe litle ones: for I ſay to you that " their Angels, in heauen alvvaies do ſee the face of my father vvhich is in hea-
11 uen. † For * the Sonne of man is come to ſaue that vvhich
12 vvas periſhed. † * Hovv thinke you? If a man haue an hundred ſheepe, and one of them ſhal goe aſtray: doth he not leaue ninetie nine in the mountaines, and goeth to ſeeke
13 that which is ſtraied? † And if it chaunce that he finde it: amen I ſay to you, that he reioyceth more fore that, then for the ni-
14 netie nine that vvent not aſtray. † Euen ſo it is not the vvil of your father, vvhich is in heauen, that one periſh of theſe litle ones.

15 † But * if thy brother ſhal offend againſt thee, goe, and rebuke him betvvene thee and him alone. If he ſhal heare thee,
16 thou ſhalt gaine thy brother. † And if he vvil not heare thee, ioyne vvith thee beſides, one or tvvo: that in the mouth of
17 * tvvo or three vvitneſſes euery vvord may ſtand. † And if he vvil not heare them, :: tel the Church. *And if he vvil not heare*
18 *the Church, let him be to thee as " the heathen and the Publican.* † Amen I ſay to you, whatſoeuer you " ſhal binde vpon earth, ſhal be bound alſo in heauen: and vvhatſoeuer you " ſhal looſe vpon earth,
19 ſhal be looſed alſo in heauen. † Againe I ſay to you, that if tvvo of you ſhal :: conſent vpon earth, concerning euery thing vvhatſoeuer they ſhal aſke, it ſhal be done to them
20 of my father vvhich is in heauen. † For vvhere there be tvvo or three gathered in my name, there am I " in the middes of them.

21 † Then came Peter vnto him and ſaid, * Lord, how often ſhal my brother offend againſt me, and I forgiue him? vntil

Mt.5,30 Mar. 9, 43.

Luc. 15, 10.

Lu.15,4

Luc. 17, 3.

Deu. 19, 15.

Lu.17,4

The Goſpel vpō Tueſday the 3 Weeke in Lent.

:: That is (as S. Chryſoſtō here expoundeth it) tell the Prelates and cheefe Paſtours of the Church: for they haue iuriſdiction to binde and looſe ſuch offenders, by the wordes folowing v. 18.

:: Al ioyning together in the vnity of Chriſtes Churche in Councels and Synods, or publike prayers, is of more force then of any particular man.

The Gospel vpō the 21 Sunday after Pentecost.

seuentimes? † IESVS said to him, I say not to thee* vntil seuen 22
times: but vntil" seuentie times seuen times. ¶ † Therfore is 23
the kingdom of heauen likened to a man being a king, that
vvould make an account vvith his seruants. † And vvhen 24
he began to make the account, there vvas one presented vnto
him that ovved him ten thousand talents. † And hauing not 25
vvhence to repay it, his lord commaunded that he should
be sold, and his Wife and children, and all that he had, and it to
be repayed. † But that seruant falling dovvne, besought him, 26
saying, Haue patience tovvard me, and I vvil repay thee all.
† And the lord of that seruant moued vvith pitie, dimissed 27
him, and the dette he forgaue him. † And vvhen that seruant 28
vvas gone forth, he found one of his felovv-seruants that did
ovve him an hundred pence: and laying hands vpon him
thratled him, saying, Repay that thou ovvest. † And his felovv 29
seruant falling dovvne, besought him, saying, Haue patience
tovvard me, and I vvil repay the all. † And he vvould not: but 30
vvent his vvay, and cast him into prison, til he repayed the
dette. † And his felovv-seruants seeing vvhat vvas done, vvere 31
very sorie, and they came, and told their lord al that vvas
done. † Then his lord called him: and he said vnto him, Thou 32
vngratious seruant, I forgaue thee al the dette because thou
besoughtest me: oughtest not thou therfore also to haue
mercie vpon thy felovv-seruant, euen as I had mercie vpon
thee? † And his lord being angrie deliuered him to the tor- 33
menters, vntil he repayed al the dette. † So also shal my hea- 34
uenly father doe to you, if you forgiue not euery one his bro-
ther from your hartes. ¶

Luc. 17, 4.

ANNOTATIONS
CHAP. XVIII.

1. *Who is the greater.*] The occasion of this question and of their contention for Superioritie among the rest of their infirmities which they had before the comming of the Holy Ghost, was (as certaine holy Doctors write) vpon emulation toward Peter, whom only they saw preferred before the rest in the payment of the tribute, by these wordes of our Sauiour, Geue it them for me and thee. *Chrys. ho. 59. Hiero. in Mat.* Vpon this place. *C. 17, v. 27*

7. *Scandals.*] The simple be most annoyed by taking scandal of their preachers, Priests, and elders il life: and great damnation is to the guides of the people whether they be temporal or spiritual, but specially to the spiritual, if by their il example and slaunderous life the people be scādalized.

8. *Hand, foote, eye.*] By these partes of the body so necessarie and profitable for a man, is signified, that whatsoeuer is neerest and deerest to vs, Wife, children, freendes, riches, al are to be contemned and forsaken for to saue our soule.

10. *Their Angels.*] A great dignitie and a maruelous benefite that euery one hath from his Natiuitie

Natiuitie an Angel for his cuſtodie and Patronage againſt the wicked before the face of God. *Hiero. vpon this place.* And the thing is ſo plaine, that Caluin dare not deny it, and yet he wil needes doubt of it, *lib. 1. Inſt. c. 14. ſect. 7.* Protection of Angels.

17. *Not heare the Church.*] Not only Heretikes, but any other obſtinate offender that wil not be iudged nor ruled by the Church, may be excommunicated, and ſo made as an Heathen or Publican was to the Ievves, by the diſcipline of the ſame, caſting him out of the felowſhip of Catholikes. Which Excommunication is a greater puniſhement then if he were executed by ſword, fire, and wild beaſtes. *Aug. cont. Adu. leg. li. 1. c. 17.* And againe he ſaith, Man is more ſharply and pitefully bound by the Churches Keies, then with any yron or adamantine manicles or fetters in the world. *Auguſt. ibidem.* Diſobedience to the Church. Excommunication.

17. *Heathen.*] Heretikes therfore becauſe they wil not heare the Church, be no better nor no otherwiſe to be eſteemed of Catholikes, then heathen men and Publicans were eſteemed among the Ievves.

Mat. 6. 16, 19. 18. *You ſhal binde.*] As before he gaue this power of binding and looſing ouer the whole, firſt of al and principally to Peter, vpon whom he builded his Church: ſo here not only to Peter, and in him to his ſucceſſors, but alſo to the other Apoſtles, and in them to their ſucceſſors, euery one in their charge. *Hieron. lib. 1. c. 14. aduerſ. Iouin. and Epiſt. ad Heliod. Cyprian. de Vnit. Eccl. nu. 3.* Power to binde and looſe.

Li. 1. de pœnit. c. 2. 18. *Shal looſe.*] Our Lord geueth no leſſe right and authoritie to the Churche to looſe, then to binde, as S. Ambroſe writeth againſt the Nouatians, who confeſſed that the Prieſts had power to binde, but not to looſe.

20. *In the middes of them.*) Not al aſſemblies may chalenge the preſence of Chriſt, but only ſuch as be gathered together in the vnity of the Church. and therfore no conuenticles of Heretikes directly gathering againſt the Churche, are warranted by this place. *Cypr. de vnit. Eccleſ. nu. 7. 8.* Catholike Aſſemblies.

22. *Seuentie times ſeuen.*) There muſt be no end of forgeuing them that be penitent, either in the Sacrament by abſolution, or one man an other their offenſes.

CHAP. XIX.

He anſvvereth the tempting Phariſees, that the caſe of a man vvith his vvife ſhalbe (as in the firſt inſtitution it vvas) vtterly indiſſoluble, though for one cauſe he may be diuorced. 10 And thereupon to his Diſciples he highly commendeth Single life for heauen. 13 He vvil haue children come vnto him. 16 He ſhevveth vvhat is to be done to enter into life euerlaſting: 20 What alſo, for a rich man to be perfect: 27 As alſo vvhat paſſing revvard they ſhal haue vvhich follovv that his counſel of perfection: 29 yea though it be but in ſome one peece.

THE fourth part of this Goſpel, Chriſts comming into Iurie toward his Paſſion.

Mr. 10, 1.

1 AND it came to paſſe, vvhen IESVS had ended theſe vvordes, he departed from Galilee, &
2 came into the coaſtes of Ievvrie beyond Iordã, †and great multitudes folovved him: and he cured them there.

The Goſpel for Mariage. And for S. Agatha Febr. 5.

3 † And there came to him the Phariſees tempting him, and ſaying, Is it lavvful for a man to dimiſſe his vvife, for euery
4 cauſe? † Who anſvvering, ſaid to them, Haue ye not read, that he Which did `make' from the beginning, *made them male and femal?*
5 And he ſaid. †*For this cauſe, man ſhal leaue father and mother, and ſhal cleaue*
6 *to his vvife: and they tvvo ſhal be in one fleſh.* † Therfore novv they are not tvvo, but one fleſh. That therfore vvhich God hath
7 ioyned together, let " not man ſeparate. ℍ † They ſay to him, Why then * did Moyſes commaund to giue a bil of diuorce,
8 and to dimiſſe her? †He ſaith to them, Becauſe Moyſes for the hardnes of your hart permitted you to dimiſſe your vviues:

` make man Gen. 1, 27. Gen. 2, 24.

Deut. 24, 1.

but from the beginning it vvas not ſo.† And I ſay to you, that 9
* Whoſoeuer ſhal dimiſſe his vvife, " but for fornication, and
ſhal mary an other, doth committe aduoutrie: and he that
ſhal mary her that is dimiſſed, committeth aduoutrie. † His 10
diſciples ſay vnto him, If the caſe of a man vvith his vvife be
ſo, it is not expedient to mary. † Who ſaid to them, " Not al 11
:: take this vvord, but they to vvhom it is giuen. † For there 12
are eunuches which vvere borne ſo frō their mothers vvom-
be: and there are eunuches vvhich were made by men: and
there are eunuches, vvhich haue " gelded them ſelues for the
kingdom of heauen. " He that can take, let him take. ¶

† Then * Were litle children preſented to him, that he 13
ſhould " impoſe hands vpon them & pray. And the diſciples
rebuked them. † But IESVS ſaid to them, Suffer the litle 14
children, and ſtay them not from comming vnto me: for the
kingdom of heauen is for ſuch. † And When he had impoſed 15
hands vpon them, he departed from thence.

† And * behold one came and ſaid to him, Good Maiſter, 16
vvhat good ſhal I doe that I may haue life euerlaſting?
† Who ſaid to him, What aſkeſt thou me of good? One is 17
good, God. But :: if thou vvilt enter into life, keepe the com-
maundements. † He ſaith to him, Which? And IESVS ſaid, 18
Thou ſhalt not murder, Thou ſhalt not committe aduoutrie, Thou ſhalt not ſteale,
*Thou ſhalt not beare falſe vvitnes, † Honour thy father and thy mother, * Thou* 19
ſhalt loue thy neighbour as thy ſelf. † The yong man ſaith to him, 20
Al theſe haue I kept from my youth: vvhat is yet vvanting
vnto me? † IESVS ſaid to him, " If thou vvilt be perfect, goe, 21
ſel the things that thou haſt, & giue to the poore, and thou
ſhalt haue treaſure in heauen: and come, " folovv me. † And 22
vvhen the yong man had heard this vvord, he vvent avvay
ſad: for he had many poſſeſſions. † And IESVS ſaid to his 23
diſciples, † Amen I ſay to you, that a rich man ſhal hardely
enter into the kingdom of heauen. † And againe I ſay to you, 24
it is eaſier for a camel to paſſe through the eye of a nedle,
:: then for a rich man to enter into the kingdom of heauen.
† And vvhen they had heard this, the diſciples marueled very 25
much, ſaying, Who then can be ſaued? † And IESVS behol- 26
ding, ſaid to them. With men this is impoſſible: but vvith
God " al things are poſſible. † Then Peter anſvvering, ſaid to 27
him, Behold vve haue " left al things, & haue folovved thee:
" vvhat therfore ſhal vve haue? † And IESVS ſaid to them, 28
Amen

Mt. 5, 32 *Mr.* 10, 11. *Luc.* 16, 18. 1. *Cor.* 7, 11.

:: χωροῦσι. capiunt.

Mr. 10, 13. *Luc.* 18, 15.

Mr. 10, 17. *Luc.* 18, 18.

:: I ſee not (ſaith S. Auguſtine) why Chriſt ſhould ſay, If thou wilt haue life euerlaſting, keepe the commaundements: if without obſeruing of thē, by only faith one might be ſaued. *Aug. de Fid. & op. c.* 15.

Exo. 20, 13. * *Leu.* 19, 18.

:: S. Marke expoundeth it thus, riche men truſting in their riches. *ca.* 10, 24.

The Goſpel vpō the Conuerſion of S. Paul Ian.

Amen I say to you, that you vvhich haue folovved me, in the regeneration, when the Sonne of man shal sitte in the seate of his maiestie, you" also shal sitte vpon tvvelue seates, iudging
29 the tvvelue tribes of Israel. † And euery one that hath left house, or brethren, or sisters, or father, or mother, or :: vvife, or children, or landes for my names sake: shal receiue an hun-
30 dred fold, and shal possesse life euerlasting. ⊣† And * many shal be first, that are last: and last, that are first.

Mr. 10, 31. *Lu.* 13, 30.

25. And in a votiue Masse of SS. Peter and Paul, and for holy Abbotes.

:: Hereof is gathered that the Apostles amõg other things left their wiues also to folow Christ. *Hiero. li. 1. aduers. Iouin.*

ANNOTATIONS

CHAP. XIX.

6. Not man separate.] This inseparability betwixt man and wife riseth of that, that Wedlocke is a Sacrament. *Aug. li. 2. de pec. origine c. 34. to. 7. De nupt. & concupis. li. 1. c. 10.*

9. But for fornication.) For aduoutrie one may dimisse an other, *Mat. 5.* But neither party can marry againe for any cause during life. *Aug. li. 11. de adult. coniug. c. 21. 22. 24.* for the which vnlawful act of marrying agayne, Fabiola that noble matrone of Rome albeit shee was the innocent part, did publike penance, as S. Hierom writeth in her high commendation therefore. And in S. Paul *Ro. 7.* it is plaine that shee which is with an other man, her husband yet liuing, shal be called an aduouteresse: contrary to the doctrine of our Aduersaries.

Mariage after diuorce vnlawful.

In Epitaph. Fabiolæ.

11. Not al take.) Whosoeuer haue not this gift geuen them, it is either for that they wil not haue it, or for that they fulfil not that which they wil: and they that haue this gift or attayne to this Word, haue it of God and their owne free wil. *Aug. li. de grat. & lib. arbit. c. 4.* So that it is euident no man is excluded from this gift, but (as Origen here saith) it is geuen to al that aske for it: contrarie to our Aduersaries that say it is impossible, and that for excuse of breaking their vowes, Wickedly say, they haue not the gift.

Orig. tract. 7. in Mat.

12. Gelded them selues.) They geld them selues for the kingdom of heauen which vow chastity. *Aug. de virginitate c. 24.* Which proueth those kind of vowes to be both lawful, and also more meritorious, and more sure to obtaine life euerlasting, then the state of Wedlocke. contrarie to our Adu. in al respectes.

Vow of chastitie.

14. He that can.) It is not said of the Precepts, keepe them Who can, for they be necessarie vnder paine of damnation to be kept: but of Counsels only (as of virginity, abstaining from flesh and Wine, and of geuing al a mans goods away to the poore) it is said, He that can attaine to it, let him doe it: Which is counsel only, not a commaundement. Contrary to our Adu. that say, there are no Counsels, but only precepts.

Counsels not Precepts.

Aug. ser. 6. de temp.

13. Impose.) They knew the valour of Christes blessing, and therfore brought their children to him: as good Christian people haue at al times brought their children to Bishops to haue their blessing. See Annotation before *Chap. 10, 12.* And of Religious mens blessing see Ruffin. *li. 2. c. 8. hist.* S. Hierom *in Epitaph. Paulæ c. 7. & in vit. Hilarionis. Theodoret. in historia sanctorũ Patrum num. 8.*

Bishops and Religious mens blessing.

21. If thou Wilt be perfect.] Loe, he maketh a plaine difference betwene keeping the commaundements, Which is necessary for euery man: and being perfect, Which he counseleth only to them that wil. And this is the state of greate perfection Which Religious men doe professe, according to Christes counsel here, leauing al things and folowing him.

The Religious state of perfection.

21. Folow me.] Thus to folow Christ is to be without Wife and care of children, to lacke propriety, and to liue in common, and this hath great reward in heauen aboue other states of life: Which, S. Augustine saith, the Apostles folowed, and him self, and that he exhorted others to it as much as lay in him. *Aug. ep. 89. in fine, & in ps. 103 Conc. 3. post med.*

26. Al things possible.] This of the camel through a nedels eye, being possible to God, although he neither hath done it, nor by like wil doe it: maketh against the blasphemous infidelity of our Aduersaries that say, God can do no more then he hath done or wil doe. We see also that God can bring a camel through a nedels eye, and therfore his body through a doore, and out of the sepulchre shut, and out of his mother a virgin, and generally aboue nature and contrary to nature do With his body as he list.

27. Left al.) This perfection of leauing al things the Apostles voWed. *Aug. li. 17. de Ciu. Dei c. 4.*

Vow of pouertie in respect of reward.

27. What shal We haue.) They leaue al things in respect of reward, and Christ doeth wel allow it in them by his answer.

28. You also shal sitte.) Note that not only Christ, Who is the principal and proper iudge of the liuing and the dead, but With him the Apostles and al perfect Saints shal iudge: and yet that doeth nothing derogate to his prerogatiue, by Whom and vnder Whom they hold this and al other dignities in this life and the next.

Aug. in ps. 121.

CHAP.

CHAP. XX.

To shevv hovv through Gods grace the Ievves shalbe ouerrunne of the Gentils, although they beginne after, he bringeth a parable of men Working soner and later in the vineyard, but the later revvarded in the end euen as the first. 17 He reuealeth more to his Disciples touching his passion: 20 Bidding the ambitious tvvo suiters to thinke rather of suffering With him: 24 And teaching vs (in the rest of his Disciples) not to be greeued at our Ecclesiastical Superiors, considering they are (as he Was him self) to toile for our Saluation. 29 Then going out of Iericho, he geueth sight vnto tvvo blind.

The Gospel vpon the Sunday of Septuagesme.

THE kingdom of heauen is like to a 1
man that is an housholder vvhich vvēt
forth early " in the morning to hire
vvorkemen into his vineyard. † And 2
hauing made couenāt vvith the Workemen for a penie a day, he sent them
into his vineyard. † And going forth 3
about the third houre, he savv other
standing in the market place idle, † and he said to them, Goe 4
you also into the vineyard: and that vvhich shal be iust, I
vvil giue you. † And they vvent their vvay. And againe he 5
vvent forth about the sixt & the ninth houre: and did likevvise. † But about the eleuenth houre he vvent forth and 6
found other standing, & he saith to them, What stand you
here al the day idle? † They say to him, Because no man hath 7
hired vs. He saith to them, Goe you also into the vineyard.
† And vvhen euening vvas come, the lord of the vineyard 8
saith to his bailife, Call the vvorkemen, and pay them their
hire, beginning from the last euen to the first. † Therfore 9
vvhen they vvere come that came about the eleuenth houre,
they receiued euery one " a penie. † But vvhen the first also 10
came, they thought that they should receiue more: and they
also receiued euery one a penie. † And receiuing it they ::mur- 11
mured against the good man of the house, † saying, These last 12
haue continued one houre: and thou hast made them equal
to vs that haue borne the burden of the day and the heates.
† But he answering said to one of them, Frende, I doe the no 13
vvrong: didst thou not couenant vvith me for a penie?
† Take that is thine, and goe: I vvil also giue to this last euen 14
as to thee also. † Or, is it not lavvful for me to do that I vvil? 15
is thine eye naught, because I am good? † So shal the last, be 16
first: and the first, last. For many be called, but " fevv elect. ¶ *Mr.* 10, 32.

:: The Ievves are noted for enuying the vocation of the Gentiles, and their reward equal with thē selues.

The Gospel in a votiue Masse of the holy Crosse

†* And IESVS going vp to Hierusalem, tooke the tvvelue 17 *Luc.* 18, 31.
disciples secretly, and said to them, † Behold vve goe vp to 18
Hierusa-

Hierusalem, and the Sonne of man shal be deliuered to the cheefe priestes and to the Scribes, and they shal condemne
19 him to death, † and shal deliuer him to the Gentiles to be mocked, & scourged, & crucified, and the third day he shal rise againe. ℸ

Mr. 10, 35.
20 † * Then came to him the mother of the sonnes of Zebedee vvith her sonnes, adoring and desiring some thing of
21 him. † Who said to her, What vvilt thou? She saith to him, Say that these my tvvo sonnes may sitte, one at thy right hād,
22 and one at thy left hand in thy kingdom. † And IESVS answvering, said, You knovv not vvhat you desire. Can you drinke of the cuppe that I shal drinke of? They say to him,
23 We can. † He saith to them, My cuppe in deede you shal drinke of: but to sitte at my right hand and left, is not mine to giue to you: but " to vvhom it is prepared of my father. ℸ
24 † And the ten hearing it, vvere displeased at the tvvo bre-
Mr. 10, 41. *Lu.* 22, 25.
25 thren. † And IESVS called them vnto him, and said, * You knovv that the princes of the gentiles :: ouerrule them: and
26 they that are the greater, exercise povver against them. † It shal not be so among you. but vvhosoeuer vvil be the grea-
27 ter among you, let him be your minister: † and he that vvil
28 be first among you, shal be your seruant. † Euen as the" Sonne of man is not come to be ministred vnto, but to minister, and to giue his life a redemption for many. ℸ

Mr. 10, 46.
29 † And * vvhen they vvent out from Iericho, a great multi-
30 tude folovved him. † And behold tvvo blinde men sitting by the vvay side, heard that IESVS passed by, and they cried
31 out saying, Lord, haue mercie vpon vs, sonne of Dauid. † And the multitude rebuked them that they should hold their peace. But they cried out the more, saying, Lord, haue mercie
32 vpon vs, sonne of Dauid. † And IESVS stoode, and called
33 them, and said, Vvhat vvil ye that I doe to you? † They say
34 to him, Lord, that our eies may be opened. † And IESVS hauing compassion on them, touched their eies. And immediatly they savv, and folovved him.

The Gospel vpon S. Iames day *Iul.* 25. And *S. Iohns ante portam Latinam Maij* 6.

:: Superiority is not here forbidden among Christians, neither Ecclesiastical nor temporal: but heathenish tyranny is forbidden, and humility commended.

ANNOTATIONS
CHAP. XX.

1. *In the morning.*] God called some in the morning, that is, in the beginning of the world, as Abel, Enoch, Noë, and other the iust and faithful of the first age: at the third houre, Abraham, Isaac, and Iacob, and the rest of their age: at the 6 houre of the day, Moyses, Aaron, and the rest: at the 9 houre, the Prophetes: at the eleuenth, that is, at the later end of the world, the Christian

weeke. Nations. *Aug. de verb. Domini ser. 59.* breifly, this calling at diuerse houres signifieth the calling of the Iewes from time to time in the first ages of the World, and of the Gentils in the later age thereof. It signifieth also that God calleth coũtries to the faith, some soner, some later: and particular men to be his seruants, some yonger, some elder, of diuerse ages.

Diuersitie of glorie in heauen. *9. Peny.*] The peny promised to al, was life euerlasting, which is common to al that shal be saued: but in the same life there be degrees of glorie, as * betwixt starre and starre in the element. *1. Cor. 15.* *Aug. li. de virginit. c. 26.*

16. Few elect.] Those are elect which despised not their caller, but followed and beleued him: for men beleue not but of their owne free will. *Aug. li. 1 ad Simplic. q. 2.*

Difference of merites and reward. *23. To whom it is prepared.*] The kingdom of heauen is prepared for them that are worthy of it and deserue it by their wel doing, as in holy Scripture it is very often, That *God wil repay euery man according to his workes.* and, *Come ye blessed, possesse the kingdom prepared for you.* Why? *because I was hungrie, and you gaue me meate: thirstie, and you gaue me drinke: &c.* Therfore doeth Christ say here, *It is not mine to giue.* because he is iust and wil not giue it to euery man without respect of their deserts: yea nor alike to euery one, but diuersly according to greater or lesser merits. as here S. Chryso. maketh it plaine, when our Sauiour telleth them, that although they suffer martyrdom for his sake, yet he hath not to giue them the two cheefe places. *See S. Hiero. Upon this place, and li. 2 adu. Iouin. c. 15.* This also is a lesson for them that haue to bestow Ecclesiastical benefices, that they haue no carnal respect to kinred &c. but to the worthines of the persons. *Mt. 16, 27* *Ro. 2. 6.* *Mt. 25, 34* *Chryf. ho. 66 in Mt.*

28. As the sonne of man.] Christ him self as he was the Sonne of man, was their and our Superiour, and * Lord and Maister, notwithstanding his humility: and therfore it is pride and haultinesse which is forbidden, and not Superiority or Lordship, as some Heretikes would haue it. *Io. 13, 13.*

CHAP. XXI.

THE FIFTH part, of the HOLY weeke of his Passiõ in Hierusalem.

Being now come to the place of his Passion, he entereth with humility and triumph together: 12 Sheweth his zeale for the house of God ioyned with great maruels. 15 And to the Rulers he boldly defendeth the acclamations of the children. 18 He curseth also that fruitles leafie tree: 23 auoucheth his power by the witnes of Iohn: 28 and foretelleth his in two parables their reprobation (with the Gentils vocation) for their wicked deserts, 42 and consequently their irreparable damnation that shal ensue therof.

The Gospel on Palme Sunday before the benediction of the Palmes.

PALME SVNDAY.

AND when they drew nigh to Hierusalem, and were come to Beth-phagee vnto Mount-oliuet, then IESVS sent two disciples, † saying to them, Goe ye into the towne that is against you, and immediatly "you shal finde an asse tied and a colt with her: loose them & bring them to me: † and if any man shal say ought vnto you, say ye, that our Lord hath neede of them: and forthwith he wil let them goe. † And this was done that it might be fulfilled which was spoken by the Prophet, saying, † *Say ye to the daughter of Sion, Behold thy king commeth to thee, meeke, & sitting vpon an asse and a colt the fole of her that is vsed to the yoke.* † And the disciples going, did as IESVS commaunded them. † And they brought "the asse and the colt: and laide their garments vpon them, and made him to sit thereon. † And a very great multitude spred their "garments in the way: and others did cut boughes from the trees, and strawed them in the way: † and the multitudes

1 *Mr. 11, 1. Lu. 19, 20.* 2 *Io. 12, 15* 3 4 5 *Esa. 62, 11. Zach. 9, 9.* 6 7 8 9

tudes that vvent before and that folovved, cried, saying, weeke.
Ps. 117, 26. "*Hosanna to the sonne of Dauid: blessed is he that commeth in the name of our Lord.* ✠ *Hosanna in the highest.*
10 † And vvhen he vvas entred Hierusalem, the vvhole citie The Gospel vpō
11 vvas moued, saying, Who is this? † And the people said, This Tuesday the first weeke in
Mr. 11, 15. 12 is IESVS the Prophet, of Nazareth in Galilee. † And * IESVS Lent.
Lu. 19, 45. entred into the temple of God, and cast out al that :: sold :: How much the abuse of Churches by merchandising, walking, or other profane occupying of them, displeaseth God, here we may see.
and bought in the temple, and the tables of the bankers, and
13 the chaires of them that sold pigeons he ouerthrevve: † and
Esa. 56, 7. he saith to them, It is vvritten, *My house shal be called the* " *house of*
14 *prayer: but you haue made it a denne of theeues.* † And there came to him
Ier. 7, 11 the blinde, and the lame in the temple: and he healed them.
15 † And the cheefe priestes & Scribes seeing the maruelous things
that he did, and the children crying in the temple, & saying,
16 *Hosanna to the sonne of Dauid*: they had indignatiō, † and said to him,
Heares thou vvhat these say? And IESVS said to them, Very
Ps. 8, 3. vvel. haue you neuer read, *That out of the* " *mouth of infants and*
17 *sucklings thou hast perfited praise?* † And leauing them, he vvent forth
out of the citie into Bethania, and remained there. ✠
18 † And in the morning returning into the citie, he vvas an MVNDAY.
Mr. 11, 13. 19 hungred. † * And seeing a certaine :: figtree by the vvay :: The Iewes hauing the wordes of the law, and not the deedes, were the figtree ful of leaues, and void of fruite. *Aug. de verb. Do. Serm. 44.*
side, he came to it: and found nothing on it but leaues only,
and he saith to it, Neuer grovv there fruite of thee for euer.
20 And incontinent the figtree vvas vvithered. † And the dis-
ciples seeing it, marueled saying, Hovv is it vvithered incon-
21 tinent? † And IESVS answering said to them, Amen I say
Mt. 17, 20. to you, * if you shal haue faith, and stagger not, not only that
of the figtree shal you doe, but and if you shal say to this
mountaine, Take vp and throvv thy self into the sea, it shal
22 be done. † And al things vvhatsoeuer you shal aske in prayer
" beleeuing, you shal receiue. TVESDAY.
23 † And vvhen he vvas come into the temple, there came to
him as he vvas teaching, the cheefe Priests and auncients of
Mr. 11, 28. Lu. 20, 2 the people, saying, *" In vvhat povver doest thou these things?
24 and vvho hath giuen thee this povver? † IESVS answering
said to them, I also vvil aske you one vvord: vvhich if you
shal tell me, I also vvil tel you in vvhat povver I doe these
25 things. † The Baptisme of Iohn vvhence vvas it? from heauen,
or from men? But they thought vvithin them selues, saying,
26 † If vve shal say from heauen, he vvil say to vs, vvhy then did
you not beleeue him? but if vve shal say from men: vve feare
27 the multitude. for al hold Iohn as a Prophet. † And answering

to IESVS they ſaid, We knovv not. He alſo ſaid to them, Neither do I tel you in vvhat povver I doe theſe things.

† But vvhat is your opinion? A certaine man had tvvo 28
ſonnes: and comming to the firſt, he ſaid, Sonne, goe vvorke to day in my vineyard. † And he anſvvering, ſaid, I vvil not. 29
But aftervvard moued vvith repentance he vvent. † And 30
comming to the other, he ſaid likevviſe. And he anſvvering, ſaid, I goe Lord, and he vvent not. † Which of the tvvo did 31
the fathers vvil? They ſay to him, The firſt. IESVS ſaith to them, Amē I ſay to you, that the Publicans and vvhoores goe before you into the kingdom of God. † For Iohn came to you 32
in the vvay of iuſtice: and you did not beleeue him. but the publicans and vvhoores did beleeue him: but you ſeeing it, neither haue ye had repentance afterwvard, to beleeue him.

The Goſpel vpon friday the ſecond Weeke in Lent.

† An other parable heare ye: A man there vvas an houſ- 33
holder vvho * planted a vineyard, and made a hedge round about it, and digged in it a preſſe, and builded a tovvre, and let it out to huſbandmen: and vvent forth into a ſtrange countrie. † And vvhen the time of fruites drevve nigh, he ſent 34
his ſeruants to the huſbandmen, to receiue the fruites thereof.
† And the huſbandmen apprehending his ſeruants, one they 35
beat, an other they killed, and an other they ſtoned. † Againe 36
he ſent other ſeruants moe then the former: and they did to them likevviſe. † And laſt of al he ſent to them his ſonne, 37
ſaying, They vvil reuerence my ſonne. † But the huſbandmen 38
ſeeing the ſonne, ſaid vvithin them ſelues, This is the heire, come, let vs kil him, and vve ſhal haue his inheritaunce. † And 39
apprehending him they caſt him forth out of the vineyard, and killed him. † When therfore the lord of the vineyard ſhal 40
come, vvhat vvil he doe to thoſe huſbandmen? † They ſay 41
to him, The naughtie men he vvil bring to naught: and his vineyard he vvil let out to other huſbandmen, that ſhal render him the fruite in their ſeaſons.

Eſ. 5, 1. *Mr.* 12, 1 *Lu.* 20, 9.

† IESVS ſaith to them, Haue you neuer read in the Scrip- 42
tures, *The ſtone vvhich the builders reiected, the ſame is made into the head of the corner? By our lord vvas this done, and it is maruelous in our eyes.* *Pſ.* 117, 22.
† Therfore I ſay to you, that the kingdom of God ſhal be 43
taken avvay from you, and ſhal be giuen to a nation yelding the fruites thereof. † And * he that falleth vpon this ſtone, ſhal 44 *Eſ.* 8, 14
be broken: and on vvhom it falleth, it ſhal al to bruiſe him.
† And vvhen the cheefe Prieſtes and Phariſees had heard his 45
parables, they knevve that he ſpake of them. † And ſeeking 46

to

to lay hands vpon him, they feared the multitudes: becauſe they held him as a Prophet. ¶

ANNOTATIONS
CHAP. XXI.

2. *You ſhal finde.*] Chriſt by diuine power both knewe where theſe beaſts were, being abſent, and commaunded them for his vſe, being an other mans, and ſodenly made the colt fitte to be ridden on, neuer broken before.

7. *The aſſe and the colt.*] This aſſe vnder yoke ſignifieth the Iewes vnder the Law and vnder God their Lord, as it were his old and ancient people: the yong colt now firſt ridden on by Chriſt, ſignifieth the Gentiles, wilde hitherto and not broken, now to be called to the faith and to receiue our Sauiours yoke. And therfore the three laſt Euangeliſts writing ſpecially to the Gentils, make mention of the colt onely.

Hiero. in Mat. Aug. li. 12 cõt. Fauſt. c. 42.

8. *Garments in the way.*] Theſe offices of honour done to our Sauiour extraordinarily, were very acceptable: and for a memory hereof the holy Church maketh a ſolemne Proceſſion euery yere vpon this day, ſpecially in our Countrie when it was Catholike, with the B. Sacrament reuerently caried, as it were Chriſt vpon the aſſe, and ſtrawing of ruſhes and floures, bearing of Palmes, ſetting vp boughes, ſpredding and hanging vp the richeſt clothes, the quire and queriſters ſinging as here the children and the people. al done in a very goodly ceremonie to the honour of Chriſt and the memorie of his triumphe vpon this day. The like ſeruice and the like duties done to him in al other ſolemne Proceſſions of the B. Sacrament, and otherwiſe, be vndoubtedly no leſſe grateful.

Proceſſion on Palme-ſunday with the B. Sacrament.

Al deuout offices in that kinde, exceding grateful.

9. *Hoſanna.*] Theſe very wordes of ioyful crie and triumphant voice of gratulation to our Sauiour, holy Church vſeth alwaies in the Preface of the Maſſe, as it were the voice of the Prieſt and al the people (who then ſpecially are attent and deuout) immediatly before the Conſecration and Eleuation, as it were expecting, and reioycing at his comming.

HOSANNA.

13. *Houſe of prayer.*] Note here that he calleth external ſacrifice (out of the Prophete Eſay) prayer. For he ſpeaketh of the Temple, which was builded properly and principally for ſacrifice.

16. *Mouth of infants.*) Yong childrens prayers proceding from the inſtinct of Gods ſpirit, be acceptable: aud ſo the voices of the like, or of other ſimple folke now in the Church, though them ſelues vnderſtand not particularly what they ſay, be maruelous grateful to Chriſt.

Prayers not vnderſtood of the partie, are acceptable.

22. *Beleeuing.*] In reſpect of our owne vnworthineſſe, and of the thing not alwaies expedient for vs, we may wel doubt when we pray, whether we ſhal obtaine or no: but on Gods part we muſt beleeue, that is, we muſt haue no diffidence or miſtruſt either of his power or of his wil, if we be worthy, and the thing expedient. And therfore S. Marke hath thus, *Haue ye faith of God.*

Marc. 11, 22.

23. *In what power?*] The Heretikes preſumptuouſly thinke them ſelues in this point like to Chriſt, becauſe they are aſked, in what power they come, and who ſent them: but when they haue anſwered this queſtion as fully as Chriſt did here by that which he inſinuateth of Iohns teſtimonie for his authority, they ſhalbe heard, and til then they ſhal be ſtil taken for thoſe of whom God ſpeaketh by the Prophete, *They ranne, and I ſent them not.*

Hæretikes runne, not ſent.

Ier. 23.

28. *The firſt.*) The firſt ſonne here is the people of the Gentils, becauſe Gentility was before there was a peculiar and choſen people of the Iewes. and therfore the Iewes here as the later, are ſignified by the other ſonne.

CHAP. XXII.

Yet by one other parable he foreſheweth the moſt deſerued reprobation of the earthly and perſecuting Iewes, and the gratious vocation of the Gentils in their place. 15 Then he defeateth the ſnare of the Phariſees and Herodians about paying tribute to Cæſar. 23 He anſwereth alſo the inuention of the Sadducees againſt the Reſurrection: 34 and a queſtion that the Phariſees aſke to poſe him: turning and poſing them againe, becauſe they imagined that Chriſt ſhould be no more then a man: 46 and ſo he putteth al the buſy Sectes to ſilence.

weeke.

The Gospel vpō the 19 Sunday after Pentecost.

AND IESVS answering, spake againe in parables to them, saying: † The kingdom of heauen 1 2
is likened to a man being a king, vvhich made a
" mariage to his sonne. † And he sent his "seruants 3
to call them that vvere inuited to the mariage:
and they vvould not come. † Againe he sent other seruants, 4
saying, Tel them that vvere inuited, Behold I haue prepared
my dinner: my beeues and fatlings are killed, and al things
are reády: come ye to the mariage. † But they neglected: and 5
vvent their vvaies, " one to his farme, and an other to his
merchandise: † and the rest laid hands vpon his seruants, and 6
spitefully intreating them, murdered them. † But vvhen the 7
king had heard of it, he vvas vvroth, and sending his hostes,
destroied those murderers, and burnt their citie. † Then he 8
saith to his seruants, The mariage in deede is ready: but they
that vvere inuited, vvere not vvorthie. † Goe ye therfore into 9
the high vvayes: and vvhosoeuer you shal finde, call to the
mariage. † And his seruants going forth into the vvayes, ga- 10
thered together al that they found, :: bad and good: and the
mariage vvas filled vvith gheستes. † And the king vvent in to 11
see the gheستes: and he savv there "a man not attired in a vved-
ding garment. † And he saith to him, Frende, hovv camest 12
thou in hither not hauing a vvedding garment? But he vvas
dumme. † Then the king said to the vvaiters, Binde his hands 13
and feete, and cast him into the vtter darkenes: there shal be
vveeping & gnashing of teeth. † For many be called, but 14
fevv elect. ⊣

:: Not only good men be within the church, but also euil mē. against the Heretikes of these daies.

† * Then the Pharisees departing, consulted among them 15 *Mr. 12, 13. Lu. 20, 20.*
selues for to entrappe him in his talke. † And they send to him 16
their disciples vvith the Herodians, saying, Maister, vve
knovv that thou art a true speaker, and teachest the vvay of
God in truth, neither carest thou for any man. for thou doest
not respect the person of men: † tel vs therfore vvhat is thy 17
opinion, is it lavvful to giue tribute to Cæsar, or not? † But 18
IESVS knovving their naughtines, said, What do you tempt
me Hypocrites? † Shevv me the tribute coine. And they 19
offred him a penie. † And IESVS saith to them, Whose is this 20
image and superscription? † They say to him, Cæsars. Then 21
he saith to them, Render therfore the things that are Cæsars,
"to Cæsar: and the things that are Gods, to God. † And hea- 22 * *Mr. 12, 19. Lu. 20, 27.*
ring it they marueled, and leauing him vvent their vvaies.
† * That day there came to him the Sadducees, that say 23
there

weeke.

Act. 23, 6. Deu. 25, 5.

24 there is no resurrection: and asked him, † saying, Maister,
Moyses said, *If a man die not hauing a childe, that his brother marie his wife,*
25 *and raise vp seede to his brother.* † And there vvere vvith vs seuen
brethren: and the first hauing maried a vvife, died: and not
26 hauing issue, left his vvife to his brother. † In like maner the
27 second and the third euen to the seuenth. † And last of al the
28 vvoman died also. † In the resurrection therfore vvhose vvife
29 of the seuen shal she be? for they al had her. † And IESVS
answering, said to them, You do erre, not knowing the Scrip-
30 tures, nor the povver of God. † For in the resurrection nei-
ther shal they marie nor be maried: but are" as the Angels of
31 God in heauen. † And concerning the resurrectiõ of the dead,
haue you not read that vvich vvas spoken of God saying to
Exo. 3, 6. 32 you, † *I am the God of Abraham, and the God of Isaac, and the God of*
33 *Iacob?* He is not God" of the dead, but of the liuing. † And
the multitudes hearing it, marueled at his doctrine.

Mar. 12, 28. 34 †* But the Pharisees hearing that he had put the Sadducees The Gospel vpõ the 17 Sunday after Pentecost.
35 to silence, came together: † and one of them a doctor of
36 lavv asked of him, tempting him, † Maister, vvhich is the great
Deut. 6, 5. 37 commaundement in the lavv? † IESVS said to him, *Thou shalt*
loue the lord thy God from thy whole hart, and with thy whole soul, and with
38 *thy whole minde.* † This is the greatest and the first commaunde-
Leu. 19, 18. 39 ment. † And the second is like to this, *Thou shalt loue thy neigh-*
40 *bour as thy self.* † " On these tvvo commaundements dependeth
the vvhole Lavv and the Prophets.

Mr. 12, 35. Lu. 20, 41. 41 † And * the Pharisees being assembled, IESVS asked them
42 † saying, What is your opinion of Christ? Whose sonne is he?
43 They say to him, Dauids. † He saith to them, Hovv then
44 doth Dauid in spirit cal him Lord, saying, † *The Lord said to my Lord,*
Ps. 109. 1. 45 *sitte on my right hand, vntil I put thine enemies the foote stole of thy feete?* † If
46 Dauid therfore call him Lord, hovv is he his sonne? † And no
man could answer him a vvord: neither durst any man from
that day aske him any more. ⊣

ANNOTATIONS
CHAP. XXII.

2. *Mariage.*) Then did God the Father make this mariage, when by the mysterie of the Incarnation he ioyned to his sonne our Lord, the holy Church for his spouse. *Greg. hom. 38.*

3. *Seruants.*) The first seruants here sent to inuite, were the Prophets: the second, were the Apostles: and al that afterward conuerted countries, or that haue and doe reconcile men to the Church.

5. *One to his farme.*) Such as refuse to be reconciled to Christes Church, alleage often vaine impediments and worldly excuses, which at the day of iudgement wil not serue them. Worldly excuses against reconciliation.

11. *A man*

weeke.

11. A man not attyred.] It profiteth not much to be within the Church and to be a Catholike, except a man be of good life, for such an one shal be damned, because with faith he hath not good workes: as is euident by the example of this man, who was within, and at the feast as the rest, but lacked the garment of charitie and good workes. And by this man are represented al the bad that are called. and therfore they also are in the Church, as this man was at the feast: but because he was called, and yet none of the elect, it is euident that the Church doth not consist of the elect only. contrarie to our Aduersaries.

The Church cõsisteth of good and bad.

21. To Cæsar.) Temporal duties and payments exacted by worldly Princes must be payed, so that God be not defrauded of his more soueraine dutie. And therfore Princes haue to take heede, how they exact: and others, how they geue to Cæsar, that is, to their Prince, the things that are dewe to God, that is, to his Ecclesiastical ministers. Wherevpon S. Athanasius reciteth these goodly wordes out of an epistle of the ancient and famous Cõfessor Hosius Cordubensis to Cõstantius the Arian Emperour: Cease I beseche thee, and remember that thou art mortal, feare the day of iudgement, intermedle not with Ecclesiastical matters, neither doe thou commaund vs in this kinde, but rather learne them of vs. to thee God hath committed the Empire, to vs he hath cõmitted the things that belong to the Church: and as he that with malicious eies carpeth thine Empire, gainesayeth the ordinance of God: so doe thou also beware, lest in drawing vnto thee Ecclesiastical matters, thou be made guilty of a great crime. It is written, Geue ye the things that are Cæsars, to Cæsar: and the things that are Gods, to God. Therfore neither is it lawful for vs in earth to hold the Empire, neither hast thou (O Emperour) power ouer incense and sacred things. *Athan. Ep. ad Solit. vitã agentes.* And S. Ambrose to Valentinian the Emperour (who by the il counsel of his mother Iustina an Arian, required of S. Ambrose to haue one Church in Millan deputed to the Arian Heretikes) saith: We pay that which is Cæsars, to Cæsar: and that which is Gods, to God. Tribute is Cæsars, it is not denied: the Church is Gods, it may not verely be yelded to Cæsar: because the Temple of God can not be Cæsars right. Which no man can deny but it is spoken with the honour of the Emperour. for what is more honorable then that the Emperour be said to be the sonne of the Church? For a good Emperour is within the Church, not aboue the Church. *Ambr. lib. 5. Epist. Orat. de Basil. trad.*

Neither must temporal Princes exact, nor their Subiects giue vnto them, Ecclesiastical iurisdiction.

30. As Angels.) As Christ proueth here, that in heauen they neither marry nor are married, because there they shal be as Angels: by the very same reason, is proued, that Saints may heare our prayers and helpe vs, be they neere or farre of, because the Angels do so, and in euery moment are present vvhere they list, and neede not to be neere vs, when they heare or helpe vs.

The Saints heare our prayers.

30. As Angels.) Not to marry nor be married, is to be like to Angels: therfore is the state of Religious men and Women and Priests, for not marrying, worthely called of the Fathers, an Angelical life. *Cyp. lib. 2. de discipl. & hab. Virg. sub finem.*

Religious single life, Angelical.

32. Of the dead.) S. Hierom by this place disproueth the Heretike Vigilantius, and in him these of our time, which to diminish the honour of Saincts, call them of purpose, dead men.

40. On these two.) Hereby it is euident that al dependeth not vpon faith only, but much more vpon charitie (though faith be the first) which is the loue of God and of our neighbour, which is the summe of al the law and the Prophetes: because he that hath this double charitie expressed here by these two principal commaundemẽts, fulfilleth and accomplisheth al that is commaunded in the Law and the Prophetes.

Not onely faith.

CHAP. XXIII.

The Scribes and Pharisees after al this, continuing stil incorrigible, although he wil haue the doctrine of their Chaire obeied, yet against their Workes (and namely their ambition) he openly inueigheth, crying to them eight Woes for their eightfold hypocrisie and blindnes: 34 and so concluding With the most Worthy reprobation of that persecuting generation and their mother-citie Ierusalem With her Temple.

The Gospel vpõ Tuesday the second Weeke in Lent.

THEN Iesvs spake to the multitudes and to his 1
disciples, † saying, Vpon "the chaire of Moyses haue 2
sitten the Scribes and the Pharisees. † Al things 3
therfore "vvhatsoeuer they shal say to you, obserue ye and doe ye: but according to their vvorkes doe ye
not, for they say and doe not. † For * they binde heauy bur- 4
dens & importable: and put them vpon mens shoulders:
but

Luc. 11, 46. *Act.* 15, 10.

but vvith a finger of their ovvne they vvil not moue them.
5 †But they doe al their vvorkes, for to be ſeen of men. for they
make brode their :: phylacteries, and enlarge their * fringes.
Deu.22, 12. 6 †And they "loue the firſt places at ſuppers, and * the firſt chai-
Nu. 15, 38. 7 res in the Synagogs, † and ſalutations in the market-place, and
Mr. 12, 38. 8 to be called of men, Rabbi. †But be not you called Rabbi.
9 for" one is your maiſter, and al you are brethren. †And call
none father to your ſelf vpon earth: for one is your father,
Ia. 3, 1. 10 he that is in heauen. † Neither * be ye called" maiſters: for one
11 is your maiſter, Chriſt. † He that is the greater of you, ſhal
12 be your ſeruiteur. †And he that exalteth him ſelf, ſhal be hum-
bled: and he that humbleth him ſelf, ſhal be exalted. ч
13 †But vvo to you" Scribes & Phariſees, hypocrites: becauſe
you ſhut the kingdom of heauen before men. For your ſel-
ues do not enter in: & thoſe that are going in, you ſuffer not
to enter.
14 †Wo to you Scribes and Phariſees, hypocrites: becauſe
Lu. 20, 47. you * deuoure vvidovves houſes, "praying long prayers. for
this you ſhal receiue the greater iudgement.
15 †Wo to you Scribes and Phariſees, hypocrites: becauſe
you goe round about the ſea and the land, to make one proſ-
elyte: and vvhen he is made, you make him the childe of
hel" double more then your ſelues.
16 †Wo to you blinde guides, that ſay, Whoſoeuer ſhal
ſvveare by the temple, it is nothing: but he that ſhal ſvveare
17 by the gold of the temple, is bound. †Ye fooliſh and blinde,
for vvhether is greater, the gold, or the temple that ſancti-
18 fieth the gold? †And vvhoſoeuer ſhal ſvveare by the altar, it
is nothing: but vvhoſoeuer ſhal ſvveare by the gift that is
19 vpon it, is bound. †Ye blinde, for vvhether is greater, the
20 gift, or the altar that" ſanctifieth the gift? †He therfore that
ſvveareth by the altar, ſvveareth by it and by al things that
21 are vpon it: †and vvhoſoeuer ſhal ſvveare by the temple,
22 ſvveareth by it and" by him that dvvelleth in it: †and he
that ſvveareth by heauen, ſvveareth by the throne of God &
by him that ſitteth thereon.
23 †Wo to you Scribes and Phariſees, hypocrites: becauſe
you tithe mint, and aniſe, and cummin, and haue left the
vveightier things of the lavv, iudgemēt, and mercie, and faith.
theſe things you ought to haue done, & not to haue omit-
24 ted thoſe. †Blinde guides, that ſtraine a gnat, and ſvvallovv
a camel.

:: Theſe phylacteries were pieces of parchement, wherein they wrote the ten cōmaundements, and folded it, and caried it on their forehead before their eies, imagining groſly and ſuperſtitiouſly, that ſo they fulfilled that which is ſaid Deu. 6, *They ſhal be immoueable before thine eies.* Hiero. in 23 Mat.

weeke.

† Wo to you Scribes and Pharisees, hypocrites: because you make cleane that on the outside of the cuppe and dish: but vvithin `you are ful' of rapine and vncleannes. † Thou blinde Pharisee, first make cleane the inside of the cuppe and the dish, that the outside may become cleane. 25 26

`they are ful

† Wo to you Scribes and Pharisees, hypocrites: because you are like to vvhited sepulchres, vvhich outvvardly appeare vnto mẽ beautiful, but vvithin are ful of dead mens bones, and al filthines. † So you also outvvardly in deede "appeare to men iust: but invvardly you are ful of hypocrisie and iniquitie. 27 28

† Wo to you Scribes and Pharisees, ye hypocrites: because you build the Prophets sepulchres, and " garnish the moniments of iust men, † and say: If vve had been in our fathers dayes, vve had not been their felovves in the bloud of the Prophets. † Therefore you are a testimonie to your ovvne selues, that you are the sonnes of them that killed the Prophets. † And fil you vp the measure of your fathers. 29 30 31 32

The Gospel vpõ S. Steuens day Decemb. 26.

† You serpents, vipers broodes, hovv vvil you flee from the iudgement of hel? † Therfore behold I send vnto you Prophets and vvise men and scribes, and of them you shal kil & crucifie, and of them you shal scourge in your Synagogs, and persecute from citie into citie: † that vpon you may come al the iust bloud that vvas shed vpon the earth, from the bloud of *Abel the iust euẽ vnto the bloud of * Zacharias the sonne of Barachias, vvhom you murdered betvvene the temple and the altar. † Amen I say to you, al these things shal come vpon this generation. † *Hierusalem, Hierusalem, vvhich killest the Prophets, and stonest them that vvere sent to thee, hovv often vvould I gather together thy children as the henne doth gather together her chickens vnder her vvinges, and thou :: vvouldest not? † Behold, your house shal be left desert to you. † For I say to you, you shal not see me from hence forth til you say, Blessed is he that commeth in the name of our Lord. ✠ 33 34 35 36 37 38 39

Gen. 4, 8
2. *Par.* 24, 22.

Luc. 13, 34.

:: Free wil.

ANNOTATIONS
CHAP. XXIII.

The See of Rome preserued in truth.

2. *Chaire of Moyses.*] God preserueth the truth of Christian religion in the Apostolike See of Rome, which is in the new law answerable to the chaire of Moyses, notwithstãding the Bishops of the same were neuer so wicked of life: yea though some traitour as il as Iudas were Bishop thereof, it should not be preiudicial to the Church and innocent Christians, for whom our Lord prouiding said, Doe that which they say, but doe not as they doe. *August. Epist. 165.*

3. Whe

Cõtra lit. Petil. li. 2. c. 51.

3. *Whatsoeuer they shal say.*] Why (saith S. Augustin) *doest thou call the Apostolike Chaire the chaire of pestilence? If for the men, Why? Did our Lord Iesus Christ for the Pharisees, any vvrong to thee Chaire vvherein they sate? Did he not commend that chaire of Moyses, and preseruing the honour of the chaire, reproue them? For he saith: They sitte vpon the Chaire of Moyses, that vvhich they say, doe ye. These things if you did vvel consider, you vvould not for the men vvhom you defame, blaspheme the See Apostolike, vvhervvith you doe not communicate.* And againe he saith: *Neither for the Pharisees (to vvhom you compare vs not of vvisdom but of malice) did our Lord commaund the Chaire of Moyses to be forsaken, in vvhich chaire verely he figured his ovvne. for he vvarneth the people to doe that vvhich they say, and not to doe that vvhich they doe, and that the holinesse of the Chaire be in no case forsaken, nor the vnity of the flocke deuided, for the naughty Pastours.*

The dignitie of the See of Rome, notwithstanding some euil Bishops thereof.

Cõtra lit. Petil. li. 2. c. 61.

6. *Loue the first places.*) He condemneth not dew places of Superiority geuen or taken of men according to their degrees, but ambitious seeking for the same, and their prowde hart and vvicked intention, which he saw within them, and therfore might boldly reprehend them.

8. *One is your maister.*) In the Catholike Church there is one Maister, Christ our Lord, and vnder him one Vicar, with whom al Catholike Doctors and teachers are one, because they teach al one thing. but in Arch-heretikes it is not so, where euery one of them is a diuerse maister, and teacheth contrarie to the other, and wil be called Rabbi and Maister, euery one of their owne Disciples: Arius a Rabbi among the Arians, Luther among the Lutherans, and among the Caluinists Caluin.

Many maisters are many Arch-heretikes.

*1. Tim. 2. 2. Tim. 1. * Eph. 4. 1. Cor. 4, 15*

10. *Maisters.*) Wiclefe and the like Heretikes of this time doe herevpon condemne degrees of Schole and titles of Doctors and Maisters: where they might as wel reproue S. Paul for calling him self *Doctor and Maister of the Gentiles*: and for saying * that there should be alwayes *Doctors* in the Church. and whereas they bring the other words folowing, against Religious men who are called fathers: as wel might they by this place take away the name of carnal fathers, and blame *S.* Paule for calling him self the only spiritual father of the Corinthians. but in deede nothing is here forbidden but the contentious diuision and partiality of such as make them selues Ringleaders of Schismes and Sectes, as Donatus, Arius, Luther, Caluin.

Doctors, Masters, and spiritual fathers.

13. *Scribes and Pharisees.*] In al these reprehensions it is much to be noted, that our *Sauiour* for the honour of Priesthod neuer reprehendeth Priests by that name. *Cypr. ep. 65.* Whereas our Heretikes vse this name of purpose in reproche and despite.

The honour of Priesthod.

14. *Praying long prayers.*) They are not reprehended here for the things them selues, which for the most part are good, as, long prayer, making Proselytes, garnishing the Prophetes sepulchres, &c. but for their wicked purpose and intention, as before is said of fasting, prayers, almes, *Mat. 6.*

The intention.

15. *Double more.*) They that teach that it is ynough to haue only faith, doe make such Christians, as the Iewes did Proselytes, children of Hel far more then before. *August. lib. de fide & oper. cap. 26.*

Not only faith.

19. *Sanctifieth.*) Note that donaries and gifts bestowed vpon Churches and altars, be sanctified by dedication to God, and by touching the altar and other holy things: as now specially the vessels of the sacrifice and Sacrament of Christes body and bloud, by touching the same, and the altar it self wherevpon it is consecrated. Whereof Theophylacte writeth thus vpon this place: *In the old lavv Christ permitteth not the gift to be greater then the altar, but vvith vs, the altar is sanctified by the gift: for the hostes by the diuine grace are turned into our Lords body, and therfore is the altar also sanctified by them.*

Theophyl. Mat. 23.

The altar is sanctified by our Lords body therevpon.

21. *By him that dwelleth therein.*) By this we see that swearing by creatures, as by the Gospel, by Saincts, is al referred to the honour of God, whose Gospel it is, whose Saincts they are.

28. *Appeare to men.*) Christ might boldly reprehend them so often aud so vehemently for hypocrisie, because he knew their harts and intentions: but we that can not see within men, may not presume to call mens external good doings, hypocrisie: but iudge of men as we see and know.

29. *Garnish.*) Christ blameth not the Iewes for adorning the sepulchres of the Prophetes, but entwyteth them of their malice toward him, and of that which by his diuine knowledge he foresaw, that they would accomplish the wickednes of their fathers in sheding his bloud, as their fathers did the bloud of the Prophetes. *Hilar.*

weeke.

CHAP. XXIIII.

To his Disciples (by occasion of Hierusalem and the Temples destruction) he foretelleth, 4 what things shalbe before the consummation of the world, as specially, 14 the Churches ful preaching unto al nations: 15 then, what shalbe in the very consummation, to wit, Antichrist with his passing great persecution and seduction, but for a short time: 29 then incontinent, the Day of iudgement to our great comfort in those miseries under Antichrist. 35 As for the moment, to us it perteineth not to know it, 37 but rather euery man to watch, that we be not unprouided when he commeth to ech one particularly by death.

AND IESVS being gone out of the temple, 1
went. And his disciples came to shew him
the buildings of the tẽple. † And he answe- 2
ring said to thẽ, Do you see al these things?
Amen I say to you, there shal" not be left
here a stone upon a stone that shal not be
destroied.

Mr.13, 1
Lu.21, 5

The Gospel for a votiue Masse in time of warre. and for many Martyrs.

TVESDAY night.

† And when he was sitting upon Mount-oliuet, the dis- 3
ciples came to him secretly, saying: Tel us, when shal these
things be? and what shal be" the signe of thy comming, and
of the consummation of the world? † And IESVS answe- 4
ring, said to them, Bewware that no man" seduce you: † for 5
many shal come in my name saying, "I am Christ: and they
shal seduce many. † For you shal heare of warres, & bruites 6
of warres. See that ye be not troubled. for these things must
be done: but the end is not yet. † for nation shal rise against 7
nation, and kingdom against kingdom: and there shal be
pestilences, and famines, and earth-quakes in places, † and 8
al these things are the beginnings of sorowes. ℣ † Then* shal 9
they deliuer you into tribulation, and shal kil you: and you
shal be odious to al nations for my names sake. † And then 10
many shal be scandalized: and they shal deliuer vp one an
other: and they shal hate one an other. † And many :: false- 11
prophets shal rise: and shal seduce many. † And because 12
"iniquitie shal abound: the charitie of many shal waxe cold.
† But he that shal perseuêre to the end, he shal be saued. ℣ 13
† And this Gospel of the kingdom" shal be preached in the 14
whole world, for a testimonie to al nations, and then shal
come the consummation.

Mat.10, 17.

:: There were in the people false Prophetes, as among you also shal be lying Maisters, which shal bring in Sectes of perdition. *2. Pet. 2.*

The Gospel upõ the last Sunday after Pentecost.

† Therfore when you shal see " *the abomination of desolation,* 15
which was spoken of by Daniel the Prophet, standing in
the holy place (he that readeth, let him vnderstand) † then 16
they that are in Iewrie, let them flee to the mountaines:
† and he that is on the house-toppe, let him not come dowvne 17

Dan.9, 27.

to

18 to take any thing out of his houſe: † and he that is in the field,
19 let him not goe backe to take his coate. † And vvo to thē that
20 are vvith childe, and that giue ſucke in thoſe dayes. † But pray
21 that your flight be not in the vvinter or on the Sabboth. † For
there ſhal be then great tribulation, ſuch as hath not been
from the beginning of the vvorld vntil novv, neither ſhal
22 be. † And vnles thoſe daies had been ſhortened, no fleſh
ſhould be ſaued: but for the elect the daies" ſhal be ſhorte-
23 ned. † Then if any man ſhal ſay vnto you, Loe :: here is
24 Chriſt, or there: do not beleeue him. † For there ſhal riſe
falſe-Chriſtes and falſe-Prophets, and ſhal ſhevv" great ſi-
gnes and vvonders, ſo that the elect alſo (if it be poſſible) may
25 be induced into errour. † Loe I haue foretold you. ‖ If therfore
26 they ſhal ſay vnto you, Behold he is in the deſert: goe ye not
27 out: behold" in the cloſets, beleeue it not. † For as lightening
cōmeth out of the eaſt, and appeareth euen into the vveſt, ſo
28 ſhal alſo the aduent of the ſonne of man be. † Whereſoeuer the
body is, thither ſhal the egles alſo be gathered together.
29 † And " immediatly after the tribulation of thoſe dayes
* the ſonne ſhal be darkened, and the moone ſhal not giue
her light, and the ſtarres ſhal fal from heauen, and the poWers
30 of heauen ſhal be moued: † and then ſhal appeare :: the ſigne
of the Sonne of man in heauen: and then ſhal al tribes of the
earth bevvaile: and they ſhal ſee the Sonne of man comming
in the cloudes of heauen vvith much povver and maieſtie.
31 † And he ſhal ſend his Angels vvith a trumpet, and a great
voyce: and they ſhal gather together his elect from the foure
vvindes, from the furtheſt partes of heauen euen to the endes
32 thereof. † And of the figtree learne a parable: When novv
the bough thereof is tender, and the leaues come forth, you
33 knovv that ſommer is nigh. † So you alſo, vvhen you ſhal
ſee theſe things, knovv ye that it is nigh euen at the doores.
34 † Amen I ſay to you, that this generation ſhal not paſſe, til al
35 theſe things be done. † Heauen and earth ſhal paſſe, but my
vvordes ſhal not paſſe. ‡
36 † But of that day and houre no body knovveth, neither
37 the Angels of heauen, but the Father alone. † And as * in the
dayes of Noe, ſo ſhal alſo the comming of the Sonne of man
38 be. † For as they vvere in the dayes before the floud, eating
and drinking, marying and giuing to mariage, euen vnto that
39 day in vvhich Noe entred into the arke, † and knevve not til

Ezech. 32, 7. Ioel 3, 15 Dan. 7, 15.

Gen. 7, 5.

weeke.

:: Whoſoeuer draWeth Chriſt or his Church from the Communion and felowſhip of al Nations Chriſtened, to one corner, towne, or Countrie, beleeue him not. *Aug. de vnit. Ec. c. 3.*

:: This ſigne of the Sonne of man, is the holy Croſſe, Which thē ſhal appeare to the Iewes to their confuſion. *Chryſ. in Mat. ho. 77.* It ſhal be no leſſe confuſion to Heretikes that can not abide the ſigne thereof.

weeke.

the floud came, and tooke them al: ſo alſo ſhal the cõming of the Sonne of man be. †Then two ſhal be in the field: one ſhal 40 be taken, and one ſhal be left. † tvvo vvomen grinding in 41 the mill: one ſhal be taken, and one ſhal be left. † Watch 42 therfore becauſe you knovv not vvhat houre your Lord vvil come. † But this knovv ye, that* if the good man of the houſe 43 did knovv vvhat houre the theefe vvould come, he vvould ſurely vvatch, and vvould not ſuffer his houſe to be broken vp. † Therfore be you alſo ready, becauſe at vvhat houre 44 you knovv not, the Sonne of man vvil come.

The Goſpel for a Cõfeſſor that is a Biſhop. And for S. Gle-ment martyr, Nouemb. 23.

1. *Theſ.* 5, 1.

† Who, thinkeſt thou, is a faithful and vviſe ſeruant, vvhom 45 his lord hath appointed ouer his familie, to giue them meate in ſeaſon? † Bleſſed is that ſeruant, vvhom vvhen his lord 46 cõmeth, he ſhal finde ſo doing. † Amen I ſay to you, that ouer 47 al his goods ſhal he appoint him. ☩ † But if that naughtie 48 ſeruant ſhal ſay in his hart, My lord is long a comming: † and 49 ſhal beginne to ſtrike his felovv-ſeruants, and eateth, and drinketh vvith drunkards: † the lord of that ſeruant ſhal 50 come in a day that he hopeth not, and an houre that he knovveth not, † and ſhal deuide him, and appoint his por- 51 tion vvith the hypocrites: there ſhal be vveeping and gna-ſhing of teeth.

ANNOTATIONS
CHAP. XXIIII.

2. *Not left.*] This was fulfilled 40 yeres after Chriſtes Aſcenſion by Veſpaſian the Empe-rour and his ſonne Titus. *Euſeb. li. 3. c. 6 & ſeq. ex Ioſepho.* Vpon Which Wordes, *There ſhal not be left &c*, Which threaten the deſtruction of the Ievves Temple: and thoſe Wordes, *Upon this Rocke I Wil build my Church*, Which promiſe the building of the Catholike Church of al nations: S. Chry-ſoſtome making a long compariſon of theſe tWo prophecies of Chriſt, ſaith thus: Thou ſeeſt in both, his great and vnſpeakable poWer, in that that he increaſed and built vp them that Wor-ſhipped him, and thoſe that ſtumbled at him, he abaſed, deſtroyed, and plucked them vp by the roote. Doeſt thou ſee hoW Whatſoeuer he hath built, no man ſhal deſtroy: and Whatſoeuer he hath deſtroyed, no man ſhal build? He builded the Church, and no man ſhal be able to deſtroy it: he deſtroyed the Temple, and no man is able to build it, and that in ſo long time. For they haue endeuoured both to deſtroy that, and could not: and they haue attempted to build vp this, and they could not doe that neither. & c.

The Church cã neuer faile.

Mt. 16. Li. adu. Gentes & Chriſtum ſit Deus, prope fine.

3. *The ſigne.*] Our Maiſter knoWing that it Was not profitable nor ſeemly for them to knoW theſe ſecretes, gaue them by Way of Prophecie, Warning of diuerſe miſeries, ſignes, and tokens, that ſhould fall, ſome further of, and ſome neerer the later day: by Which the faithful might alWayes prepare them ſelues, but neuer be certaine of the houre, day, moneth, nor yere, When it ſhould fall. *Aug. Ep. 80.*

4. *Seduce.*] The firſt and principal Warning, needful for the faithful from Chriſtes Aſcenſion to the very end of the World, is, that they be not deceaued by Heretikes, Which vnder the titles of true teachers and the name of Chriſt and his Goſpel, Wil ſeduce many.

Heretikes ſeduce vnder faire titles.

5. *I am Chriſt.*] Not only ſuch as haue named them ſelues Chriſt, as Simon, Menander, and ſuch like: but al Arch-heretikes be Chriſtes to their folloWers, Luther to the Lutherans, Caluin to the Caluiniſts: becauſe they beleeue them, rather then Chriſt ſpeaking in his Church.

12. Iniquity abound.] When Hereſie and falſe teachers reigne in the world, namely toward the later day, wicked life aboundeth, and charity decayeth.

14. Shal be preached.] The Goſpel hath been preached of late yeres, and now is, by holy Religious men of diuers Orders, in ſundry great Countries which neuer heard the Goſpel before, as it is thought.

15. Abomination of deſolation.] This abomination of deſolation foretold, was firſt partly fulfilled in diuerſe prophanations of the Temple of Hieruſalem, when the ſacrifice and ſeruice of God was taken away. but ſpecially it ſhal be fulfilled by Antichriſt and his Precurſors, when they ſhal aboliſhe the holy Maſſe, which is the Sacrifice of Chriſtes body and bloud, and the only ſouereine worſhip dewe to God in his Church: as S. Hyppolytus writeth in theſe wordes: The Churches ſhal lament with great lamentation, becauſe there ſhal neither oblation be made, nor incenſe, nor worſhip grateful to God. But the ſacred houſes of Churches ſhal be like to cottages, and the pretious body and bloud of Chriſt ſhal not be extant (openly in Churches) in thoſe dayes, the Liturgie (or Maſſe) ſhal be extinguiſhed, the Pſalmodie ſhal ceaſe, the reciting of the Scriptures ſhal not be heard. *Hippol. de Antichriſto.* By which it is plaine that the Heretikes of theſe daies be the ſpecial fore-runners of Antichriſt.

22. Shal be ſhortened.] The reigne of Antichriſt ſhal be ſhort, that is, three yeres and a halfe. *Dan. 7. Apoc. 11.* Therfore the Heretikes are blaſphemous and ridiculous, that ſay, Chriſtes Vicar is Antichriſt, who hath ſitten theſe 1500 yeres.

24. Great ſignes.] Theſe ſignes and miracles ſhal be to the outward appearance only, for S. 2. *Theſ. 2.* Paule calleth them* lying ſignes, to ſeduce them only that ſhal periſh. Wherby we ſee that if Heretikes could worke feyned and forged miracles, yet we ought not to beleeue them, much leſſe when they can not ſo much as ſeeme to doe any.

26. In cloſets.] Chriſt hauing made the Churches authority bright and clere to the whole world, warneth the faithful to take heede of Heretikes and Schiſmatikes, which haue their conuenticles aſide in certaine odde places and obſcure corners, alluring curious perſons vnto them. *Aug. li. 1. q. Euang. q. 38.* For as for the comming together of Catholikes to ſerue God in ſecrete places, that is a neceſſarie thing in time of perſecution, and was vſed of Chriſtians for three hundred *Act. 1, 12.* yeres together after Chriſt, * and the Apoſtles alſo and diſciples came ſo together in Hieruſalem for feare of the Iewes. And Catholikes doe the ſame at this day in our countrie, not drawing religion into corners from the ſociety of the Catholike Church, but practiſing ſecretely the ſame faith, that in al Chriſtendom ſhineth and appeareth moſt glorioufly.

29. Immediatly.] If the later day ſhal immediatly folow the perſecution of Antichriſt, which is to endure but three yeres and a halfe, as is aforeſaid: then is it mere blaſphemie to ſay, Gods Vicar is Antichriſt, and that (by their owne limitation) theſe thouſand yeres almoſt.

weeke.

The Goſpel now preached to Infidels.

The abomination of deſolation.

The aboliſhing of the holy ſacrifice of the Maſſe by Antichriſt and his miniſters.

Antichriſt.

The ſecrete conuenticles of Heretikes.

Catholike Chriſtians ſecretely aſſembling in time of perſecution.

Antichriſt.

CHAP. XXV.

Continuing his Sermon, he bringeth two parables, of ten Virgins, and of Talents, to ſhew how it ſhalbe in Domeſday With the Faithful that prepare, and that prepare not themſelues. 31 Then alſo Without parables he ſheweth that ſuch Faithful as doe Workes of mercy, ſhal haue for them life euerlaſting: and ſuch as doe not, euerlaſting damnation.

The Goſpel for holy Virgins.

1 THEN ſhal the kingdom of heauen
be like to ten" virgins: vvhich taking
2 their" lampes vvent forth to meete the
bridegrome and the bride. † And fiue
3 of them vvere fooliſh, and fiue vviſe.
† but the fiue fooliſh, hauing taken
their lampes, did not take" oile vvith
4 them: † but the vviſe did take oile in
5 their veſſels vvith the lampes. † And the bridegrome tarying
6 long, they ſlumbered all and ſlept. † And at midnight there
vvas a clamour made, Behold the bridegrome commeth, goe

ye

weeke.

ye forth to meete him. † Then aroſe al thoſe virgins: and 7
they trimmed their lampes. † And the fooliſh ſaid to the 8
vviſe, Giue vs of :: your oile: becauſe our lampes are going
out. † The vviſe anſvvered, ſaying, Leſt peraduenture there 9
ſuffiſe not for vs and you, goe rather to them that ſel: and bie
for your ſelues. † And vvhiles they vvent to bie, the bride- 10
grome vvas come: and they that vvere ready, entred vvith him
to the mariage, and the gate vvas ſhut. † But laſt of al come 11
alſo the other virgins, ſaying: Lord, Lord, open to vs. † But 12
he anſvvering ſaid, Amen I ſay to you, I knovv you not.
† Watch ye therfore, becauſe you knovv not the day nor the 13
houre. ℍ

:: If we be not in the fauour of God, and haue not our owne merites, we ſhal not be holpen by other mens deſerts at the day of iudgement.

The Goſpel for a Cõfeſſor that is a Biſhop.

† For * euen as a man going into a ſtrange countrie, cal- 14 *Luc.* 19, 12.
led his ſeruants, and deliuered them his goods. † And to 15
one he gaue fiue talents, and to an other tvvo, and to an
other one, to euery one according to his propre facultie: and
immediatly he tooke his iourney. † And he that had recei- 16
ued the fiue talents, vvent his vvay, and occupied vvith the
ſame, and gained other fiue. † Likevviſe alſo he that had re- 17
ceiued the tvvo, gained other tvvo. † But he that had recei- 18
ued the one, going his vvay digged into the earth, and hid
his lords money. † But after much time the lord of thoſe ſer- 19
uants commeth, and made a count vvith them. † And there 20
came he that had receiued the fiue talents, and offred other
fiue talents, ſaying, Lord fiue talents thou didſt deliuer me,
behold :: I haue gained other fiue beſides. † His lord ſaid 21
vnto him: Wel fare thee good and faithful ſeruant, becauſe
thou haſt been faithful ouer a fevv things, I vvil place thee
ouer many things: enter into the ioy of thy lord. † And there 22
came alſo he that had receiued the tvvo talents, and ſaid,
Lord tvvo talents thou didſt deliuer me: behold I haue gai-
ned other tvvo. † His lord ſaid to him, Wel fare thee good and 23
faithful ſeruant: becauſe thou haſt been faithful ouer a fevv
things, I vvil place thee ouer many things, enter into the ioy
of thy lord. ℍ † And he alſo that had receiued the one talent, 24
came forth, and ſaid, Lord, I knovv that thou art a hard man,
thou reapeſt vvhere thou didſt not ſovv: and gathereſt vvhere
thou ſtravvedſt not: † and being afraid I vvent, and hid 25
thy talent in the earth: behold loe here thou haſt that vvhich
thine is. † And his lord anſvvering, ſaid to him: :: Naughtie 26
and ſloughtful ſeruant, thou didſt knovv that I reape vvhere

:: Free will with Gods grace doth merite.

:: A terrible example for al ſuch as do not employ the very leaſt gift of God, to his glorie.

I ſovv

27 I sovv not, & gather vvhere I stravved not: † thou oughtest therfore to haue committed my money to the bankers, and comming I might haue receiued mine ovvne" vvith vsurie.
28 † Take ye avvay therfore the talent from him, and giue it him
29 that hath ten talents. †For to * euery one that hath shal be giuen, and he shal abound: but from him that hath not, that also vvhich" he seemeth to haue, shal be taken avvay from him.
30 †And the vnprofitable seruant cast ye out into the vtter darknesse. There shal be vveeping and gnashing of teeth.
31 † And vvhen the sonne of man shal come in his maiestie, and al the Angels vvith him, then shal he sitte vpon the seate
32 of his maiestie: †and al nations shal be gathered together before him, and he shal" separate them one from an other, as
33 the pastor separateth the sheepe from the goates: † and shal set the sheepe at his right hand, but the goates at his left.
34 † Then shal the king say to them that shal be at his right hand, Come ye blessed of my father, possesse you the kingdom :: prepared for you from the foundation of the vvorld.
35 † for I vvas an hungred, and" you gaue me to eate: I vvas a
36 thirst, and you gaue me to drinke. † I vvas a stranger, and you tooke me in: naked, and you couered me: sicke, and you visi-
37 ted me. I vvas in prison, and you came to me. † Then shal the iust answver him, saying: Lord, vvhen did vve see thee an hun-
38 gred, and fed thee: a thirst, and gaue thee drinke? † and vvhen did vve see thee a stranger, and tooke thee in? or na-
39 ked, and couered thee? † or vvhen did vve see thee sicke or
40 in prison: and came to thee? † And the king answvering, shall say to them, Amen I say to you, as long as you did it to one
41 of these my least brethren, you did it to me. † Then he shal say to them also that shal be at his left hand, " Get ye avvay from me you cursed into fire euerlasting, vvhich vvas prepa-
42 red for the Deuil and his angels. † for I vvas an hungred, and you " gaue me not to eate: I vvas a thirst, and you gaue me
43 not to drinke. † I Was a stranger, and you tooke me not in: naked, and you couered me not: sicke, and in prison, and you
44 did not visite me. † Then they also shall answver him, saying, Lord, vvhen did vve see thee an hungred, or a thirst, or a stranger, or naked, or sicke, or in prison: and did not minister to
45 thee? † Then he shal answver them, saying, Amen I say to you, as long as you did it not to one of these lesser, neither did
46 you it to me. † And these shal goe into punishment euerlasting: but the iust, into life euerlasting. H

The Gospel vpō munday the first Weeke of Lent.

:: This kingdō then is prepared for those onely that do good Workes: as Christ also signifieth els where, saying that it is not in his power to giue it otherWise. *See the annot. 6. 29, 23.*

Mr. 13, 12. *Lu.* 8, 18

ANNOTATIONS

CHAP. XXV.

1. Virgins.] These virgins fiue wise, and fiue foolish, signifie that in the Church militant there be good and bad: which bad shal be shut out at the later day, although they haue lampes (that is faith) as the other, because their lampes are out, that is, their faith is dead without charity and good workes to lighten them *Greg. ho. 12.*

Good workes necessarie.

1. Lampes.] These lampes lighted, be good workes, namely of mercy, and the laudable conuersation which shineth before men. *Aug. ep. 120, c. 33.*

Right intétion.

3. Oyle.) This oyle is the right inward intention directing our workes to Gods glorie, and not to the praise of our selues in the sight of men. *Aug. ep. 120, c. 33.*

27. With vsurie) Vsurie is here taken for the lawful gaine that a man getteth by wel employing his goods. When God geueth vs any talent or talents, he looketh for vsurie, that is, for spiritual increase of the same by our diligence and industrie.

We must vse Gods gifts.

29. That which he seemeth to haue.] He is said to haue Gods gifts, that vseth them, and to such an one God wil increase his giftes. He that vseth them not, seemeth to haue, rather then hath them. and from him God wil withdraw that which before he gaue.

Good and bad in the Church.

32. Separate.) Lo here is the separation, for in the Church militant they liued both together. As for Heretikes, they went out of the Church before, and separated them selues, and therfore are not to be separated here, as being iudged already.

Heauen is the reward of good workes, and Hel of the contrarie.

34. Come ye, 41 get ye away.) It is no incongruity that God should say, Goe into euerlasting fire, to them that by their free wil haue repelled his mercie: and to the other, Come ye blessed of my father, take the kingdom prepared for them, that by their free wil haue receiued faith, and confessed their sinnes and done penance. *Aug. li. 2 act. cum Fel. Manich. c. 8.*

35. You gaue me.) Hereby we see how much almes-deedes and al workes of mercy preuaile towardes life euerlasting, and to blot out former sinnes. *Aug. in Ps. 49.*

42. Gaue me not.) He chargeth them not here that they beleeued not, but that they did not good workes. For such did beleeue, but they cared not for good workes, as though by dead faith they might haue come to heauen. *Aug. de fid. & op. c. 15. & ad Dulcit. q. 2. to. 4.*

CHAP. XXVI.

To the Councel of the Iewes, Iudas by occasion of Marie Magdalens ointmẽt, doth sell him for litle. 17 After the Paschal lambe, 26 he giueth them that bread of life (promised Io. 6,) in a mystical Sacrifice or Separation of his Body and Bloud. 31 And that night he is after his prayer 47 taken of the Iewes men, Iudas being their captaine: and forsaken of the other eleuen for feare: 57 is falsely accused, and impiously condemned of the Iewes Councel, 67 and shamefully abused of them: 69 and thrise denied of Peter: Al, euen as the Scriptures and him self had often foretold

The Passion according to S. Matthew in these two Chapters, is the Gospel at Masse vpon Palme Sunday.

TENEBRE Wenesday.

AND it came to passe, vvhen IESVS had ended al these vvordes, he said to his Disciples, † You knovv that after tvvo dayes shal be Pasche, and the Sonne of man shal be deliuered to be crucified. † Then vvere gathered together the cheefe Priestes and auncients of the people into the court of the high priest, vvho vvas called Caiphas: † and they consulted hovv they might by some vvile apprehend IESVS, and kil him. † But they said, Not on the festiual day, lest perhaps there might be a tumult among the people. † And

Mr. 14, 1
Lu. 22, 1

HOLY weeke.

Mr. 14, 3. Io. 12, 3.

6 † And * vvhen IESVS vvas in Bethania in the houſe of
7 Simon the Leper, † there came to him a vvoman hauing an alabaſter-boxe of pretious ointment, and povvred it out
8 vpon his head as he ſate at the table. † And the Diſciples
9 ſeeing it, had indignation ſaying, Whereto is "this vvaſt? † for this might haue been ſold for much, and giuen to the poore.
10 † And IESVS knovving it, ſaid to them: Why do you moleſt this vvoman? for ſhe hath vvrought a "good vvorke
11 vpon me. † For the poore you haue alvvayes vvith you: but
12 me "you haue not alvvayes. † For ſhe in povvring this oint-
13 ment vpon my body: hath done it to burie me. † Amen I ſay to you, vvhereſoeuer this Goſpel ſhal be preached in the vvhole vvorld, that alſo vvhich ſhe hath done, :: ſhal be re-
14 ported for a memorie of her. † * Then vvent one of the Tvvelue, vvhich vvas called Iudas Iſcarioth, to the cheefe Prieſtes,
15 † and ſaid to them, What vvil you giue me, and I vvil deliuer him vnto you? But they appointed vnto him thirtie peeces
16 of ſiluer. † And from thenceforth he ſought opportunitie to betray him.

:: Hereby we learne that the good workes of Saincts are to be recorded and ſet forth to their honour in the Church after their death. Whereof riſe their holy daies and Cõmemorations.

Mr. 14, 12. Lu. 22, 7

MAVNDY thurſday.

17 † And * the firſt day of the Azymes the Diſciples came to IESVS, ſaying, Where vvilt thou that vve prepare for thee to
18 eate the Paſche? † But IESVS ſaid, Goe ye into the citie to a certaine man: and ſay to him, The Maiſter ſaith, My time is at hand, vvith thee do I make the Paſche vvith my Diſciples.
19 † And the Diſciples did as IESVS appointed them, and they
20 prepared the Paſche. † But vvhen it vvas euen, he ſate downe
21 vvith his "tvvelue Diſciples. † And vvhile they vvere eating, he ſaid: Amen I ſay to you, that one of you ſhal betray me.
22 † And they being very ſad, began euery one to ſay, Is it
23 I Lord? † But he anſvvering ſaid, * He that dippeth his hand
24 vvith me in the diſh, he ſhal betray me. † The Sonne of man in deede goeth as it is vvritten of him: but vvo be to that man, by vvhom the Sonne of man ſhal be betrayed. It vvere
25 good for him, if that man had not been borne. † And Iudas that betrayed him, anſvvering ſaid, Is it I Rabbi? He ſaith to him, Thou haſt ſaid.

Ps. 40, 10.

1. Cor. 11, 24.

26 † And * vvhiles they vvere at ſupper, IESVS "tooke bread, and "bleſſed, and brake: and he gaue to his Diſciples, and ſaid,
27 Take ye, and eate: "THIS IS" MY BODY. † And taking the chalice, "he gaue thankes: and gaue to them, ſaying:
28 Drinke :: ye al of this. † For THIS IS" MY BLOVD OF

:: See the margent note *Mar.* 14, 23.

THE NEVV TESTAMENT, VVHICH SHAL BE SHED FOR MANY VNTO REMISSION OF SINNES. † And I say to you, I vvil not drinke from henceforth 29
of this "fruite of the vine, vntil that day vvhen I shal drinke
THVRSDAY night. it vvith you nevv in the kingdom of my father. † And an 30
hymne being said, they vvent forth vnto Mount-oliuet.

† Then IESVS saith to them, Al you shal be scandalized 31
The NOCTVRNE of Mattins in the Churches Seruice, answereth to this night part of our Sauiours Passion. and so consequently the other Canonical houres to the rest. in me, in this night. For it is vvritten, *I vvil strike the Pastor, and* Zach. 13, 7.
the sheepe of the flocke shal be dispersed. † But after I shal be risen 32
againe, I vvil goe before you into Galilee. † And Peter an- 33
svvering, said to him, Although al shal be scandalized in thee,
I vvil neuer be scandalized. † IESVS said to him, Amen I say 34
to thee, that in this night before the cocke crovv, thou shalt
denie me thrise. †* Peter saith to him, Yea though I should die 35 Io. 13, 38
vvith thee, I vvil not denie thee. Likevvise also said al the
Disciples.

† Then IESVS commeth vvith them into a village called 36
Gethsémani: and he said to his Disciples, Sitte you here til I
goe yonder, and pray. † And taking to him Peter and the tvvo 37
sonnes of Zebedee, he began to vvaxe sorovvful and to be
sad. † Then he saith to them: My soul is sorovvful euen 38
vnto death: stay here, and vvatch vvith me. † And being 39
gone forvvard a litle, he fel vpon his face, praying, and saying,
My Father, if it be posible, let this chalice passe from me. ne-
uertheless" not as I vvil, but as thou. † And he commeth to 40
his Disciples, and findeth them sleeping, and he saith to Peter,
Euen so? Could you not vvatch one houre vvith me? †"Watch 41
ye, and pray that ye enter not into tentation. The spirit in
deede is prompt, but the flesh vveake. † Againe the second 42
time he vvent, and prayed, saying, My Father, if this chalice
may not passe, but I must drinke it, thy vvil be done. † And he 43
commeth againe, and findeth them sleeping: for their eyes
vvere become heauy. † And leauing them, he vvent againe: 44
and he prayed the third time, saying the self same vvord.
† Then he commeth to his Disciples, and saith to them, 45
Sleepe ye novv and take rest: behold the houre approcheth,
and the Sonne of man shal be betrayed into the hands of sin-
ners. † Rise, let vs goe: behold he approcheth that shal be- 46
tray me.

†* As he yet spake, behold Iudas one of the Tvvelue came, 47 Io. 18, 3.
and vvith him a great multitude vvith svvordes and clubbes,
sent from the cheefe Priestes and the auncients of the people.

† And

48 † And he that betrayed him, gaue them a ſigne, ſaying, Whom- weecke.
49 ſoeuer I ſhal kiſſe, that is he, hold him. † And forthvvith cõ-
ming to IESVS, he ſaid, Haile Rabbi. And he kiſſed him.
50 † And IESVS ſaid to him, Freend, vvhereto art thou come?
Then they drevve neere, and laid hands on IESVS, and held
51 him. † And behold one of them that vvere vvith IESVS,
ſtretching forth his hand, drevve out his ſvvord: and ſtriking
52 the ſeruant of the high Prieſt, cut of his eare. † Then IESVS
ſaith to him, Returne thy ſword into his place: for al that take
53 the ſvvord, ſhal periſh vvith the ſvvord. † Thinkeſt thou
that I cannot aſke my Father: and he vvil giue me preſently
54 more then tvvelue legions of Angels? † Hovv then ſhal the
55 ſcriptures be fulfilled, that ſo it muſt be done? † In that houre
IESVS ſaid to the multitudes: You are come out as it vvere
to a theefe vvith ſvvordes and clubbes to apprehẽd me: I ſate
daily vvith you teaching in the temple: and you laid no hands
56 on me. † And al this vvas done, that the ſcriptures of the Pro-
phets might be fulfilled. Thẽ the diſciples al leauing him, fled.
57 † But they taking hold of IESVS, led him to Caiphas
the high Prieſt, vvhere the Scribes and auncients vvere aſſem-
58 bled. † And Peter folovved him a farre of, euen to the court
of the high Prieſt. And going in he ſate vvith the ſeruants, that
59 he might ſee the end. † And the cheefe Prieſtes and the vvhole
Councel ſought falſe vvitnes againſt IESVS, that they might
60 put him to death: † and they found not, vvhereas many falſe
vvitneſſes had come in. And laſt of al there came tvvo falſe
61 vvitneſſes: † and they ſaid, * This man ſaid, I am able to de-
Io.2, 19. ſtroy the temple of God, and after three dayes to reedifie it.
62 † And the high Prieſt riſing vp, ſaid to him: Anſvvereſt thou
nothing to the things vvhich theſe do teſtifie againſt thee?
63 † But IESVS held his peace. And the high Prieſt ſaid to him:
I adiure thee by the liuing God, that thou tel vs if thou be
64 Chriſt the ſonne of God. † IESVS ſaith to him, Thou haſt
Dan.7, 13. ſaid. neuertheles I ſay to you, hereafter you ſhal ſee * the
Sonne of man ſitting on the right hand of the povver of
65 God, and comming in the cloudes of heauen. † Then the
high Prieſt rent his garments, ſaying, He hath blaſphe-
med, vvhat neede vve vvitneſſes any further? behold, novv
66 you haue heard the blaſphemie, † hovv thinke you? But
67 they anſvvering ſaid, He is guilty of death. † Then did they
ſpit on his face, and buffeted him, and other ſmote his

weeke

face vvith the palmes of their hands, † saying, Prophecie vnto 68
vs O Christ: vvho is he that strooke thee?

† But Peter sate vvithout in the court: and there came to 69
him one" vvenche, saying: Thou also vvast vvith IESVS the
Galilean. † But he denied before them all, saying, I vvot not 70
vvhat thou sayest. † And as he vvent out of the gate, an other 71
vvenche savv him, and she saith to them that vvere there,
And this felovv also vvas vvith IESVS the Nazarite. † And 72
againe he denied vvith an othe, That I knovv not the man.
† And after a litle they came that stoode by, and said to Peter, 73
Surely thou also art of them: for euen thy speache doth be-
vvray thee. † Then he began" to curse and to svveare that 74
To this time the LAVDES do answer in the Churches Service. he knevve not the man. And incontinent the cocke crevve.
† And Peter remembred the vvord of IESVS vvhich he had 75
said, Before the cocke crovv, thou shalt deny me thrise. And
going forth, "he vvept bitterly.

ANNOTATIONS
CHAP. XXVI.

Coſt vpō Churches, altars, &c.

8. *This Waſt.*] Coſt beſtowed vpon Chriſtes body then aliue, being to the ſame not neceſſary, ſeemed to the diſciples loſt and fruitles: ſo the like beſtowed vpon the ſame body in the Sacrament, vpon altars, or Churches, ſeemeth to the ſimple loſt, or leſſe meritorious, then if the ſame were beſtowed vpon the poore.

Releefe of the poore.

10. *Good Worke.*] Coſt beſtowed for religion, deuotion, and ſignification, is a meritorious worke, and often more meritorious then to geue to the poore, though both be very good, and in ſome caſe the poore are to be preferred: yea * in certaine caſes of neceſſity, the Church wil breake the very cōſecrated veſſels and iewels of ſiluer and gold, and beſtow them in workes of mercy. But we may remember very wel, and our fathers knew it much better, that the poore were then beſt releeued, when moſt was beſtowed vpon the Church. *Ambroſ. li. 2 Off. c. 28.*

Chriſt alwaies With vs in the B. Sacrament.

11. *Haue not.*) We haue him not in viſible maner as he conuerſed on the earth with his diſciples, needing releefe like other poore men: but we haue him after an other ſort in the B. Sacrament, and yet haue him truly and really the ſelf ſame body. Therfore he ſaith, they ſhould not haue him, becauſe they ſhould not ſo haue him, but after an other maner. as when he ſaid *Luc. 24* as though he were not then with them, *When I was with you.*

A wonderful myſterie in the inſtitution of the B. Sacrament.

20. *Twelue.*) It muſt needes be a great myſterie that he was to worke in the inſtitution of the new Sacrifice by the maruelous tranſmutatiō of bread and wine into his body and bloud. Whereas he admitted none (although many preſent in the citie) but the twelue Apoſtles, vvhich were already taught to beleue it without contradiction *Io. 6*, and were to haue the adminiſtration and conſecration thereof by the Order of Prieſthod, Which alſo was there geuen thē to that purpoſe. Whereas at the eating of the Paſchal lambe al the familie was wont to be preſent.

The holy Eucharift is both a Sacrifice and a Sacrament.

26. *He tooke bread.*) Here at once is inſtituted, for the continuance of the external office of Chriſtes eternal Prieſthod according to the order of Melchiſedec, both a Sacrifice and a Sacrament, though the Scriptures geue neither of theſe names to this action: and our Aduerſaries without al reaſon or religion accept in a ſort the one, and vtterly deny the other. A Sacrifice, in that it is ordeined to continew the memory of Chriſtes death and oblation vpon the Croſſe, and the application of the general vertue thereof to our particular neceſſities, by cōſecrating the ſeueral elemēts, not into Chriſtes whole perſon as it was borne of the virgin or now is in heauen, but the bread into his body apart, as betrayed, broken, and geuen for vs: the wine into his bloud apart, as ſhed out of his body for remiſſion of ſinnes and dedication of the new Teſtament, which be conditions of his perſon as he was in ſacrifice and oblation. In which myſtical and vnſpeakable maner, he would haue the Church to offer and ſacrifice him daily, and he in myſterie and Sacrament dyeth,

though

though now not only in heauen, but also in the Sacramẽt, he be in deede *per Concomitantiam* (as the Church calleth it, that is, by sequele of al his partes to ech other) whole, aliue, and immortal. Which point becauſe our Aduerſaries vnderſtand not, *not knowing the Scriptures nor the power of God*, they blaſpheme, and abuſe the people to their damnation. It is alſo a Sacrament, in that it is ordeined to be receiued into our bodies and to feede the ſame to reſurrection and immortality, and to geue grace and ſaluation to our ſoules, if we worthely receiue it.

Mat. 22, 29.

26. *Bleſſed.*) Our Aduerſaries for the two wordes that are in Greeke and Latin, *benedixit*, and, *gratias egit*, *he bleſſed, he gaue thankes*, vſe only the later, of purpoſe to ſignifie that Chriſt bleſſed not nor conſecrated the bread and the wine, and ſo by that bleſſing wrought any effect vpon them, but gaue thankes only to his father, as we doe in ſaying grace. But the truth is that the word εὐλογεῖν, ſignifieth properly to bleſſe, and is referred to the thing that is bleſſed, as *Luc. 9* of the fiſhes, εὐλόγησεν αὐτὰς, *benedixit eis*, *he bleſſed them*, and thereby wrought in them that wonderful multiplication. So the bleſſing of God is alwayes effectual: and therfore here alſo he bleſſed the bread, and by that bleſſing, with the wordes folowing, made it his body. *Ambroſ. li. de his qui initi. myſt. c. 9. Aug. ep. 59 ad Paulinum.* Now whereas taking the cuppe it is ſaid, *he gaue thankes.* We ſay that it is al one with bleſſing, and that he bleſſed the cuppe, as before the bread: as it is euident by theſe wordes of *S.* Paul, *Calix cui benedicimus*, the cuppe which we bleſſe: and therfore he calleth it, *Calicem benedictionis*, the cuppe of bleſſing, vſing the ſame Greeke word that is ſpoken of the bread. But why is it then ſaid here, he gaue thankes? becauſe we tranſlate the wordes faithfully as in the Greeke and the Latin, and becauſe the ſenſe is al one, as we are taught by S. Paul before alleaged, and by the fathers, which cal this geuing of thankes ouer the cuppe or ouer the bread, the bleſſing therof. S. Iuſtin. *in fin. 2. Apol. Panem Euchariſtiſatum:* S. Irenee *li. 4. c. 34. Panem in quo gratia acta ſunt.* S. Cyprian *de cœn. do. Calix ſolenni benedictione ſacratus.* that is, *The bread bleſſed by geuing thankes vpon it, The cuppe conſecrated by ſolemne bleſſing.*

1. Cor. 10.

The bleſſing of Chriſt referred to the creatures and working an effect in thẽ.

Conſecration.

τὸν ἄρτον εὐχαριστηθέντα.

26. *This is.*) *The bread and the wine be turned into the body and bloud of Chriſt by the ſame omnipotent power by which the world was made, and the word was incarnate in the wombe of the virgin. Damaſc. li. 4 c. 14. Cypr. de Cœn. Domini. Amb. li. de myſt. init. c. 9.*

Tranſſubſtantiation.

26. *My body.*) *He ſaid not, This bread is a figure of my body: or, This wine is a figure of my bloud: but, This is my body, and, This is my bloud. Damaſc. li. 4 c. 14. Theophyl. in hunc locum. Conc. 2. Nic. act. 6, to. 4 eiuſdem actionis in fine.* When ſome fathers cal it a figure or ſigne, they meane the outward formes of bread and wine.

No figuratiue but a real preſence.

28. *Bloud of the new Teſtament.*) As the old Teſtament was dedicated with bloud in theſe wordes, *This is the bloud of the Teſtament &c. Heb. 9.* ſo here is the inſtitution of the new Teſtament in Chriſtes bloud, by theſe wordes, *This is the bloud of the new Teſtament &c.* Which is here myſtically ſhed, and not only afterward vpon the Croſſe: for the Greeke is the preſent tenſe in al the Euangeliſtes, and S. Paul: and likewiſe ſpeaking of the body *1 Cor. 11.* it is in the Greeke the preſent tenſe, and *Luc. 22.* and in the Latin here. And the Heretikes them ſelues ſo put it in their tranſlations.

ἐκχυνόμενον.

κλώμενον.

διδόμενον.

29. *Fruite of the vine.*) S. Luke putteth theſe wordes before he come to the conſecration, whereby it ſeemeth that he ſpeaketh of the wine of the Paſchal lambe, and therfore nameth it, the fruite of the vine. but if he ſpeake of the wine which was now his bloud, he nameth it notwithſtãding wine, as S. Paule nameth the other bread, for three cauſes: firſt becauſe it was ſo before: as Eue is called Adams bone, and, *Aarons rod deuoured their roddes:* whereas they were not now roddes, but ſerpents. And, *He taſted the water turned into wine:* whereas it was now wine and not water: and ſuch like. ſecondly, becauſe it keepeth the formes of bread and wine, and things are called as they appeare: as when Raphael is called a yong man *Tob. 5.* and, *Three men appeared to Abraham Gen. 18.* Whereas they were three Angels. thirdly, becauſe Chriſt in this Sacrament is very true and principal bread and wine, feeding and refreſhing vs in body and ſoule to euerlaſting life.

Gen. 2. Exo. 7. Io. 2.

The elements after conſecratiõ called bread and wine.

39. *Not as I wil.*) A perfect example of obedience and ſubmitting our ſelf and our willes to Gods will and ordinance in al aduerſity: and that we ſhould deſire nothing temporal, but vnder the condition of his holy pleaſure and appointment.

41. *Watch and pray.*) Hereof came Vigils and Nocturnes, that is, watching and praying in the night, commonly vſed in the Primitiue Church of al Chriſtians, as is plaine by S. Cyprian and * S. Hierom: but afterward and vntil this day, ſpecially of Religious perſons.

De orat. Do. nu. 15.

Vigils and Nocturnes.

69. *Wench.*) S. Gregorie declaring the difference of the Apoſtles before the receiuing of the Holy Ghoſt and after, ſaith thus: *Euen this very Paſtor of the Church him ſelf, at whoſe moſt ſacred body we ſitte, how weake he was, the wenche can tell you: but how ſtrong he was after, his anſwer to the high Prieſt declareth, Act. 5. 29: We muſt obey God rather then men. Greg. ho. 20 in Euang.*

**Adu. Vigilant. ep. 53.*

The vertue of the holy Ghoſt.

74. *To curſe.*) A goodly example and warning to mans infirmity, and to take heede of preſumption, and to hang only vpon God in tentations.

Mans infirmitie.

75. *Wept bitterly.*) S. Ambroſe in his Hymne that the Church vſeth at Laudes, ſpeaking of this, ſaith, *Hoc ipſa Petra eccleſia canente, culpam diluit.* When the Cocke crewe, the Rocke of the Church him ſelf waſhed away his fault. *S. Auguſt. 1 Retract. c. 21.*

Peters teares and repentance.

CHAP. XXVII.

CHAP. XXVII.

The cheefe of the Ievves accuse him to Pilate the Gentil (his betrayer, and the Iudge, and the Iudges Wife, testifying in the meane time manifodly his innocencie:) 20 and persuade the common people also not only to preferre the murderer Barabbas, but also to crie, CRVCIFIGE: (*Al. to the reprobation of their vvhole nation, and nothing but fulfilling the Scriptures.*) *27 After many illusions, 31 he is crucified by the Gentils. 38 Which the Ievves seeing, do triumph as if they had novv the victorie. 45 But euen then by many vvonderful vvorkes he declareth his might, to their confusion 57 Finally being buried, they to make al sure, set souldiars to keepe his sepulcher.*

PRIME or Hora prima in the Churches Seruice.

GOOD FRIday.

AND vvhen morning vvas come, al the cheefe 1
Prieſtes and auncients of the people conſulted
together againſt IESVS, that they might put
him to death. † And they brought him bound 2
and deliuered him to Ponce Pilate the Preſi-
dent.

Mr. 15, 1. *Lu.* 23, 1. *Io.* 18, 28.

† Then Iudas that betrayed him, ſeeing that he vvas con- 3
demned, " repenting him, returned the thirtie ſiluer peeces to
the cheefe Prieſtes and auncients, † ſaying, I haue ſinned, be- 4
trayin[illegible] inſt bloud. But they ſaid, What is that to vs? looke
thou to[illegible] † And caſting dovvne the ſiluer peeces in the tem- 5
ple, he departed: and vvent and " hanged him ſelf vvith an hal-
ter. † And the cheefe Prieſtes hauing taken the ſiluer peeces, 6
ſaid, It is not lavvful to caſt them into the :: Córbana: becauſe
it is the price of bloud. † And after they had conſulted toge- 7
ther, they bought vvith them the potters field, to be a bury-
ing place for ſtrangers. † For this cauſe that field vvas called 8
Hacéldama, that is, *the field of bloud*, euen to this preſent day.
† Then vvas fulfilled that vvhich vvas ſpoken by Ieremie the 9
Prophet, ſaying, *And they tooke the thirtie peeces of ſiluer, the price of the priced, vvhom they did price of the children of Iſrael:* † *and they gaue them into* 10
the potters field, as our Lord did appoint to me.

Zach. 11, 12.

† And IESVS ſtoode before the Preſident, and the Preſi- 11
dent aſked him, ſaying, Art thou the King of the Ievves?
IESVS ſaith to him, Thou ſayeſt. † And vvhen he vvas ac- 12
cuſed of the cheefe Prieſtes and auncients, he anſvvered no-
thing. † Then Pilate ſaith to him, Doeſt thou not heare 13
hovv many teſtimonies they alleage againſt thee? † And he 14
anſvvered him not to any vvord: ſo that the Preſident did
maruel excedingly.

:: This Corbana was a place about the Temple, which receiued the peoples gifts or offerings. See Mar. 12, v. 42.

HORA TERTIA in the Churches Seruice.

† And vpon the ſolemne day the Preſident had accuſto- 15
med to releaſe vnto the people one priſoner vvhom they
vvould

weeke.

16 vvould. †And he had then a notorious priſoner, that vvas cal-
17 led Barabbas. † They therfore being gathered together, Pi-
late ſaid: Whom vvil you that I releaſe to you, Barabbas, or
18 IESVS that is called Chriſt? †For he knevve that for enuie
19 they had deliuered him. † And as he vvas ſitting in place of
iudgment, his vvife ſent vnto him, ſaying: Haue thou nothing
to doe vvith that iuſt man. for I haue ſuffred many things
20 this day in my ſleepe for him. † But the cheefe Prieſtes and
auncients perſuaded the people, that they ſhould aſke Ba-
21 rabbas, and make IESVS avvay. † And the Preſident anſvve-
ring, ſaid to them: Whether vvil you of the tvvo to be relea-
22 ſed vnto you? But they ſaid, Barabbas. † Pilate ſaith to them,
What ſhal I doe then vvith IESVS that is called Chriſt? They
23 ſay all, Let him be crucified. † The Preſident ſaid to them, Why
vvhat euil hath he done? But they cried the more, ſaying, Let
24 him be crucified. † And Pilate ſeeing that he nothing pre-
uailed, but rather tumult vvas tovvard: taking vvater he
vvaſhed his hands before the people, ſaying, I am innocent of
25 the bloud of this iuſt man: looke you to it. † And the vvhole
people anſvvering, ſaid, His bloud be vpon vs, and vpon our
26 children. † Then he releaſed to them Barabbas, and hauing
ſcourged IESVS, deliuered him vnto them for to be cruci-
fied.

27 † Then the Preſidents ſouldiars taking IESVS into the
Io.19,2. 28 Palace, gathered together vnto him the vvhole band: †* and
29 ſtripping him, put a ſcarlet cloke about him, † and platting
a crovvne of thornes, put it vpon his head, and a reede in his
right hand. And bovving the knee before him, they mocked
30 him, ſaying, Haile King of the Ievves. † And ſpitting vpon
31 him, they tooke the reede, and ſmote his head. † And after
they had mocked him, they tooke of the cloke from him, and
put on him his ovvne garments, and led him avvay to cruci-
32 fie him. † And in going they found a man of Cyréne, named
33 Simon: him they forced to take vp his croſſe. † And they
came into the place that is called Golgotha, vvhich is, the
34 place of Caluarie. † And they gaue him vvine to drinke min-
gled vvith gall. And vvhen he had taſted, he vvould not
drinke.

HORA SEXTA in the Churches Seruice.

35 † And after they had crucified him, they deuided his gar-
ments, caſting lottes: that it might be fulfilled vvhich vvas
Pſ.21,19 ſpoken by the Prophet, ſaying: *They deuided my garments among*

weeke.

them: and vpon my veſture they did caſt lottes. † And they ſate and vvat- 36
ched him. † And they put ouer his head his cauſe vvritten, 37
THIS IS IESVS THE KING OF THE IEWES.
† Then vvere crucified vvith him tvvo theeues: one on the 38
right hand, and one on the left. † And they that paſſed by, 39
blaſphemed him, vvagging their heades, † and ſaying, Vah, 40
thou that deſtroyeſt the temple of God, and in three daies do-
eſt reedifie it: ſaue thine ovvne ſelf: "if thou be the ſonne of
God, come dovvne from the Croſſe. † In like maner alſo the 41
cheefe Prieſtes With the Scribes and auncients mocking, ſaid:
† He ſaued other: him ſelf he can not ſaue: if he be the King 42
of Iſrael, let him novv come dovvne from the Croſſe, and vve
vvil beleeue him. † * He truſted in God: let him novv deliuer 43 *Pſ.* 21, 9.
him if he vvill: for he ſaid, That I am the ſonne of God. *Sap.* 2,
† And the ſelfſame thing the theeues alſo that vvere crucified 44 18.
vvith him, reproched him vvithal.

† And from the ſixt houre, there vvas darkeneſſe made 45
vpon the vvhole earth, vntil the ninthe houre. † And about 46
the ninthe houre IESVS cried vvith a mighty voice, ſaying,
Eli, Eli, lamma-ſabacthani? that is, *My God, my God, "vvhy haſt thou*
forſaken me? † And certaine that ſtoode there and heard, ſaid, 47
He calleth Elias. † And incontinent one of them running, 48
tooke a ſponge, & filled it vvith vinegre: and put it on a reede,
and gaue him to drinke. † And other ſaid, Let be, let vs ſee 49
vvhether Elias come to deliuer him. † And IESVS againe 50
HORA NONA in the Churches Seruice. crying vvith a mighty voice, yelded vp the ghoſt. † And be 51
hold the vele of the temple vvas rent in tvvo peeces, from
the toppe euen to the botome. and the earth did quake, and
the rockes vvere rent, † and the graues vvere opened: and 52
many bodies of the ſaincts that had ſlept, roſe. † And they 53
going forth out of the graues after his reſurrection, came into
the holy citie: and appeared to many. † And the Centurion 54
and they that vvere vvith him vvatching IESVS, hauing
ſeen the earth-quake and the things that vvere done,
vvere ſore afraid, ſaying, In deede this vvas the ſonne of
God.

† And there vvere there many vvomen a farre of, vvhich 55
had folovved IESVS from Galilee, miniſtring vnto him:
† among vvhom vvas Marie Magdalene, and Marie the mo- 56
HORA VESPERARVM, or, Euenſong. ther of Iames and Ioſeph, and the mother of the ſonnes of
Zebedee. † And vvhen it vvas euening, there came a certaine 57
rich

rich man of Arimathæa, named Ioseph, vvho also him self was disciple to IESVS. † He vvent to Pilate, and asked the body of IESVS. Then Pilate commaunded that the body should be deliuered. † And Ioseph taking the body, " vvrapt it in cleane sindon, † and laid it in his ovvne nevve monument, vvhich he had hevved out in a rocke. And he rolled a great stone to the doore of the monument, and vvent his vvay. † And there Was there Marie Magdalene, and the other Marie, sitting ouer against the sepulchre.

† And the next day, vvhich is after the Parasceue, the cheefe Prieſtes and the Pharisees came together to Pilate, † saying, Sir, vve haue remembred, that that seducer said yet liuing, After three dayes I vvil rise againe. † Commaund therfore the sepulchre to be kept vntil the third day: lest perhaps his Disciples come, and steale him, and say to the people, He is risen from the dead: and the last errour shal be vvorse then the first. † Pilate said to them, You haue a gard: goe, gard it as you knovv. † And they departing, made the sepulchre sure: sealing vp the stone, vvith vvatchmen.

Holy weeke.

HORA COMPLETORII, or, Complin.

SATVRDAY called Sabbatum sanctum.

ANNOTATIONS
CHAP. XXVII.

3. Repenting him.] Note how spedily the plague of God falleth after sinne, and specially men must note what torment of conscience, and desperation often foloweth the sheading of innocent bloud.

Horrour of conscience.

5. Hung him self.] If he had rightly repented, notwithstanding his horrible treason, he might haue obteyned mercy: but by hanging him self he tooke away al meanes of mercy and saluation, becaus he died finally impenitent.

Desperation.

24. Innocent of his bloud.] Though Pilate was much more innocent then the Iewes, and would haue been free from the murder of our Sauiour, seeking al the meanes that he could (without offending the people and the Emperours lawes) to dimisse him: Yet he is damned for being the minister of the peoples wicked wil against his owne conscience. euen as al Officers be, and specially the Iudges and Iuries which execute lawes of temporal Princes against Catholike men: for al such be guilty of innocent bloud, and be nothing excused by that they execute other mens will according to the lawes, which be vniust. For they should rather suffer death them selues, then put an innocent man to death.

They that execute lawes against their cõscience, are like to Pilate.

40. If thou be the Sonne.] Maruel not, when thou heares our Sauiour in the B. Sacrament mocked at, or seest him abused of wicked men, that he straight reuengeth not such blasphemies: or that he sheweth not him self there visibly and to the senses, when faithles Heretikes wil say, Let me see him, tast him, &c. for he suffered here the like on the Crosse, when he might at his will haue come downe with as much ease as he rose when he was dead.

Christ derided in the B. Sacrament, euen as vpõ the Crosse.

46. Why hast thou forsaken me?] Beware here of the detestable blasphemie of Caluin and the Caluinists, who thinking not the bodily death of Christ sufficient, say, that he was also here so forsaken and abandoned of his Father, that he sustained in soule and conscience the very feares and torments of the damned. And to take away the Article of his descending into Hel after his death, (which was with triumph and not in paine,) they say that his descending was nothing els, but that his soule suffered the very paines of Hel vpon the Crosse. Whereas in deede by these wordes out of the Psalme, our Sauiour wil signifie no more but that his paines (being now so long on the Crosse and ready to die) were very great, and therfore according to the infirmity of his humane nature, for very anguish (as before in the garden when he was but toward his Passion) he saith he

Catechis. Calu. & Instit. li. 2 16.

Caluins blasphemie.

weeke. was forsaken, for two causes, first because it was the wil of God not to deliuer him, but that he should die: secondly, because his diuine nature did so represse it self for the time, that he felt no comfort thereof at al, but was left to die in extreme paines as a mere man.

Reuerent vsing of our L. Body. 59. *Wrapped.*] This honour and duty done to Christes body being dead, was maruelous grateful and meritorious. And this wrapping of it in cleane sindon may signifie by S. Hierom, that the Body of our Lord is to be wrapped not in gold, pretious stones, and silke, but in pure linnen. *S. Hiero. in hunc locum.*

Corporals. And so in the whole Church it is obserued by * S. Siluesters constitution, that the Corporal whereupon our Lordes body lieth on the altar, must be pure and plaine linnen. ** to. 1. Cõcil.*

CHAP. XXVIII.

He riseth againe the third day, and (the blind most obstinate Iewes by bribery working to their owne reprobation) he appeareth to his Disciples in Galilee (as both before his Passion he foretold them Mat. 26, and now after his Resurrection, first the Angel, then also himself appointed by the Women) 18 and sendeth them to al Nations, to build his Church among the Gentils.

The Gospel for the night Masse of Christes Resurrection, which is now vsed to be said on Easter eue in the morning.

EASTER day.

AND in the euening of the Sabboth vvhich 1 *Mr. 16, 1.*
dawneth on the first of the Sabboth, came *Luc. 24, 1.*
Marie Magdalene, and the other Marie "to *Io. 20, 1.*
see the sepulchre. † And behold there vvas 2
made a great earth-quake. For an Angel of
our Lord descẽded from heauen: and com-
ming, rolled backe the stone, and sate vpon it: † and his 3
countenance vvas as lightening: and his garment as snovv.
† And for feare of him, the vvatchmen vvere frighted, and be- 4
came as dead. † And the Angel answvering said to the vvo- 5
men, Feare not you. for I knovv that you seeke IESVS that
vvas crucified. † he is not here: for he is risen, * as he said. 6 *Mt. 29, 32.*
come, and see the place vvhere our Lord vvas laid. † And 7
going quickly, tel ye his Disciples that he is risen: and behold
he goeth before you into Galilee. there you shal see him.
loe I haue fortold you.

† And they vvent forth quickly out of the monument 8
vvith feare and great ioy, running to tel his Disciples. † And 9
behold IESVS mette them, saying, Al haile. But they came
neere and tooke hold of his feete, and adored him. † Then 10
IESVS said to them, Feare not. goe, tel my brethren that they
goe into Galilee, there they shal see me.

† Who vvhen they vvere departed, behold certaine of the 11
vvatchmen came into the citie, and told the cheefe Priestes
al things that had been done. † And being assembled toge- 12
ther vvith the auncients, taking counsel, they gaue a greate
summe of money to the souldiars, † saying, Say you, That his 13
Disciples came by night, and stole him avvay vvhen vve
vvere a sleepe. † And if the President shal heare of this, vve 14

vvil

15 vvil perſuade him, and make you ſecure. †But they taking the money, did as they vvere taught. And this vvord vvas bruited abrode among the Ievves, euen vnto this day. weeke.

16 †And the eleuen Diſciples vvent into Galilee, vnto the
17 mount vvhere IESVS had appointed them. †And ſeeing
18 him they adored, but ſome doubted. †And IESVS comming neere ſpake vnto them, ſaying. Al povver is giuen to me in
19 heauen and in earth. †"going therfore teach ye al nations: BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SONNE AND OF THE HOLY
20 GHOST, †teaching them to obſerue al things vvhatſoeuer I haue commaunded you, and behold I am vvith you "al daies, euen to the conſummation of the vvorld. ℣

The Goſpel vpō Friday in Eaſter Weeke.

The Goſpel in the feaſt of the B. Trinitie.

ANNOTATIONS
CHAP. XXVIII.

1. To ſee the Sepulcher.] The deuout Women came to viſite our Sauiours ſepulcher, and for their deuotion firſt deſerued to know the Reſurrection, and to ſee him riſen. The honour of the Which Sepulcher and the Pilgrimage therevnto in the Primitiue Church, S. Hierom declareth in theſe wordes, *The Ievves ſometime honoured Sancta Sanctorum, becauſe there were the Cherubs, and the Propitiatorie, and the Arke of the Teſtament, Manna, Aarons rodde, and the golden altar. Doth not the Sepulcher of our Lord ſeeme vnto thee more honorable? Which as often as we enter into, ſo often doe we ſee our Sauiour lie in the ſindon: and ſtaying there a while, we ſee the Angel againe ſitte at his feete, and at his head the napkin wrapped together. The glorie of whoſe Sepulcher, we know was long prophecied before Ioſeph hewed it out, by Eſay ſaying, And his reſt ſhal be honour: to witte, becauſe the place of our Lordes burial ſhould be honoured of al men.* And at this preſent, notwithſtanding the Turkes dominion, yet doe the Religious Chriſtian Catholike men by Gods mighty prouidence keepe the holy Sepulcher, which is within a goodly Church, and Chriſtians come out of al the world in Pilgrimage to it.

In Ep. 17 Paulæ & Euſtoch. ad Marcel. to. 1.

Eſa. 11.

The holy Sepulcher, and Pilgrimage therevnto.

The Catholike Church to be gathered of al Nations,

19. Going then.] Commiſſion to baptize and preache to al Nations geuen to the Apoſtles, and grounded vpon Chriſtes ſoueraine authority, to whom was geuen al power in heauen and in earth.

And

20. With you al daies.] Here Chriſt doth promiſe his concurrence with his Apoſtles and their ſucceſſors, as wel in preaching as miniſtring the Sacraments, and his protection of the Church neuer to ceaſe til the worlds end: contrary to our Aduerſaries, ſaying that the Church hath failed many hundred yeres til Luther and Caluin.

Chriſts continual protection of the ſame Church.

THE ARGVMENT OF S. MARKES GOSPEL.

S. *Markes Gospel may be vvel diuided into foure partes.*

The first part, of the preparation that was made to the manifestation of Christ : chap. 1. *in the beginning.*

The Second, of his manifesting himselfe by Preaching and Miracles, and that in Galilee: the residue of the 1. *chap. vnto the* 10. *chap.*

The third, of his comming into Iurie, towards his Pasion : chap. 10.

The fourth, of the Holy weeke of his Pasion in Hierusalem: chap. 11. *to the end of the booke.*

Of S. Marke and his conuersation with the two Apostles S. Paul and S. Barnabee, we haue at large Act. 12 *and* 15. *somewhat also Col.* 4. *and* 2. *Tim.* 4. *and to Philemon. Moreouer of his familiaritie vvith the Prince of the Apostles S. Peter, vve haue* 1 Pet. 5. *For so it pleased our Lord, that onely two of the Euangelistes should be of his twelue Apostles, to wit, S. Matthew and S. Iohn. The other two, S. Marke and S. Luke, he gaue vnto vs of the Disciples of his two most principal and most glorious Apostles S. Peter and S. Paul. Whose Gospels therefore were of Antiquitie counted as the Gospels of S. Peter and S. Paul them selues.*

In Catal. Script. Eccleſiaſt. Marke the disciple and interpreter of Peter (*saith S. Hierom*) according to that which he heard of Peters mouth, wrote at Rome a briefe Gospel at the request of the Brethren (*about* 10 *or* 12 *yeres after our Lordes Ascension.*) Which when Peter had heard, he approued it, and with his authoritie did publish it to the Church to be read, as Clemens *Alexandrinus* writeth li. 6. hypotypos.

In the same place S. Hierom addeth, how he went into Ægypt to preach, and was the first Bishop of the cheefe Citie there, named Alexandria: and how Philo Iudæus at the same time seeing and admiring the life and conuersation of the Christians there vnder S. Marke, who were Monkes, wrote a booke thereof, which is extant to this day. And not onely S. Hierom (in Marco, & in Philone) but also Eusebius Hist. li. 2. *ca.* 15. 16. 17. *Epiphanius Secta* 29 *Nazaræorum, li.* 1. *to.* 2. *Cassianus de Instit. Cænobiorum li.* 2. *c.* 5. *Sozomenus li.* 1. *c.* 12. *Nicephorus li.* 2 *c.* 15. *and diuerse others, do make mention of the said Monkes out of the same Author. Finally,* He died (*saith S. Hierom*) the 8 yere of Nero, and was buried at Alexandria, Anianus succeeding in his place. *But from Alexandria he was* * *translated to Venice, Anno Dom.* 830.

Philo de Supplicibus.

In Catalogo.

* Naucler. generat. 28.

It is also to be noted, that in respect of S. Peter, who sent S. Marke his scholer to Alexandria, and made him the first Bishop there, this See was esteemed next in dignitie to the See of Rome, and the Bishop thereof was accounted the cheefe Metropolitane or Patriarch of the East, and that by the first Councel of Nice. Whereof see S. Leo ep. 53. *S. Gregorie li.* 5 *ep.* 60. *& li.* 6. *ep.* 37.

THE

THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO MARKE.

CHAP. I.

Iohn (the Eremite of vvhom the Prophets) preaching penance, and liuing him self accordingly. baptizeth the people to prepare them to Christ, 7 telling them, that it is not his, but Christs Baptisme, in vvhich they shal receiue the Holy Ghost. 9 IESVS there is manifested from heauen: 12 and by and by he also goeth into the vvildernesse. 14 Beginning in Galilee, 16 after that he hath called foure Disciples, 21 he preacheth first in Capharnaum, confirming his doctrine vvith beneficial Miracles. to the great admiration of al: 35 then also (but first retiring into the vvilderues) in al the rest of Galilee, vvith like miracles.

THE FIRST part of this Gospel: of the preparatiō to christs manifestation.

1 THE beginning of the Gospel of IESVS
2 CHRIST the sonne of God. † As it is
Mal.3,1. *Esa.40,3.* vvritten in `Esay the Prophet', (*Behold I send mine Angel before thy face, vvho shal prepare thy vvay before thee,*) †*A voice of one crying in the desert, Prepare ye the vvay of our Lord, make straight his pathes.*
3 `*the prophets*
Mt.3,1. *Lu.3,4.* *Io.1,15.* 4 † * Iohn vvas in the desert baptizing, and preaching the baptisme of penance :: vnto remission of sin-
5 nes. † And there vvent forth to him al the countrie of Ievvrie, and al they of Hierusalem: and vvere baptized of him in the
6 riuer of Iordan, "confessing" their sinnes. † And Iohn vvas "clothed vvith camels heare, and a girdle of a skinne about
7 his loines: and he did eate locustes and vvild honie. † And he preached, saying, There commeth a stronger then I after me:
8 vvhose latchet of his shoes I am not vvorthie stouping dovvne to vnloose. † I haue baptized you "vvith vvater: but he shal baptize you vvith the holy Ghost.

:: Iohns baptisme put them in hope only of remissiō of sinnes as a preparatiue to Christes Sacrament by which sinnes were in deede to be remitted. *Aug. li. 5 de bapt. c. 16.*

9 † And it came to passe: in those daies came IESVS from Nazareth of Galilee: and vvas "baptized of Iohn in Iordan.
10 † And forthvvith comming vp out of the vvater, he savv the heauens opened, and "the Spirit as a doue descending, and re-
11 maining on him. † And a voice vvas made from heauen, Thou art my beloued sonne, in thee I am vvel pleased.
Mt.4,1. *Lu.4,1.* 12 † And forthvvith * the Spirit droue him out into "the de-

sert

sert. † And he vvas in the desert fourtie daies, and fourtie 13
nightes: and vvas tempted of Satan. and he vvas vvith
beastes, and the Angels ministred to him.

THE SECOND part of this Gospel: of Christs manifestation.

† And * after that Iohn vvas deliuered vp, IESVS 14 *Mat.* 4, 12.
came into Galilee, preaching the Gospel of the kingdom of
God, † and saying, That the time is fulfilled, and the kingdom 15 *Luc.* 4, 14.
of God is at hand: :: be penitent, and beleeue the Gospel.

:: He doth not preach beleefe or faith only, but penance also.

† * And passing by the sea of Galilee, he savv Simon and 16 *Mat.* 4, 18.
Andrevv his brother, casting nettes into the sea (for they vvere fishers) † and IESVS said to them, Come after me, and 17 *Lu.* 5, 2.
I vvil make you to become fishers of men. † And immediatly leauing their nettes, they folovved him. † And being 18 19
gone thence a litle further, he savv Iames of Zebedee, and
Iohn his brother, and them repairing their nettes in the
shippe: † and forthvvith he called them. And leauing their 20
father Zebedee in the shippe vvith his hired men, they folovved him.

† And * they enter into Capharnaum, and he forthvvith 21 *Mat.* 4, 13.
vpon the Sabboths going into the Synagogue, taught them.
† And they vvere astonied at his doctrine. for he vvas tea- 22 *Lu.* 4, 32.
ching them as hauing povver, and not as the Scribes. † And 23
* there vvas in their Synagogue a man in an vncleane spirit: *Luc.* 4,
and he cried out, † saying, What to vs and to thee IESVS of 24 32.
Nazareth? art thou come to destroy vs? I knovv vvho thou
art, the Sainct of God. † And IESVS threatened him, saying, 25
Hold thy peace, and goe out of the man. † And the vncleane 26
spirit tearing him, and crying out vvith a great voice, vvent
out of him. † And they marueled al, in so much that they que- 27
stioned among them selues, saying, What thing is this? vvhat
is this nevv doctrine? for vvith povver he commaundeth the
vncleane spirits also, and they obey him. † And the bruite 28
of him vvent forth incontinent into al the countrie of Galilee.

† And immediatly * going forth out of the Synagogue, 29 *Mat.* 8, 14.
they came into the house of Simon and Andrevv, vvith Ia- *Luc.* 4,
mes and Iohn. † And Simons vviues mother lay in a fit of 30 42.
a feuer: and forthvvith they tel him of her. † And comming 31
neere he lifted her vp taking her by the hand: and incōtinent
the ague left her, and she ministred vnto them. † And vvhen 32
it vvas euening after sunne set, they brought to him al that
vvere il at ease and that had deuils. † And al the citie vvas 33
gathered

34 gathered together at the doore. † And he cured many that vvere vexed vvith diuerſe diſeaſes: and he caſt out many deuils, and he ſuffred not them to ſpeake that they knevv him.
35 † And riſing very early, and going forth he vvent into
36 "a deſert place: and there he prayed. † And Simon ſought
37 after him, and they that vvere vvith him. † And vvhen they had found him, they ſaid to him, That al ſeeke for thee.
38 † And he ſaith to them, Let vs goe into the next tovvnes and cities, that I may preach there alſo: for to this purpoſe am I come.
39 † And he vvas preaching in their Synagogs, and in al Ga-
Mt.8, 2. *Lu.5, 12* 40 lilee: and caſting out deuils. † And a * leper commeth to him beſeeching him: and kneeling dovvne ſaith to him, If thou
41 vvilt, thou canſt make me cleane. † And IESVS hauing compaſsion on him, ſtretched forth his hand: and touching him,
42 he ſaith vnto him, I vvil, be thou made cleane. † And vvhen he had ſpoken, immediatly the leproſie departed from him,
43 and he vvas made cleane. † And he threatened him, and
44 forthvvith caſt him forth. † and he ſaith to him, See thou tel no body: but goe, ſhevv thy ſelf :: to the high prieſt, and
Leu.14, 3. offer for thy cleanſing the things that * Moyſes commaun-
45 ded, for a teſtimonie to them. † But he being gone forth, began to publiſh, and to blaſe abrode the vvord: ſo that novv he could not openly goe into the citie, but vvas abrode in deſert places, and they came together vnto him from al ſides.

:: Our Sauiour euen when he healed the leper by extraordinarie miraculous power, would not yet breake order, but ſent the partie to the Prieſt.

ANNOTATIONS
CHAP. I.

Confeſſion.

5. Confeſſing their ſinnes.] A certaine confeſſion of ſinnes there was euen in that penance which Iohn preached, and which was made before men were baptized. Whereby it is cleere that Iohn made a preparation to the Sacrament of Penance which afterward was inſtituted by Chriſt, as wel as he did by baptizing prepare the way to Chriſts baptiſme.

Particular confeſſion.

5. Their ſinnes.] He doth not ſay that they confeſſed them ſelues to be ſinners, which may be done by a general confeſſion: but that they confeſſed their ſinnes, which is a particular confeſſion.

Iohns example of penance.

6. Clothed.] The Holy Ghoſt thought it worthy of ſpeciall reporting how ſtraitly this Prophete liued, and how he abſtained from delicate meates and apparel. *See Mat. c. 3,*

Baptiſme in Water.

Calu. 4. inſt.c.16. *8. With Water.*] Iohn With Water only, Chriſt with the Holy Ghoſt, not only, as the Heretikes hold, that ſay Water is not neceſſary, but With Water and the Holy Ghoſt, as it is plaine Io. 3. *vnles a man be borne againe of Water and the Holy Ghoſt, he ſhal not enter into the kingdom of heauen.*

9. Baptized of Iohn.] The humility of Chriſt not diſdaining his ſeruants baptiſme. Which is an example for al faithful not to diſdaine Chriſts Sacraments of any Prieſt be he neuer ſo ſimple, being by the Catholike Church lawfully called. *Aug. li. 5 de bapt. c. 9.*

The B. Trinitie

10. The Spirit.] Expreſſe mention of the B. Trinitie. the Father ſpeaketh from heauen, the

Holy Ghoſt appeareth in the likeneſſe of a doue, the Sonne alſo is recommended vnto vs. *Ambroſ. li. 1 de Sacram. c. 5.*

Chriſts example of penance.

12. Deſert.] Chriſt doing penance by long faſting, ſolitarineſſe, and conuerſing with wilde beaſtes, gaue example and inſtruction to the Church for Lent faſt, and to holy Eremites of retiring them ſelues to the Wilderneſſe and prayer.

Solitarie contemplation.

35. Deſert place.] Chriſt vſed very often to retire into ſolitary places, no doubt for our example, to teach vs that ſuch places are beſt for prayer and contemplation, and that We ſhould often retire our ſelues from Worldly matters to ſolitary meditation of heauenly things.

CHAP. II.

Againſt the Scribes and Phariſees he defendeth firſt his povver to remitte ſinnes in earth, 23 and his eating vvith ſinners (as being the Phyſicion of ſoules, ſignified in thoſe his miraculous cures vpon bodies): 18 then alſo he defendeth his Diſciples, not hauing as yet any faſtes by him preſcribed vnto them, and plucking eares of corne vpon the Sabboth: ſignifying vvithal that he vvil change their ceremonies.

AND againe he entred into Capharnaum after ſome daies, and it vvas heard that he vvas in the houſe, † and many came together, ſo that there vvas no place no not at the doore, and he ſpake to them the vvord. † And they came to him bringing one ſicke of the palſey, vvho vvas caried of foure. † And vvhen they could not offer him vnto him for the multitude, they "vncouered the roofe vvhere he vvas: and opening it they did let dovvne the couche vvherein the ſicke of the palſey lay. † And vvhen IESVS had ſeen :: their faith, he ſaith to the "ſicke of the palſey, Sonne, "thy ſinnes are forgiuen thee. † And there vvere certaine of the Scribes ſitting there and thinking in their hartes, † Why doth he ſpeake ſo? he blaſphemeth. * Who can forgiue ſinnes but only God? † Which by and by IESVS knovving in his ſpirit, that they ſo thought vvithin them ſelues, ſaith to them, Why thinke you theſe things in your hartes? † Whether is eaſier, to ſay to the ſicke of the palſey, Thy ſinnes are forgiuen thee: or to ſay, Ariſe, take vp thy couche, and vvalke? † But that you may knovv that "the Sonne of man hath povver "in earth to forgiue ſinnes (he ſaith to the ſicke of the palſey) † I ſay to thee, Ariſe, take vp thy couche, and goe into thy houſe. † And forthvvith he aroſe: and taking vp his couche, vvent his vvay in the ſight of al, ſo that al marueled, and glorified God, ſaying, That vve neuer ſavv the like.

1 *Mt. 9, 1. Lu. 5, 18*
2
3
4
5
6
7 *Iob. 14, 4. Eſa. 43, 25.*
8
9
10
11
12

:: Our Lord is moued to be merciful to ſinners by other mens faith and deſires, and not only by the parties owne meanes alvvay.

† And he vvent forth againe to the ſea: and al the multitude came to him, and he taught them. † And vvhen he

13
14

paſſed

Mt. 9,9. *Lu. 5,27*

passed by, * he savv Leui of Alphæus sitting at the custome
place: and he saith to him, Folovv me. And rising vp he fo-
15 lovved him. † And it came to passe, as he sate at meate in his
house, many Publicans and sinners did sit dovvne together
vvith IESVS and his Disciples. for they vvere many, vvho
16 also folovved him. † And the Scribes and the Pharisees seeing
that he did eate vvith Publicans and Sinners, said to his Dis-
ciples, Why doth your Maister eate and drinke vvith Publi-
17 cans and sinners? † IESVS hearing this, saith to them, The
vvhole haue not neede of a Physicion, but they that are il at
ease. for I came not to call the iust, but sinners.

Mt. 9,13 *Lu. 5,32*

18 † And * the disciples of Iohn and the Pharisees did vse
to fast: and they come, and say to him, Why do the disciples
of Iohn and of the Pharisees fast: but thy disciples do not
19 fast? † And IESVS said to them, Why, can the children of the
mariage fast, as long as the bridegrome is vvith them? So
long time as they haue the bridegrome vvith them, they can
20 not fast. † But the daies vvil come vvhen the bridegrome
shal be taken avvay from them: and then they shal :: fast in
21 those daies. † No body sovveth a peece of ravv cloth to an
old garment: othervvise he taketh avvay the nevv peecing
22 from the old, and there is made a greater rent. † And no bo-
dy putteth nevv vvine into old bottels: othervvise the vvine
bursteth the bottels, and the vvine vvil be shed, and the
bottels vvil be lost. but nevv vvine must be put into nevv
bottels.

:: He foretelleth that fasting shal be vsed in his Church, no lesse then in the old law or in the time of Iohn the Baptist. *See Mat. c. 9, 15.*

Mt. 12,1 *Lu. 6,1.*

23 † And * it came to passe againe vvhen he vvalked through
the corne on the Sabboths, and his Disciples began to goe
24 forvvard and to plucke the eares. † And the Pharisees said
to him, Behold, vvhy do they on the Sabboths that vvhich
25 is not lavvful? † And he said to them, Did you neuer read
vvhat Dauid did, vvhen he vvas " in necessitie, and him self
1 Re. 21, 6. 26 vvas an hungred and they that vvere vvith him? † hovv * he
entred into the house of God vnder Abiathar the high Priest,
and did eate the loaues of Proposition, vvhich it vvas not
Leu. 24, 9. lavvful to eate * but for the Priests, and did giue vnto them
27 vvhich vvere vvith him? † And he said to them, The Sab-
both vvas made for man, and not man for the Sabboth.
28 † Therfore the sonne of man is :: Lord of the Sabboth
also.

:: The maker of the law may abrogate or dispense Whē and where for iust cause it seemeth good to him.

ANNOTATIONS
CHAP. II

4. Uncouered.) Such diligence ought to be vſed to bring ſinners to Chriſt in his Sacraments, as was vſed to procure this man and others, by Chriſt, the health of their bodies.

5. Sicke of the palſey.) Such as this man was in body by diſſolution of his limmes, ſuch alſo was he in ſoule by the noiſome deſires of the world occupying his hart, and withdrawing him from al good workes. *Aug. de Paſtor. c. 6 to. 9.*

5. Thy ſinnes.) Hereby it appeareth that Chriſt healed this ſicke man firſt in his ſoule, before he tooke away his bodily infirmity: which may be an inſtruction for al men in bodily diſeaſe, firſt to call for the Sacraments, which be medicines of the ſoule. As hereby alſo may be gathered that many diſeaſes come for ſinne, and therfore can not be healed til the ſinnes be remitted.

The Sacraméts to be called for in ſicknes.

10. The Sonne of man.) As Chriſt proueth vnto them, that him ſelf as man, and not as God only, hath power to remitte ſinnes, by that in al their ſightes he was able to doe miracles and make the ſickman ſodenly ariſe: ſo the Apoſtles hauing power graunted them to doe miracles, though they be not God, may in like maner haue authority from God to remitte ſinnes, not as God, but as Gods miniſters.

Mā hath power to remit ſinnes.

10. In earth.) This power that the Sonne of man hath to remitte ſinnes in earth, was neuer taken from him, but dureth ſtill in his Sacraments, and miniſters, by whom he remitteth ſinnes in the Church, and not in heauen only. For concerning ſinne, there is one court of conſcience in earth, and an other in heauen: and the iudgement in heauen foloweth and approueth this on earth: as is plaine by the wordes of our Sauiour to Peter firſt, and then to al the Apoſtles, *Whatſoeuer you ſhal bind vpon earth, ſhal be bound in heauen: Whatſoeuer you ſhal looſe vpon earth, ſhal be looſed in heauen*: Wherevpon S. Hierom ſaith, *That Prieſts hauing the keies of the kingdom of heauen, iudge after a ſort before the day of iudgement.* And S. Chryſoſt. li. 3 de Sacerd. paul. poſt princip. *more at large.*

Chriſt remitteth ſinnes by the Prieſts miniſterie.

Mt. 16, 19. Mt. 18, 18. ad Heliod. ep. 1.

25. In neceſsity.) In neceſſity many things be done without ſinne, which els might not be done: and ſo * the very chalices and conſecrated iewels and veſſels of the Church in caſes of neceſſity are by lawful authority turned to profane vſes: which otherwiſe to alienate to a mans priuate commoditie is ſacrilege.

Amb. li. 2 off. c. 28.

CHAP. III.

The blind Phariſees ſeeking his death for doing good vpon the Sabboths, he meekely goeth out of the vvay: vvhere the people that flocke vnto him, and his Miracles, are innumerable. 13 Yea to his Tvvelue alſo (hauing neede of moe vvorkmen) he geueth povver to vvorke Miracles. 20 He ſo occupieth him ſelf for ſoules, that his kinne thinke him madde. 22 The Scribes of Hieruſalem come ſo farre, and yet haue nothing but abſurdly to blaſpeme his caſting out of Diuels, to their ovvne damnation. 31 That the Ievves ſhould not (after their maner) thinke it ynough, that he is of their bloud, he telleth that ſuch rather are deere to him, as keepe Gods commaundements.

AND he entred againe into the Synagogue, 1
and there vvas a man there that had a vvithered hand. † And they vvatched him vvhether 2
he vvould cure on the Sabboths: that they might accuſe him. † And he ſaith to the man 3
that had the vvithered hand, Riſe vp into the middes. † And 4
he ſaith to them, Is it lavvful on the Sabboths to doe vvel or il? to ſaue a ſoule, or to deſtroy? but they held their peace.
† And looking round about vpon them vvith anger, being 5
ſorovvful for the blindenes of their hart, he ſaith to the man, Stretch forth thy hand. And he ſtretched it forth: and his hand vvas reſtored vnto him.

Mt. 12, 9 Lu. 6, 6.

And

6 † And the Phariſees going forth, immediatly made a conſultation vvith the Herodians againſt him hovv they might
7 deſtroy him. † But IESVS vvith his Diſciples retired to the ſea: and a great multitude from Galilee and Ievvrie folovved
8 him, † and from Hieruſalem, and from Idumæa, and beyond Iordan. And they about Tyre and Sidon, a great multitude,
9 hearing the things vvhich he did, came to him. † And he ſpake to his Diſciples that a boate might attend on him be-
10 cauſe of the multitude, leſt they ſhould throng him. † for he healed many, ſo that there preaſed in vpon him for :: to
11 touch him, as many as had hurtes. † And the vncleane ſpirites, vvhen they ſavv him, fel dovvne vnto him: and they
12 cryed ſaying, † "Thou art the ſonne of God. And he vehemently charged them that they ſhould not diſcloſe him.

13 † And *aſcending into a mountaine, he called vnto him
14 vvhom he vvould himſelf: and they came to him. † And he made that "tvvelue ſhould be vvith him, and that he
15 might ſend them to preach. † And he gaue them povver to
16 cure infirmities, and to caſt out diuels. † And he gaue to
17 Simon the name "Peter. † and Iames of Zebedee, and Iohn the brother of Iames: and he called their names, *Boanerges*,
18 vvhich is, *the ſonnes of thunder*. † and Andrevv and Philippe, and Bartlemevv and Matthevv, and Thomas and Iames of
19 Alphæus, and Thaddæus and Simon Cananæus, † and Iudas Iſcariote, vvho alſo betrayed him.

20 † And they come to a houſe: and the multitude reſorteth together againe, ſo that they could not ſo much as eate bread.
21 † And vvhen his had heard of it, they vvent forth to lay hands on him. for they ſaid, That he vvas become :: mad.
22 † And the Scribes vvhich vvere come dovvne from Hieruſalem, ſaid, * That he hath Beelzebub: and that in the prince
23 of deuils he caſteth out deuils. † And after he had called them together, he ſaid to them in parables, Hovv can Satan caſt out
24 Satan? † And if a "kingdom be deuided againſt it ſelf, that
25 kingdom can not ſtand. † And if a houſe be deuided againſt
26 it ſelf, that houſe can not ſtand. † And if Satan be riſen againſt him ſelf, he is deuided, and can not ſtand, but hath an end.
27 † No body can rifle the veſſel of the ſtrong, being entred into his houſe, vnles he firſt binde the ſtrong, and then ſhal he
28 rifle his houſe. † Amen I ſay to you, that al ſinnes ſhal be forgiuen the ſonnes of men, and the blaſphemies wherevvith

Mt. 5, 1. 10, 1. *Lu.* 6, 12 9, 1.

Mat. 12, 24. *Luc.* 11, 15.

:: The only touching of Chriſts holy perſon, or any part of his clothes, or whatſoeuer belonged to him, did heale al diſeaſes.

:: See here the conceite of worldly frēdes, who thinke the Zeale of Religion, madnes: and therfore count them madde, that are Zelous in Gods cauſe and for the Catholike faith: and the more Zelous, the more mad.

they ſhal blaſpheme. †But he that ſhal blaſpheme againſt 29
the Holy Ghoſt, he hath not forgiueneſſe for euer, but ſhal be
guilty of an "eternal ſinne. †Becauſe they ſaid, He hath an 30
vncleane ſpirit.

†And *there come his mother and brethren: and ſtan- 31 *Mt. 12, 46. Lu. 8, 19.*
ding vvithout they ſent vnto him calling him, †and the 32
multitude ſate about him: and they ſay to him, Behold thy
mother and thy brethren vvithout ſeeke thee. †And anſvve- 33
ring them, he ſaid, "Who is my mother and my brethren?
†And looking about vpon them vvhich ſate round about 34
him, he ſaith, Behold my mother and my brethren. †For 35
vvhoſoeuer ſhal doe the vvil of God, he is my brother and
my ſiſter and mother.

ANNOTATIONS
CHAP. III.

13. Thou art the Sonne.) The confeſſion of the truth is not grateful to God, proceding from euery perſon. The diuel acknowledging our Sauiour to be the ſonne of God, was bidden hold his peace: Peters confeſſion of the ſame was highly allowed and rewarded. *Aug. tract. 10 in ep. Ioan. Ser. 30. 31. de verb. Apoſtoli.* Therfore neither Heretikes ſermons muſt be heard, no not though they preach the truth. So is it of their prayer and ſeruice, which being neuer ſo good in it ſelf, is not acceptable to God out of their mouthes, yea it is no better then the howling of wolues. *Hiero. in 7 Oſee.*

Sermons, Seruice, and praier of Heretikes.

14. TWelue.) This number of twelue Apoſtles is myſtical and of great importance (as appeareth * by the chooſing of Mathias into Iudas place to make vp againe this number) prefigured in the 12 Patriarkes, *Gen. 49.* the 12 Princes of the children of Iſrael, *Num. 1.* the 12 fountaines found in Elim, *Exod. 15.* the 12 pretious ſtones in the Rational of Aaron, *Exod. 39.* the 12 Spies ſent by Moyſes, *Num. 13.* the 12 ſtones taken out of Iordan whereof the Altar was made, *Ioſu. 4.* the 12 loues of Propoſition, *Leuit. 24.* &c. *Anſelm. in Mt. c. 10.* And theſe are the 12 foundations of heauenly Hieruſalem. *Apoc. 21.* *Act. 1.*

The number of TWelue, myſtical.

16. Peter.) Peter in numbering the TWelue is alwaies the firſt, and his name is ſo giuen him for ſignification of his calling to be the * Rocke or Foundation of the Church vnder Chriſt: as here alſo the name BOANERGES is giuen to other tWo Apoſtles for ſignification, and ſo names els where in the old Teſtament and in the neW. *Mt. 16.*

Peters preeminence,

24. Kingdom againſt kingdom.) As this is true in al Kingdoms and Common-Weales where Ciuil diſſenſion reigneth, ſo is it ſpecially verified in hereſies and Heretikes, which haue alwaies diuiſions among them ſelues as the plague of God, for diuiding them ſelues and others from the Church. *Greg. li. 7 ep. 3.*

Diſſenſion of Heretikes.

29. Eternal ſinne.) That which is here called eternal, is (as S. Matthew expreſſeth it) that which ſhal neither be remitted in this life, nor in the life to come. Where we learne by S. Marke, that there are alſo ſinnes not eternal: and by S. Matthew, that they are ſuch, as ſhal be forgiuen either here, or in the life to come. *Mt. 12, 32.*

Venial ſinnes forgiuen after death.

33. Who is my mother?) Neither is it here ſaid, that he had no mother, as ſome vpon theſe Wordes falſly gather: nor ingratitude to our parents is taught vs by this anſWer: but We be hereby admoniſhed to preferre the ſpiritual mother of the Faithful, Which is the Church Catholike, and our brethren in her, and their ſpiritual good, aboue our carnal parents or kinne. For ſo our Maiſter being occupied here about heauenly things, accounted al them his mother and brethren, Which did the Will of his Father. in Which number our Lady his mother Was alſo included, for ſhe did his fathers Will. *Aug. ep. 38.* Yea and aboue al others, becauſe ſhe had ſo much grace giuen her that ſhe neuer ſinned not ſo much as venially in al her life. *Aug. de nat. & grat c. 36.*

Spiritual kinred and buſines preferred before carnal and Worldly.

The B. Virgin Without ſinne.

CHAP. IIII.

CHA. IIII.

The parables (in vvhich he ſpeaketh to the Ievves, becauſe they vvere reprobate) he expoundeth to his Diſciples; ſhevving that in his ſovving, three parts of foure ſhal periſh, through the fault of the hearers. 21 and that his ſeruants muſt confeſſe their faith, 24 and vſe their gifts (contrary to thoſe ſtony and thorny hearers.) 26 and that his Church (notvvithſtanding the looſing of thoſe three partes of the ſeede) ſhalbe brought by his prouidence to the harueſt, that is, to the end of the vvorld: 30 grovving ouer al in time, though in the beginning it be as the litle muſtard ſeede, 35 and though ſuch tempeſts of perſecution in the ſea of this vvorld doe riſe againſt it.

Mt.13,1. Lu.8,4.

1 AND againe he began to teach at the ſea ſide: and a great multitude vvas gathered toge-
2 ther vnto him, ſo that he vvent vp into a boate, and ſate in the ſea, and al the multitude about the ſea vvas vpon the land: † and he taught them in parables many things, and
3 ſaid to them in his doctrine, † Heare ye:
4 Behold, the ſovver vvent forth to ſovv. † And vvhiles he ſovveth, ſome fel by the vvay ſide, and the foules of the aire
5 came, and did eate it. † And otherſome fel vpon rocky places vvhere it had not much earth: and it ſhot vp immediatly, be-
6 cauſe it had not deepnes of earth: † and vvhen the ſunne was riſen, it parched, and becauſe it had not roote, it vvithered.
7 † And ſome fel among thornes: and the thornes grewe vp, and
8 choked it, and it yelded not fruite. † And ſome fel vpon good ground: and it yelded fruite that grewe vp and increaſed, and it brought forth, one thirtie, one ſixtie, and one an hundred.
9 † And he ſaid, He that hath eares to heare, let him heare.
10 † And vvhen he vvas alone, the Tvvelue that vvere vvith
11 him, aſked him the parable. † And he ſaid to them, To you it is giuen to knovv the myſterie of the kingdom of God: but to :: them that are vvithout, al things are done in parables:
Eſa.6,9 12 † that * ſeeing they may ſee, and not ſee: and hearing they may heare, and not vnderſtand: " leſt at any time they ſhould
13 be conuerted and their ſinnes be forgiuen them. † And he ſaith to them, Do you not knovv this parable? and hovv ſhal
14 you knovv al parables? † He that ſovveth: ſovveth the vvord.
15 † And they by the vvay ſide, are theſe: vvhere the vvord is ſovven, and vvhen they ſhal haue heard, immediatly commeth Satan, and taketh avvay the vvord that vvas ſovven in
16 their hartes. † And thy likevviſe that are ſovven vpon the rocky places, are theſe: vvho vvhen they heare the vvord,
17 immediatly vvith ioy receiue it: † and they haue not roote

:: Such as be out of the Church, though they heare and read neuer ſo much, they cannot vnderſtand. *Bed. in 4 Marc.*

in

in them ſelues, but are temporal: aftervvard vvhen tribulation is riſen and perſecution for the vvord, forthvvith they are ſcandalized. † And other there be that are ſovven among 18
thornes: theſe are they that heare the vvord, † and the cares 19
of the vvorld and the deceitfulnes of riches, and concupiſcences about other things entring in choke the vvord, and it is made fruiteles. † And theſe are they that vvere ſovven vpon 20
the good ground, vvhich heare the vvord and receiue it, and yeld fruite one thirtie, one ſixtie, and one an hundred.

† And he ſaid to them, * Commeth a candel to be put 21 *Lu.8,16*
:: vnder a buſhel, or vnder a bed? and not to be put vpon
the candleſticke? † For there is nothing hid, vvhich ſhal not 22
be made manifeſt: neither vvas any thing made ſecret, but
that it ſhal come to light. † If any man haue eares to heare, 23
let him heare.

:: Chriſt came not to teach his doctrine in corners and hucker mucker, as Heretikes doe, but to lighten the whole world therewith.

† And he ſaid to them, See vvhat you heare. *In vvhat 24 *Lu.8,18*
meaſure you mete, it ſhal be meaſured to you againe, and
more ſhal be giuen `to you'. † For he that hath, to him ſhal be 25 *`to you that heare.*
giuen: and he that hath not, that alſo vvhich he hath, ſhal be
taken avvay from him.

† And he ſaid, So is the kingdom of God, as if a man caſt 26
ſeede into the earth, † " and ſleepe, and riſe vp night and day, 27
and the ſeede ſpring, and grovve vp vvhiles he knovveth
not. † For the earth of it ſelf bringeth forth fruite, firſt the 28
blade, then the eare, aftervvard the ful corne in the eare. † And 29
vvhen the fruite hath brought out it ſelf, immediatly he
putteth in the ſickle, becauſe harueſt is come.

† * And he ſaid, To vvhat ſhal vve liken the kingdom of 30 *Mat. 13, 31. Luc. 13, 19.*
God? or to vvhat parable ſhal vve compare it? † As a " muſtard 31
ſeede: vvhich vvhen it is ſovven in the earth, is leſſe then al
the ſeedes that are in the earth: † and vvhen it is ſovven, it 32
riſeth vp, and becommeth greater then al herbes, and maketh
great boughes, ſo that the " birdes of the aire may dvvel vnder
the ſhadovv thereof.

† And vvith many ſuch parables he ſpake to them the 33
vvord, according as they vvere able to heare: † and vvithout 34
parable he did not ſpeake vnto them. but apart, he explicated
al things to his Diſciples.

† And he ſaith to them in that day, vvhen euening vvas 35 *Mt.8,23*
come, *Let vs paſſe ouer to the other ſide. † And dimiſsing the 36 *Lu.8,22*
multitude, they take him ſo as he vvas in the boate: and there

vvere

37 vvere other boates vvith him. †And there aroſe a great ſtorme of vvinde, and the vvaues bette into the boate, ſo that
38 the boate vvas filled. †And he vvas in the hinder part of the boate ſleeping vpon a pillovv: and they raiſe him, and ſay to him, Maiſter, doth it not pertaine to thee that vve periſh?
39 †And riſing vp he threatened the vvinde, and ſaid to the ſea, Peace, be ſtil. And the vvinde ceaſed: and there vvas made a
40 great calme. †And he ſaid to them, Why are you feareful? neither yet haue you faith? And they feared vvith great feare: and they ſaid one to an other, Who is this (thinkeſt thou) that both vvinde and ſea obey him?

ANNOTATIONS
CHAP. IIII.

12. Leſt they ſhould be conuerted.] Theſe ſpeaches here and els where, We muſt not ſo vnderſtand as though he ſpake in parables of purpoſe and to this end, that the hearers might not vnderſtād, leſt they ſhould be conuerted: Which were as much to ſay as that he would not haue them vnderſtand, nor be conuerted: but we muſt learne the true ſenſe of this very place in S. Matthew and in the Actes, where our Sauiour and S. Paul ſpeake thus, *They haue heard heauily, and haue ſhut their eies, leſt perhaps they may ſee, and vnderſtand, and be conuerted, and I heale them.* Whereby it is euident, that the ſpeaking in parables was not the cauſe (for many beſide the Apoſtles heard and vnderſtood) but them ſelues would not heare, and vnderſtand, and be conuerted: and ſo were the cauſe of their owne wilful and obſtinate infidelity. And therfore alſo he ſpake in parables, becauſe they were not worthy to vnderſtand, as the other to whom he expounded them.

Mt. 13. Act. 28.

God is not author of ſinne, but mans owne will.

27. And ſleepe.] The Church, and Chriſts doctrine, (ſleepe we, wake we) increaſeth by the great prouidence of God, only the preachers muſt ſow, and plant, and water, and *God wil giue the increaſe, nouriſhing the ſeede in mens harts. And therfore we may not giue ouer, or be impatient and ſolicitous, if we haue not alwaies good ſucceſſe: but doing our duty, commit the reſt to God.

1. Cor. 3.

31. Muſtard ſeed.] If the Church and Truth had more and more decaied and been obſcured after the Apoſtles time vnto ours, as the Heretikes hold: then had it been great in the beginning, and ſmal afterward: where this Parable ſaith contrary, that it was a muſtard ſeed firſt, and afterward a great tree. *vide Chryſ. to. 5 contra Gentiles in vita S. Babylæ Mart.*

The Church viſibly increaſing.

32. The birdes.] Of al ſectes or doctrine, Chriſts religion at the beginning was the ſmalleſt, and moſt contemptible: but the ſucceſſe thereof farre paſſed al mans doctrine: in ſo much that afterward al the wiſeſt and greateſt of the world made their reſidence and reſt therein.

Chriſtian religion wonderfully ſpreading.

CHAP. V.

To the Geraſens (and in them to al men) Chriſt manifeſteth how the Diuel of his malice would vſe them, if he would permitte: 17 and yet they like not their Sauiours preſence. 21 A Woman Gentil, that began her ſickneſſe when the Iewes daughter began her life (ſignifying Abrahams time) he cureth by the way as he was comming to heale the Iewes: And euen then the Iewes do die, but yet them alſo he wil reuiue, as here the Iewes daughter.

AND they came beyond the ſtraite of the ſea into the countrie of the Geraſens. 1
† And as he vvent out of the boate, immediatly there mette him out of the ſepulchres a man in an vncleane ſpirit, † that had his dvvelling in the ſepulchres. and neither vvith chaines " could any man novv binde him: † for being often bound vvith fetters and chaines, he had burſt the chaines, and broken the fetters. and no body could tame him. † and he vvas alvvaies day and night in the ſepulchres and in the mountaines, crying and cutting him ſelf vvith ſtones. † And ſeeing IESVS a farre of, he ranne and adored him: † and crying vvith a great voice, ſaid, What to me and thee IESVS the ſonne of God moſt high? I adiure thee by God that thou torment me not. † For he ſaid vnto him, Goe out of the man thou vncleane ſpirit. † And he aſked him, What is thy name? And he ſaith to him, My name is Legion: becauſe vve are many. † And he beſought him much, that he vvould not expel him out of the countrie. † And there vvas there about the mountaine a great heard of ſvvine, feeding. † And the ſpirits beſought him, ſaying, Send vs :: into the ſvvine, that vve may enter into them. † And IESVS immediatly graunted vnto them. And the vncleane ſpirits going out, entred into the ſvvine: and the heard vvith great violence vvas caried headlong into the ſea, about tvvo thouſand, and vvere ſtifled in the ſea. † And they that fed them, fled, and caried nevves into the citie and into the fields. And they vvent forth to ſee vvhat vvas done: † and they come to IESVS, and they ſee him that vvas vexed of the deuil, ſitting, clothed, and vvel in his vvittes: and they vvere afraid. † And they that had ſeen it, told them, in vvhat maner he had been dealt vvithal that had the diuel: and of the ſvvine. † And they began to deſire him, that he vvould depart from their coaſtes. † And vvhen he vvent vp into the boate, he that had been vexed of the diuel, began to beſeeche him that he might be vvith him, † and he admitted him not, but ſaith to him, Goe into thy houſe to thine, and tel them hovv great things the Lord hath done for thee, and hath had mercie vpon thee. † And he vvent his vvay, and began to publiſh in Decapolis hovv great things IESVS had done to him: and al marueled.

2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20

Mat.8, 28. Luc.8, 26.

:: It is not without myſterie that the diuels deſired, and Chriſt ſuffered them to enter into the ſwine, ſignifying that filthy liuers be meete dwelling places for diuels. *Aug. tract. 6 in ep. Io.*

†And

Mat. 9, 18. Luc. 8, 42.

21 †* And vvhen IESVS had paſſed in boate againe ouer the ſtraite, a great multitude aſſembled together vnto him, and he
22 vvas about the ſea. † And there commeth one of the Archſynagogs, named Iaîrus: and ſeeing him, he falleth dovvne at
23 his feete, † and beſought him much, ſaying, That my daughter is at the point of death, come, impoſe thy hands vpon her,
24 that ſhe may be ſafe and liue. † And he vvent vvith him, and a great multitude folovved him, and they thronged him.
25 † And a vvoman vvhich vvas in an iſſue of bloud tvvelue
26 yeres, † and had ſuffred many things of many Phyſicions, and had beſtovved al that ſhe had, neither vvas any thing
27 the better, but vvas rather vvorſe: † vvhen ſhe had heard of IESVS, ſhe came in the preaſſe behind him, and touched his
28 garment. † for ſhe ſaid, That "if I ſhal touche but his gar-
29 ment, I ſhal be ſafe. † And forthvvith the fountaine of her bloud vvas dried: and ſhe felt in her body that ſhe vvas hea-
30 led of the maladie. † And immediatly IESVS knovving in him ſelf "the vertue that had proceeded from him, turning to
31 the multitude, ſaid, Who hath touched my garments? † And his Diſciples ſaid to him, Thou ſeeſt the multitude thronging
32 thee, and ſayeſt thou, Who hath touched me? † And he loo-
33 ked about to ſee her that had done this. † But the vvoman fearing and trembling, knovving vvhat vvas done in her: came and fel dovvne before him, and told him al the truth.
34 † And he ſaid to her, Daughter, thy faith hath made thee ſafe, goe in peace, and be vvhole of thy maladie.

from

35 † As he vvas yet ſpeaking, they come `to' the Archſynagogue, ſaying, That thy daughter is dead: vvhy doeſt thou
36 trouble the Maiſter any further? † But IESVS hauing heard the vvord that vvas ſpoken, ſaith to the Archſynagogue,
37 Feare not: "only beleeue. † And he admitted not any man to folovv him, but Peter and Iames and Iohn the brother of Ia-
38 mes. † And they come to the Archſynagogs houſe, and he
39 ſeeth a tumult, and folke vveeping and vvailing much. † And going in, he ſaith to them: Why make you this a doe and
40 vveepe? the vvenche is not dead, but :: ſleepeth. † And they derided him. But he hauing put forth al, taketh the father and the mother of the vvenche, and them that vvere vvith him,
41 and they goe in vvhere the vvenche vvas lying. † And holding the vvenches hand, he ſaith to her, *Talitha cumi*, vvhich
42 is being interpreted, "*wenche* (I ſay to thee) *ariſe*. † and forth-

Archſynagogue, cheefe gouerner of a Synagogue.

:: To Chriſt, that can more eaſily raiſe a dead man then we can doe one that is but a ſleepe, death is but ſleepe. *Aug. de verb. Do. Ser. 44.*

with the wēche roſe vp, and walked. and ſhe vvas twelue yeres old: and they vvere aſtonied vvith great aſtoniſhment. † And 43
he commaunded them earneſtly that no body ſhould knovv it: and he bad that ſome thing ſhould be giuen her to eate.

ANNOTATIONS

CHAP. V.

5. Could bind him.] We ſee here that mad men which haue extraordinary ſtrength, are many times poſſeſſed of the diuel: as there is alſo a deafe and a dumme diuel, and vncleane ſpirits, which worke theſe effects in men, poſſeſſing their bodies. Al which things infidels and carnal men following only nature and reaſon, attribute to natural cauſes: and the leſſe faith a man hath, the leſſe he beleeueth that the diuel worketh ſuch things.

Profane and natural men.

28. If I ſhal touch.] So the good Catholike ſaith, If I might but touche one of his Apoſtles, yea one of his Apoſtles napkins, yea but the ſhade of one of his Saincts, I ſhould be better for it. *Act. 5.* and *19. See S. Chryſ. to. 5 cont. Gent. in principio. in vit. Babylæ.* Yea S. Baſil ſaith, He that toucheth the bone of a martyr, receiueth in ſome degree holineſſe of the grace or vertue that is therein. *Baſil. in pſ. 115.*

The touche of Relikes.

30. Vertue,] Vertue to heale this womans maladie, proceeded from Chriſt, though ſhe touched but his coate: ſo when the Saincts by their Relikes or garments do miracles, the grace and force thereof commeth from our Sauiour, they being but the meanes or inſtruments of the ſame.

36. Only beleeue.] It is our common ſpeache, when we require one thing ſpecially, though other things alſo be as neceſſarie, and more neceſſarie. As the Phyſicion to his patient, *Only haue a good hart:* when he muſt alſo keepe a diet, and take potions, things more requiſite. So Chriſt in this great infidelity of the Iewes, required only that they would beleeue he was able to doe ſuch a cure, ſuch a miracle, and then he did it: otherwiſe it foloweth in the next Chapter, *He could not do miracles there becauſe of their incredulity.* Againe, for this faith he gaue them here and in al like places health of body, which they deſired. and therfore he ſaith not, Thy faith hath iuſtified thee: but, hath made the ſafe or whole. Againe this was the fathers faith, which could not iuſtifie the daughter. Whereby it is moſt euident, that this Scripture, and the like, are foliſhely abuſed of the Heretikes to proue that only faith iuſtifieth. *V. 5.*

Scripture fondly applied to proue onely faith.

41. Wenche ariſe.] Chriſts miracles, beſides that they be wonders and waies to ſhew his power, be alſo ſignificatiue: as theſe which he corporally raiſed from death, put vs in minde of his raiſing our ſoules from ſinne. The Scripture maketh ſpecial mention only of three raiſed by our Sauiour. of which three, this wench is one, within the houſe: an other, the widowes ſonne in Naim, now caried out toward the graue: the third, Lazarus hauing been in the graue foure daies, and therfore ſtinking. Which diuerſity of dead bodies, ſignifie diuerſity of dead ſoules, ſome more deſperate then other, ſome paſt al mans hope, and yet by the grace of Chriſt to be reuiued and reclaimed. *Aug. de verb. Do. ſer. 44.*

By three dead, are ſignified three kind of ſinners.

CHAP. VI.

In his owne countrey (ſignifying the reprobate Iewes) he is contemned, and therfore worketh litle in reſpect. 6 His Apoſtles preache euery where and worke miracles, ſo that King Herode (who ſhamefully killed Iohn Baptiſt) and others are ſtriken with great admiration. 30 After Iohns death he goeth into the Deſert, where great concurſe being vnto him, he feedeth 5000 with fiue loaues. 46 And after he hath praied long in the mountaine, he walketh vpon the ſea. 53 And with the very touche of his garments hemme he healeth innumerable.

AND going out from thence, he vvent into his countrie: and his Diſciples folovved him. † and vvhen the Sabboth vvas come, he began to teach in the Synagogue: and many hearing him vvere in admiration at his doctrine, ſaying, How came this felovv by al theſe things? and 1 2

Mt. 13, 54. Lu. 4, 16

and vvhat vviſedom is this that is giuen to him, and ſuch ver-
3 tues as are vvrought by his hands? †Is not this" the Carpen-
ter, the ſonne of MARIE, the brother of Iames and Ioſeph
and Iude and Simon? why, are not alſo his ſiſters here vvith
4 vs? And they" vvere ſcandalized in him. †And IESVS ſaid
to them, That there is not a Prophet vvithout honour, but
in his ovvne countrie, and in his ovvne houſe, and in his
5 ovvne kinred. †and "he could not doe any miracle there,
but only cured a fevv that vvere ſicke, impoſing his hands
6 †and he marueled becauſe of their incredulity, and he vvent
about the tovvnes in circuite teaching.

*Mt.*10,1 7 †*And he called the Tvvelue: and began to ſend them tvvo
Lu. 9,1. 8 and tvvo, and gaue them povver ouer vncleane ſpirits. †And
he commaunded them that they ſhould take nothing for the
vvay, but a rod only: not ſkrippe, not bread, nor money in
9 their purſe, †but ſhod vvith ſandals, and that they ſhould
10 not put on" tvvo coates. †And he ſaid to them, Whitherſoe-
uer you ſhal enter into an houſe, there tarie til you depart
11 thence. †and vvhoſoeuer ſhal not receiue you, nor heare
you: going forth from thence ſhake of the duſt from your
12 feete for a teſtimonie to them. †And going forth they prea-
13 ched that they ſhould doe penance: †and they caſt out many
*Ia.*5,14. diuels, and * anointed" vvith :: oile many ſicke, and healed
them.

*Mt.*14,1 14 †And * king Herod heard (for his name vvas made ma-
Lu. 9,7. nifeſt) and he ſaid, That Iohn the Baptiſt is riſen againe from
15 the dead, and therfore vertues vvorke in him. †And others
ſaid, That it is Elias. But others ſaid, That it is a Prophet, as
16 one of the Prophets. †Which Herod hearing, ſaid, Iohn
vvhom I beheaded, he is riſen againe from the dead.

17 †For the ſaid Herod ſent and apprehended Iohn, and
bound him in priſon for Herodias the vvife of :: Philippe
18 his brother, becauſe he had maried her. †For Iohn ſaid to
Lev. 18, 16. 20, 21. Herod, * It is not lavvful for thee to haue thy brothers vvife.
19 †And Herodias lay in vvaite for him: and vvas deſirous to
20 kil him, and could not. †For Herod feared Iohn, knovving
him to be a iuſt and holy man: and he kept him, and by hea-
21 ring him did many things: and he heard him gladly. †And
vvhen a conuenient day vvas fallen, Herod made the ſupper
of his birth-day to the Princes and the Tribunes and the
22 cheefe of Galilee. †And vvhen the daughter of the ſame He-

:: A preparatiue to the Sacramét of extreme vnction. *Iac.* 5.

The Goſpel vpō the decollation of S. Iohn Baptiſt Aug. 29.

:: He might and ſhould by Moyſes law haue maried his brothers wife, if he had been dead without iſſue: but this Philip was yet aliue, and had alſo this daughter that daunced.

rodias came in, and had daunced, and pleased Herod, and them
that sate vvith him at the table: the King said to the damsel,
Aske of me vvhat thou vvilt, and I vvil giue it thee. † and 23
he svvare to her, That vvhatsoeuer thou shalt aske I vvil
giue thee, though the halfe of my kingdom. † Who vvhen 24
she vvas gone forth, said to her mother, What shal I aske?
But she said, The head of Iohn the Baptist. † And vvhen she 25
vvas gone in by and by vvith hast to the King, she asketh
saying, I vvil that forthvvith thou giue me in a platter the
head of Iohn the Baptist. † And the King vvas stroken sad. 26
Because of his othe and for them that sate together at table
he vvould not displease her: † but sending the hangman, 27
commaunded that his head should be brought in a platter.
† And he beheaded him in the prison, and brought his 28
head in a platter: and gaue it to the damsel, and the damsel
gaue it to her mother. † Which his disciples hearing came, 29
and tooke his body: and they put it in a monument. ¶

† And * the Apostles gathering together vnto Iesus, 30 *Lu.9,10*
made relation to him of al things that they had done and
taught. † And he said to them, Come apart into the desert 31
place, and rest a litle. For there vvere that came and vvent,
many: and they had not so much as space to eate. † And 32
*going vp into the boate, they vvent into a desert place *Mt. 14,*
apart. † And they savv them going avvay, and many knevv: 33 *13.*
and they ranne flocking thither on foote from al cities, and
preuented them.

† And going forth, IESVS savv a great multitude: and 34
he had compassion on them, because they vvere as sheepe
not hauing a shepheard, and he began to teach them many
things. † And * vvhen the day vvas novv farre spent, his Di- 35 *Mt. 14,*
sciples came to him, saying, This is a desert place, and the *15.*
houre is novv past: † dimisse them, that going out into the 36 *Lu.9,12*
next villages and tovvnes, they may bie them selues meates to *Io. 6, 5.*
eate. † And he answvering said, Giue ye them to eate. And 37
they said to him, Let vs goe and bie bread for tvvo hundred
pence: and vve vvil giue them to eate. † And he saith to 38
them, Hovv many loaues haue you? goe and see. And vvhen
they knevv, they say, Fiue, and tvvo fishes. † And he com- 39
maunded them that they should make al sit dovvne, by com-
panies vpon the greene grasse. † And they sate dovvne in 40
rankes by hundreds and fifties. † And vvhen he had taken 41
the fiue loaues, and the tvvo fishes: looking vp vnto heauen,

he

he bleſſed, and brake the loaues, and gaue to his Diſciples to
42 ſet before them: and the tvvo fiſhes he deuided to al. † And
43 al did eate, and had their fill. † And they tooke vp the lea-
uings, tvvelue ful baſkets of fragments: and of the fiſhes.
44 † And they that did eate, vvere fiue thouſand men. † And
45 immediatly he compelled his Diſciples to goe vp into the
boate, that they might goe before him beyond the ſtraite to
Bethſaida: vvhiles him ſelf did dimiſſe the people.

Mt. 14, 23. *Io.* 6, 16.

46 † And * vvhen he had dimiſſed them, he vvent into the
47 mountaine to pray. † And vvhen it vvas late, the boate vvas
48 in the middes of the ſea, and him ſelf alone on the land. † And
ſeeing them labouring in rovving (for the vvinde vvas againſt
them) and about the fourth vvatch of the night he commeth
to them vvalking vpon the ſea: and he vvould haue paſſed by
49 them. † But they ſeeing him vvalking vpon the ſea, thought it
50 vvas a ghoſt, and cried out. † For al ſavv him, and vvere trou-
bled. And immediatly he talked vvith them, and ſaid to them,
51 Haue confidence, it is I, feare ye not. † And he vvent vp to
them into the ſhippe, and the vvinde ceaſed: and they vvere
52 farre more aſtonied vvithin them ſelues: † for they vnder-
ſtoode not concerning the loaues: for their hart vvas blin-
ded.

The Goſpel on Saterday after Aſhwenesday.

Mt. 14, 34.

53 † And * vvhen they had paſſed ouer, they came into the
54 land of Genezareth, and ſet to the ſhore. † And vvhen they
vvere gone out of the boate, incontinent they knevv him:
55 † and running through that vvhole countrie, they began to
carie about in couches thoſe that vvere il at eaſe, vvhere they
56 heard he vvas. † And vvhitherſoeuer he entred into tovvnes
or into villages or cities, they laid the ſicke in the ſtreates, and
beſought him that they might touche but the hemme of his
garment: and as many as touched him, vvere made
vvhole. H

ANNOTATIONS
CHAP. VI.

3. *The carpenter.*) As his countrie-folkes ſeeing him not only to be a poore man, but alſo knowing (as they thought) his vvhole parentage to be but vulgar, not reaching to his Godhead and diuine generation, did take offence or ſcandal of him: ſo doe the Heretikes take like offence at his perſon in the B. Sacrament, ſaying, Why, this is not God: for it is bread made of corne by ſuch a baker, of the ſame moulde that ſuch a lofe is: not marking that it was not made Chriſt by baking, but by Conſecration, and the vertue of Chriſts vvordes.

3. *They*

3. They Were ſcandalized.] This ſcandal roſe partly of enuy of his equals by birth, Who reputing them ſelues as good as he, tooke ſkorne to be taught of him. Wherevpon Chriſt ſaith, *A Prophet is not Without honour but in his oWne countrie*: ſignifying (as it is plaine in Luke) the malice and enuy of the IeWes his countrie men in refuſing him (*Io. 1.*) and that the Gentils Would more eſteeme of him. *Chryſ. ho. 49. in Mt. Lu. 4, 25.*

5. He could not.] It is ſaid that he could not Worke miracles there, not meaning that he Was not able, but that on their part there Wanted apt diſpoſition to receiue them. And therfore he Would not of cõgruity Worke there, vvhere their incredulity vvas ſo great, that it vvould not haue profited them. And for this cauſe he ſaith* els Where to them that wil ſee and enioy his miracles, *Only beleeue.* *Marc. 5. 36.*

8. Not tWo coates.] He forbiddeth ſuperfluites, and to careful prouiſion of bodily things, When they are about Gods ſeruice in gaining ſoules. And for the contrariety that ſeemeth here and in S. MattheW, vnderſtand that there he forbiddeth them to carie rod or ſtaffe to defend them ſelues, here he permitteth a vvalking rod or ſtaffe to leane and ſtay vpon: there he forbiddeth ſhoes to couer al the foote, ſuch as We vveare: here he permitteth ſandals, that is ſuch as had ſoles only, Which the poore commonly vvare in Ievvry, and novv ſome religious men. See S. Auguſtins opinion *li. 2 c. 30 de conſenſu Euang. to. 4.* *Mt. 10.*

13. With oile.] In the Wordes of the commiſſion oile is not mentioned, and yet it is certaine by this their vſing of oile, that either Chriſt did then appoint them tovſe it, or they might take it vp of them ſelues, by vertue of the general commiſſion.

13. With Oile). By this it is cleere that not only the Apoſtles or other may haue power to Worke miracles, by their only Word and inuocation of Chriſts name, but alſo by application of creatures: Which creatures alſo haue a miraculous medicinal vertue to heale diſeaſes.

CHAP. VII.

The maſters of Hieruſalem comming ſo farre to carpe him 6 he chargeth With traditions, partly friuolous, 9 partly alſo contrarie to Gods commaundements. 14 And to the people he yeldeth the reaſon of that Which they carped, 17 and againe to his diſciples, ſheWing the ground of the IeWiſh WaſHing (to Witte, that meates otherWiſe defile the ſoule) to be falſe. 24 But by and by among the Gentils, in a vvoman he findeth vvonderful faith, vpon her therfore he beſtovveth the crumme that ſhe aſked, 32 returning (becauſe the time of the Gentils vvas not yet come) to the Ievves vvith the loafe. 32 Where he ſhevveth his compaſſion tovvardes mankind ſo deafe and dumme, 36 and of the people is highly magnified.

AND there aſſemble together vnto him the Phariſees and certaine of the Scribes, comming from Hieruſalem. † And vvhen they had ſeen certaine of his diſciples eate bread vvith " common hands, that is, not vvaſhed, they blamed them. † For the Phariſees and al the Ievves, vnles they often vvaſh their hands, eate not, holding the tradition of the Auncients: † and from the market, vnles they be vvaſhed, they eate not: and many other things there be that vvere deliuered vnto them to obſerue, the vvaſhings of cuppes and cruſes, and of braſen veſſels & beddes. † And the Phariſees and Scribes aſked him, Why do not thy diſciples vvalke according to the tradition of the Auncients, but they eate bread vvith common hands? † But he anſvvering, ſaid to them, Wel did Eſay Prophecie of you hypocrites, as it is vvritten, *This people honoureth me :: with their lippes, but their hart is farre from me. † and in vaine doe they worſhip me, teaching doctrines " precepts of men.* † For

1 *Mt. 15, 1*

2

3

4

5

6 *Eſa. 29, 13.*

7

:: They that ſay well or teache and preache well, or haue Chriſt and his Word in their mouth, and liue naughtily, be touched in this place.

8 † For leauing the commaundement of God, you hold the traditions of men, the vvaſhings of cruſes and cuppes: & many
9 other things you doe like to theſe. † And he ſaid to thē, Wel do you fruſtrate the precept of God, that you may obſerue your
10 ovvne tradition. † For Moyſes ſaid, *Honour thy father & thy mother.*
11 and, *He that ſhal curſe father or mother, dying let him dye.* † But you ſay, If a man ſay to father or mother, *Corban* (vvhich is a gift) vvhat-
12 ſoeuer proceedeth from me, ſhal profit thee: † and further
13 you ſuffer him not to doe ought for his father or mother, † defeating the vvord of God for your ovvne tradition vvhich you haue giuen forth. and many other things of this ſort you doe.

14 † And calling againe the multitude vnto him, he ſaid to
15 them, Heare me al you, and vnderſtand. † "Nothing is vvithout a man entring into him, that can defile him. but the things that proceede from a man thoſe are they that make a
16 man :: cōmon. † If any man haue eares to heare, let him heare.
17 † And vvhen he vvas entred into the houſe from the multi-
18 tude, his Diſciples aſked him the parable. † And he ſaith to them, So are you alſo vnſkilful? Vnderſtand you not that euery thing from vvithout, entring into a man, can not make
19 him common: † becauſe it entreth not into his hart, but goeth into the belly, and is caſt out into the priuy, purging
20 al the meates? † But he ſaid that the things vvhich come
21 forth from a man, they make a man common. † For from vvithin out of the hart of men proceede euil cogitations, ad-
22 uouteries, fornications, murders, † theftes, auarices, vvickedneſſe, guile, impudicities, an euil eye, blaſphemie, pride, fo-
23 liſhnes. † Al theſe euils proceede from vvithin, and make a man common.

24 † And *riſing from thence he vvent into the coaſtes of Tyre and Sidon: and entring into a houſe, he vvould that no man
25 ſhould knovv, and he could not be hid. † For a vvoman immediatly as ſhe heard of him, vvhoſe daughter had an vn-
26 cleane ſpirit, entred in, and fel dovvne at his feete. † For the vvoman vvas a Gentile, a Syrophænician borne. And ſhe beſought him that he vvould caſt forth the diuel out of her
27 daughter. † Who ſaid to her, Suffer firſt the children to be filled. for it is not good to take the childrens bread, and caſt
28 it to the dogges. † But ſhe anſvvered, and ſaid to him, Yea lord. for the vvhelpes alſo eate vnder the table of the crum-

Exo. 20, 12. Leu. 20, 9.

Mt. 15, 21.

:: See the firſt annotation vpō this chapter.

mes of the children. † And he ſaid to her, For this ſaying goe 29
thy vvay, the deuil is gone out of thy daughter. † And when 30
ſhe vvas departed into her houſe, ſhe found the maid lying
vpon the bed, and the deuil gone out.

The Goſpel vpō the 11 Sunday after Pentecoſt.

† And againe going out of the coaſtes `of Tyre, he came 31
by Sidon' to the ſea of Galilee through the middes of the
coaſtes of Decapolis. † And they bring to him one deafe and 32
dumme: and they beſought him that he vvould impoſe his
hand vpon him. † And taking him from the multitude apart, 33
he put his fingers into his eares: and" ſpitting, touched his
tongue. † and looking vp vnto heauen, he groned, and ſaid to 34
him," *Ephphetha*, vvhich is, *Be thou opened.* † And immediatly his 35
eares vvere opened, and the ſtring of his tongue vvas looſed,
and he ſpake right. † And he commaunded them not to tel 36
any body. But hovv much he commaunded them, ſo much
the more a great deale did they publiſh it, † and ſo much the 37
more did they vvonder, ſaying, He hath done al things vvel:
he hath made both the deafe to heare, and the dumme to
ſpeake. ‡

`of Tyre and Sidon, he came

ANNOTATIONS
CHAP. VII.

2. Common.] Common and vncleane is al one. For the Iewes were commaunded by the Law to eate certaine kindes of meates only, and not al indifferently: and becauſe theſe were ſeparated from other meates, and as it were ſanctified to their vſe, they called the other common and profane: and becauſe the Law calleth thoſe cleane and theſe vncleane, thereof it is, that vncleane and common is al one. as in this Chapter often, and *Act. 10.*

Commaundements of men.

7. Precepts of men.] Mens ordinances which be repugnant to Gods commaundements, be here condemned: as al obſeruations not edifying nor profitable to the fulfilling of Gods commaundements, be vaine and ſuperfluous: as many obſeruations of the Phariſees were then, and the like traditions of Heretikes be now. for howſoeuer they bragge of Scriptures, al their maner of adminiſtration and miniſterie is their owne tradition and inuention without al Scripture and warrant of Gods Word. But the traditions of the Apoſtles and Ancients, and al the precepts of holy Church we are commaunded to keepe, as things not preſcribed by man, but by the Holy Ghoſt. *Act. 15, 28. 41. 2 Theſſal. 2, 15.*

Traditions.

Dutie to parēts.

11. Gift.] To giue to the Church or Altar is not forbidden, but the forſaking of a mans parents in their neceſſitie, pretending or excuſing the matter vpon his giuing that which ſhould relieue them, to God or to the Altar, that is impious and vnnatural. And theſe Phariſees teaching children ſo to neglect their duties to their parents, did wickedly.

Abſtinēce from certaine meates.

15. Nothing entering into a man.] As theſe wordes of our Sauiour do not import, that the Iewes then might haue eaten of thoſe meates which God forbade them: no more doe they now, that we Chriſtians may eate of meates which the Church forbiddeth vs. And yet both then and now al meates are cleane, and nothing entering into a man, defileth a man. For neither they then, nor we now abſteine, for that any meates are of their nature abominable; or defile the eaters, but they for ſignification, we for obedience and chaſtiſement of our bodies.

Chriſts ſpittle worketh miracles.

33. Spitting.) Not only by Chriſts vvord and vvil, but alſo by ceremonie and by application of external creatures vvhich be holy, miracles are vvrought. as by Chriſts ſpittle, vvhich vvas not part of his perſon, being a ſuperfluity of his body, but yet moſt holy. *Theophyl. in 7 Marci.*

34. Ephphetha

34 *Ephphetha.*) The Church doth moſt godly imitate and vſe theſe very vvordes and ceremonies of our Sauiour in the Exorciſmes before Baptiſme, to the healing of their ſoules that are to be baptized, as Chriſt here healed the bodily infirmitie and the diſeaſe of the ſoule together. *Ambroſ. li. 1 de Sacram. c 1.*

Exorciſmes and other ceremonies in Baptiſme.

CHAP. VIII.

Of compaßion he feedeth the people, 4000 vvith ſeuen loaues. 10 After al vvhich miracles as though they vvere yet vnſufficient to proue him to be Chriſt, the obſtinate Phariſees do require ſome miracle from heauen. 13 Wherevpon forſaking them, he vvarneth his Diſciples to bevvare of the leauen of their doctrine, neither to feare vvant of neceſſaries. 22 He healeth a blind man by degrees and vvith ceremonies. 27 Peter confeſſeth him (though men al this vvhile had not learned ſo farre) to be Chriſt. 31 and by and by he reuealeth to them his paßion, 32 rebuking alſo Peter for diſſuading it, 34 and ſhevving that it is a thing vvherein al that vvil be ſaued (namely in time of perſecution) muſt folovv him.

Mt. 15, 32.

1 IN thoſe daies againe vvhen there vvas a great multitude, and had not what to eate: calling his Diſciples together, he ſaith to
2 them, † I haue compaſsion vpon the multitude: becauſe loe :: three daies they now endure vvith me, neither haue vvhat to
3 eate. † and if I dimiſſe them faſting into their home, they vvil faint in the vvay: for ſome of them
4 came farre of. † And his Diſciples anſvvered him, Whence may a man fil them here vvith bread in the vvildernes?
5 † And he aſked them, Hovv many loaues haue ye? Who ſaid,
6 Seuen. † And he commaunded the multitude to ſit dovvne vpon the ground. And taking the ſeuen loaues, giuing thankes he brake, and " gaue to his Diſciples for to ſet before them,
7 and they did ſet them before the multitude. † And they had a fevv litle fiſhes: and " he bleſſed them, and commaunded
8 them to be ſet before them. † And they did eate and vvere filled. and they tooke vp that vvhich vvas left of the frag-
9 ments, ſeuen maundes. † And they that had eaten vvere about foure thouſand: and he dimiſſed them.

The Goſpel vpō the 6 Sunday after Pentecoſt.

:: Great feruour and deuotion in the good people, and exceding force in our Maiſters preaching, that made thē abide faſting ſo long to heare his diuine ſermons.

Mt. 15, 39. 16, 1.

10 † And * immediatly going vp into the boate vvith his
11 Diſciples, he came into the quarters of Dalmanûtha. † And the Phariſees vvent forth, and began to queſtion vvith him,
12 aſking of him a ſigne from heauen, tempting him. † And groning in ſpirit, he ſaith, Why doth this generation aſke a ſigne? Amen I ſay to you, If a ſigne ſhal be giuen to this ge-
13 neration. † And leauing them, he vvent vp againe into the boate, and paſſed beyond the ſtraite.

† And they forgot to take bread: and they had but one 14
loafe vvith them in the boate. † And he commaunded them, 15
ſaying, Looke vvel and bevvare of the leauen of the Phariſees, and the leauen of Herod. † And they reaſoned among 16
them ſelues ſaying, Becauſe vve haue not bread. † Which 17
IESVS knovving, ſaith to them, Why doe you reaſon, becauſe you haue not bread? do you not yet knovv nor vnderſtand? yet haue ye your hart blinded? † hauing eies ſee 18
you not? and hauing eares heare you not? Neither do you remember? † When * I brake fiue loaues among fiue thouſand: 19 *Mar. 6, 38.*
and hovv many baſkets ful of fragmẽts tooke you vp? They
ſay to him, Tvvelue. † * When alſo ſeuen loaues among foure 20 *Mr. 8,5.*
thouſand, hovv many maundes of fragments tooke you vp?
And they ſay to him, Seuen. † And he ſaid to them, Hovv do 21
you not yet vnderſtand?

† And they come to Bethſaida: and they bring to him one 22
blinde, and deſired him that he vvould :: touche him. † And 23
taking the hand of the blinde, he led him forth out of the
tovvne: and ſpitting into his eies, impoſing his hands, he aſ-
ked him if he ſavv any thing. † And looking vp, he ſaid, I ſee 24
men as it vvere trees, vvalking. † After that againe he impo- 25
ſed his hands vpon his eies, and be began to ſee, and vvas reſtored, ſo that he ſavv al things clerely. † And he ſent him in- 26
to his houſe, ſaying, Goe into thy houſe: and if thou enter in
to the tovvne, tel no body.

† And * IESVS vvent forth and his Diſciples into the 27 *Mt. 16, 13. Lu. 9,18*
tovvnes of Cæſarêa-Philippi: and in the vvay he aſked his
Diſciples, ſaying to them, Whom do men ſay that I am?
† Who anſvvered him, ſaying, Iohn the Baptiſt, ſome Elias, & 28
other ſome as it vvere one of the Prophets. † Then he ſaith 29
to them, But vvhom do you ſay that I am? Peter anſvvering
ſaid to him, Thou art Chriſt. † And he threatened them that 30
they ſhould not tel any man of him.

† And he began to teache them, that the Sonne of man 31
muſt ſuffer many things, and be reiected of the Auncients
and of the high Prieſtes and the Scribes, and be killed: and
after three daies riſe againe. † And he ſpake the vvord open- 32
ly. And Peter taking him, began to rebuke him. † Who tur- 33
ning, and ſeeing his Diſciples, threatened Peter, ſaying, Goe
behind me Satan, becauſe thou ſauoureſt not the things that
are of God, but that are of men. † And calling the multitude 34
together

:: Our Sauiour vſed to worke much by touching: that we may learne not to cõtemne the corporal and external application of holy things, nor to chalẽge by the ſpirit and faith only, as Heretikes doe.

together vvith his Diſciples, he ſaid to them, If any man vvil folovv me, let him deny him ſelf, and take vp his croſſe, and folovv me. † For he that vvil ſaue his life, ſhal loſe it: and he that ſhal loſe his life "for me and the Goſpel, ſhal ſaue it. † For vvhat ſhal it profit a man, if he " gaine the vvhole vvorld, and ſuffer damage of his ſoule? † Or vvhat permutation ſhal a man giue for his ſoule? † For he that ſhal be aſhamed of me, and of my vvordes in this aduouterous and ſinful generation, the Sonne of man alſo vvil be aſhamed of him, vvhen he ſhal come in the glorie of his father vvith the holy Angels.

ANNOTATIONS
CHAP. VIII.

6. Gaue to his diſciples.] He ſerueth the people not immediatly him ſelf, but by the Apoſtles miniſterie: to teach vs that We muſt receiue Chriſtes Sacraments and doctrine, not at our oWne hand, but of his Prieſts and our Paſtours.

7. Bleſſed them.] So is it in ſome ancient Greeke copies, agreable to our Latin, and in S. Luke *Luc. 9,16.* expreſly in the common Greeke text, that he bleſſed the fiue loaues and the tWo fiſhes: Which muſt be alWaies marked againſt the Heretikes, Which denie this bleſſing to pertaine to the creatures, but feine it alWaies to be referred to God for thanks giuing. For if it Were ſo, he Would haue ſaid grace but once for that Whole refection: but he did ſeuerally bleſſe both the bread firſt, and afterWard the fiſhes alſo, multiplying them by his ſaid bleſſing (as* he did mankind and other creatures *Gen. 1,22, 28.* in the beginning by bleſſing them) and ſo Working effectually ſome change or alteration in the very creatures them ſelues.

εὐλογήσας αὐτὰ. Bleſſing of creatures vvorketh an effect in thē.

35. For me and the Goſpel.] By the Goſpel is ſignified, not only the foure Euangeliſtes, but al Scriptures, and Whatſoeuer Chriſt ſaid that is not in Scripture: for he ſaith in this very place, *He that ſhal be aſhamed of my Wordes, the Sonne of man Wil be aſhamed of him &c.* Neither his oWne Wordes only, but Whatſoeuer the Apoſtles taught in Word or Writing: for our Sauiour ſaith, *Luc. 9.* *He that deſpiſeth you, deſpiſeth me.* For defence of any of al theſe and of euery Article of the Catholike faith, We ought to die, and this is to loſe our life for Chriſt and his Goſpel.

What is to ſuffer for the Goſpel.

36. Gaine the Whole World.] Let ſuch note this, that for feare or flattery of the World cōdeſcend to obey the vniuſt laWes of men touching religion, againſt their oWne conſciences: and be content for the reſt of a feW daies of this life, and for ſauing their temporal goods, to loſe their ſoule and the ioyes of heauen.

Doing againſt our oWne conſcience.

CHAP. IX.

The more to confirme them, he giueth them in his Transfiguration a ſight of his glorie, Whereunto Suffering doth bring, 9 and then againe doth inculcate his Paſſion. 14 A Diuel alſo he caſteth out, Which his Diſciples (vpon Whom therfore the peruerſe Scribes triumphed in his abſence) could not, for lacke of faſting and praying. 30 Being yet in Galilee, he reuealeth more about his Paſſion. 33 And (becauſe in the Way to Capharnaum they contended for the Primacie (he teacheth them that humility is the Way to Primacie before God: 38 bidding them alſo, not to prohibit ſuch as be not againſt them: nor to giue ſcandal to any one of the faithful. and on the other ſide, the faithful to auoid them by Whom they may be ſcandalized and fall, be they neuer ſo neere vnto them.

AND he ſaid to them, Amen I ſay to you, 1
that there be ſome of them that ſtand here,
vvhich ſhal not taſt of death, vntil they ſee
the kingdom of God comming in povver.
† :: And after ſix daies IESVS taketh Peter 2
and Iames and Iohn: and bringeth them
alone into a high mountaine apart, and vvas transfigured be-
fore them. † And his garments vvere made gliſtering and 3
vvhite excedingly as ſnovv, the like vvhereof a fuller cannot
make vvhite vpon the earth. † And there appeared to them 4
:: Elias vvith Moyſes: and they vvere talking vvith IESVS.
† And Peter anſvvering, ſaid to IESVS, Rabbi, it is good for 5
vs to be here: and let vs make three tabernacles, one for thee,
and one for Moyſes, and one for Elias. † For he knevv not 6
vvhat he ſaid: for they vvere frighted vvith feare: † and there 7
vvas a cloude ouerſhadovving them, and a voice came out
of the cloude, ſaying, This is my Sonne moſt deere: heare ye
him. † And immediatly looking about, they ſavv no man 8
any more but IESVS only vvith them. † And as they deſcē- 9
ded from the mountaine, he commaunded them that they
ſhould not tel any man vvhat things they had ſeen: but
vvhen the Sonne of man ſhal be riſen againe from the dead.
† And they kept in the vvord vvith them ſelues: queſtioning 10
together vvhat that ſhould be, *when he ſhal be riſen from the dead.*
† And they aſked him, ſaying, What ſay the Phariſees then 11
and the Scribes, that * Elias muſt come firſt? † Who anſvve- 12
ring ſaid to them, Elias vvhen he commeth firſt, ſhal reſtore
al things: and `hovv' it is vvritten of the Sonne of man, that
he ſhal ſuffer many things and be contemned. † But I ſay to 13
you that ″ Elias alſo is come (and they haue done to him
vvhatſoeuer they vvould) as it is vvritten of him.
† And * cōming to his Diſciples, he ſavv a great multitude 14
about them, and the Scribes queſtioning vvith them. † And 15
forthvvith al the people ſeeing IESVS, vvas aſtonied, and
much afraid: and running to him, ſaluted him. † And he aſked 16
them, What do you queſtion of among you? † And one of 17
the multitude anſvvering, ſaid, Maiſter, I haue brought my
ſonne to thee, hauing a dumme ſpirit, † Who, vvhereſoeuer 18
he taketh him, daſheth him, and he fometh, and gnaſheth
vvith the teeth, and vvithereth: and I ſpake to thy Diſciples
to caſt him out, and they could not. † Who anſvvering them, 19
ſaid,

:: See the Annotations vpon the 17 of S. Matthew.

:: The law and the Prophets ioyne with Chriſt and his Goſpel: the one ſignified by Moyſes, the other by Elias. By whoſe apparitions here we alſo learne that ſometime there may be perſonal entercourſe betwixt the liuing & the dead, though not ordinarily.

The Goſpel vpō Weneſday in the Imber Weeke of September.

Mt. 16, 27. 17, 1 *Lu.* 9, 27

Mal. 4, 5

`as

Mt. 17, 14. *Lu.* 9, 37

ſaid, O incredulous generation, hovv long ſhal I be vvith you? hovv long ſhal I ſuffer you? bring him vnto me.
20 † And they brought him. And vvhen he had ſeen him, immediatly the ſpirit troubled him: and being throvvven vpon the
21 ground, he tumbled foming. † And he aſked his father, Hovv long time is it ſince this hath chaunced vnto him? But he ſaid,
22 From his infancie: † and often times hath he caſt him into fire and into vvaters, to deſtroy him. but if thou canſt any
23 thing, helpe vs, hauing compaſsion on vs. † And Ieſus ſaid to him, If thou canſt beleeue, al things are poſsible to him that
24 beleeueth. † And incontinent the father of the boy crying out, vvith teares ſaid, I do beleeue Lord: helpe my incredulity.
25 † And vvhen IESVS ſavv the people running together, he threatened the vncleane ſpirit, ſaying to him, Deafe and dumme ſpirit, I commaunde thee, goe out of him, and enter
26 not any more into him. † And crying out, and greatly tearing him, he vvent out of him, and he became as dead, ſo that
27 many ſaid, That he is dead. † But IESVS holding his hand,
28 lifted him vp: and he roſe. † And vvhen he vvas entred into the houſe, his Diſciples ſecretely aſked him, Why could not
29 vve caſt him out? † And he ſaid to them, This kinde can goe out by nothing, but :: by prayer and faſting. ⊣

::Note the great force of prayer, and faſting.

Mt. 17, 22. *Lu.* 9, 21
30 † And * departing thence they paſſed by Galilee, neither
31 vvould he that any man ſhould knovv. † And he taught his Diſciples, and ſaid to them, That the Sonne of man ſhal be betrayed into the hands of men, and they ſhal kil him, and
32 being killed the third day he ſhal riſe againe. † But they knevv not the vvord: and they vvere afraid to aſke him.

Mt. 18, 1 *Lu.* 9, 46.
33 † And * they came to Capharnaum. Vvho, vvhen he vvas in the houſe, aſked them, What did you treate of in the vvay?
34 † But they held their peace. for in the vvay they had diſputed among them ſelues, vvhich of them ſhould be the greater.
35 † And ſitting dovvne, he called the Tvvelue, and ſaith to them, If any man vvil be firſt, he ſhal be laſt of al, and the mi-
36 niſter of al. † And taking a childe, he ſet him in the middes of them. Vvhom vvhen he had embraced, he ſaid to them,
37 † Vvhoſoeuer ſhal receiue one of ſuch children in my name, receiueth me. and vvhoſoeuer ſhal receiue me, receiueth not me, but him that ſent me.

Lu. 9, 49.
38 † * Iohn anſvvered him, ſaying, Maiſter vve ſavv one caſting out deuils " in thy name, vvho folovveth not vs, and vve prohi-

prohibited him. †But IESVS ſaid, Do not prohibit him. 39
for there is no man that doth a miracle in my name, and can
ſoone ſpeake il of me. † for he that is not againſt you, is for 40
you. †For vvhoſoeuer ſhal giue you to drinke a cuppe of 41
vvater in my name, becauſe you are Chriſts: amen I ſay to
you, he ſhal not loſe his ::revvard. †And vvhoſoeuer 42
ſhal ::ſcandalize one of theſe litle ones beleeuing in me: it is
good for him rather if a milſtone vvere put about his necke,
and he vvere caſt into the ſea. †And if thy hand ſcandalize 43
thee, cut it of. it is good for thee to enter into life, maimed,
then hauing tvvo hands to goe into hel, into the fire vnquen
cheable, †vvhere their vvorme dieth not, and the fire quen- 44
cheth not. †And if thy foote ſcandalize thee, choppe it of. 45
it is good for thee to enter into life euerlaſting, lame, rather
then hauing tvvo feete, to be caſt into the hel of vnquen-
cheable fire, †vvhere their vvorme dieth not, and the fire 46
quencheth not. †And if thine eye ſcandalize thee, caſt it 47
out. it is good for thee vvith one eye to enter into the king-
dom of God, rather then hauing tvvo eies, to be caſt into
the hel of fire, †vvhere their vvorme dieth not, and the fire 48
quencheth not. †For euery one ſhal be ſalted vvith fire: and 49
*euery victime ſhal be ſalted vvith ſalt. †Salt is good. but if 50
the ſalt ſhal be vnſeaſoned: vvhervvith vvil you ſeaſon it?
Haue ſalt in you, and haue peace among you.

:: ReWard for almes deedes, Whereby it is euident they be meritorious.

:: To giue ſcandal by our life to the Weake in faith, is a great ſinne, ſpecially in Prieſts, Preachers, and Princes.

Leu.2,13

ANNOTATIONS
CHAP. IX.

Elias. Moyſes.

4. Elias With Moyſes.) Moyſes repreſenteth the perſons of al the Saincts that ſhal be departed this life When Chriſt commeth in his Maieſtie to iudgement: And Elias (Who Was then liuing) figureth the holy men that ſhal then be found aliue When he commeth in glorie. Who both ſhal then begin to reigne With Chriſt in glorie. *Beda in 9. Marc.*

Elias and Iohn Baptiſt Eremites.

13. Elias alſo is come.) Elias Was Zelous for Gods LaW, a great reprehender of ſinne, and an Eremite, and ſhal be the Precurſor of Chriſt in his ſecond Aduent: So Was Iohn before his firſt Aduent, a Zelatour, a Corrector, an Eremite, and his Precurſor. *Theod. in caten. Thomæ ſuper hunc locum.* See S. Hierom in the life of Paul the eremite, that both Elias and Iohn Baptiſt vvere counted principal profeſſours of that life.

The name of IESVS Worketh miracles.

38. In thy name.) Miracles are vvrought ſometime by the name of IESVS, Whatſoeuer the men be, When it is for the proofe of a truth or for the glorie of God. In ſo much that Iulian the Apoſtata him ſelfe did driue aWay diuels With the ſigne of the Croſſe: as *S. Gregorie Nazianzene* Writeth *orat. 1 in Iulian. Theodoret. li. 3 c. 3 hiſt.* And ſo alſo Heretikes may doe miracles among the Heathen, to prooue any article of the Chriſtian faith: but they neuer did nor euer ſhal vvorke any miracle to prooue any of their erroneous opinions. as, to prooue that Chriſt is not really in the B. Sacrament.

CHAP. X.

He answereth the tempting Pharisees (and againe his disciples afterward) that the case of a man with his wife shalbe (as in the first institution) vtterly indissoluble. 13 He blesseth children. 17 He sheweth what is to be done to get life euerlasting. 21 What also for a rich man, to be perfect: 28 as also what passing reward they shal haue that doe so in time of persecution. 32 He reuealeth more to his Disciples touching his Passion: 35 bidding the two ambitious suiters to thinke rather of suffering with him: 41 and teaching vs in the rest of his Disciples, not to be greeued at our Ecclesiastical Superiours, considering they are (as he was him self) to toile for our saluation. 46 Then going out of Iericho, he giueth sight to a blinde man.

THE THIRD part of this gospel, Christes cõming into Iewrie toward his Passion.

Mt.19,1

1 AND rising vp thence, he commeth into the coastes of Ievvrie beyond Iordan: and the multitudes assemble againe vnto him.
2 and as he vvas accustomed, againe he taught them. † And the Pharisees comming neere, asked him, Is it lavvful for a
3 man to dimisse his vvife? tempting him. † But he answvering,
4 said to them, Vvhat did Moyses commaund you? † Who said,
Deut. 24,1. * Moyses " permitted to vvrite a bil of diuorce, and to dimisse
5 her. † To vvhom IESVS answvering, said, For the hardnes
6 of your hart he vvrote you this precept. † but from the beginning of the creation * God made them male and femal.
Gen. 1, 27. 7 † For this cause, * man shal leaue his father and mother: and
Gen. 2, 24. 8 shal cleaue to his vvife, † and they tvvo shal be in one
9 flesh. therfore novv they are not tvvo, but one flesh. † That therfore vvhich God hath ioyned together, :: let not man separate.

:: The obligation betwixt man and wife is so great, that during life it can not be broen.

10 † And * in the house againe his Disciples asked him of
Mt.19,9 Mt. 5,32 Lu. 16, 18. 1.Cor. 7, 11. 11 the same thing. † And he saith to them, Whosoeuer dimisseth his vvife and " marrieth an other: committeth aduoutrie vpon
12 her. † And if the vvife dimisse her husband, and mary an k other, she committeth aduoutrie.
Mt. 19, 13. Lu. 18, 15. 13 † And * they offered to him yong children, that he might touche them. And the Disciples threatened those that offered
14 them. † Whom vvhen IESVS savv, he tooke it il, and said to them, Suffer the litle children to come vnto me, and prohi-
15 bit them not. for the kingdom of God is for such. † Amen I say to you: Whosoeuer receiueth not the kingdom of God
16 as a litle childe, shal not enter into it. † And embracing them, and imposing hands vpon them, he :: blessed them.

:: Our Saulour gaue the children his blessing.

17 † And vvhen he vvas gone forth in the vvay, a certaine man running forth and kneeling before him asked him,

*Good Maiſter, vvhat ſhal I doe that I may receiue life euerlaſting? † And IESVS ſaid to him, Why calleſt thou me good? 18
"None is good but one, God. † Thou knovveſt the :: commaundements, * *Commit not aduoutrie, Kil not, Steale not, Beare not falſe vvitneſſe, doe no fraude, Honour thy father and mother.* † But he anſvvering, ſaid to him, Maiſter al theſe things I haue obſerued from my youth. † And IESVS beholding him, loued him, and ſaid to him, One thing is vvanting vnto thee: :: goe, ſel vvhatſoeuer thou haſt, and giue to the poore, and thou ſhalt haue treaſure in heauen: and come, folovv me. † Who being ſtroken ſad at the vvord, vvent avvay ſorovvful. for he had many poſſeſsions. † And IESVS looking about, ſaith to his Diſciples, Hovv hardly ſhal they that haue money, enter into the kingdom of God! † And the Diſciples vvere aſtonied at his vvordes. But IESVS againe anſvvering, ſaith to them, Children, hovv hard is it for them that truſt in money, to enter into the kingdom of God! † It is eaſier for a camel to paſſe through a nedels eie, then for "a rich man to enter into the kingdom of God. † Vvho marueled more, ſaying to themſelues, And vvho can be ſaued? † And IESVS beholding them, ſaith, Vvith men it is impoſsibile: but not vvith God. for al things are poſsible vvith God. † And Peter began to ſay vnto him, Behold, vve haue left al things, and haue folovved thee. † IESVS anſvvering, ſaid, :: Amen I ſay to you, there is no man vvhich hath left houſe, or brethren, or ſiſters, or father, or mother, or children, or landes for me and for the Goſpel: † that ſhal not receiue "an hundred times ſo much novv in this time: houſes, and brethren, and ſiſters, and mothers, and children, and landes, vvith perſecutions: and in the vvorld to come life euerlaſting. † But * many that are firſt, ſhal be laſt: and the laſt, firſt.*

18 19 20 21 22 23 24 25 26 27 28 29 30 31

Mt. 19, 16. Lu. 18, 18. Exo. 20, 13.

Mt. 19, 30. Lu. 13, 30.

† And they vvere in the vvay going vp to Hieruſalem: and IESVS vvent before them, and they vvere aſtonied: and folovving vvere afraid. And * taking againe the Tvvelue, he began to tel them the things that ſhould befal him. † That, behold vve goe vp to Hieruſalem, and the Sonne of man ſhal be betrayed to the cheefe Prieſtes, and to the Scribes and Auncients, and they ſhal condemne him to death, and ſhal deliuer him to the Gentiles, † and they ſhal mocke him, and ſpit on him, and ſcourge him, and kil him, and the third day he ſhal riſe againe.

32 33 34

Mt. 20, 17. Lu. 18, 31.

† And

:: Note that the keeping of Gods cõmaundements procureth life euerlaſting.

:: This is counſel of perfectiõ (not a precept) which the Religious profeſſing and keeping voluntary pouertie, doe folow.

:: Exceding happie be they that can forſake their temporal things for religion.

Mt. 20, 20.

35 † And * there come to him Iames and Iohn the ſonnes of Zebedee, ſaying, Maiſter, vve vvil that vvhat thing ſoeuer
36 vve ſhal aſke, thou doe it to vs. † But he ſaid to them, What
37 vvil you that I doe to you? † And they ſaid, Graunt to vs, that vve may ſit, one on thy right hand, and the other on thy
38 left hand, in thy glorie. † And IESVS ſaid to them, You vvotte not vvhat you aſke. can you drinke the cuppe that I drinke: or be baptized vvith the baptiſme vvherevvith I am baptized?
39 † But they ſaid to him, Vve can. And IESVS ſaid to them, The cuppe in deede vvhich I drinke, you ſhal drinke: and vvith the baptiſme vvhervvith I am baptized, ſhal you be bapti-
40 zed: † but to ſit on my right hand or on my left, is not mine
41 to giue vnto you, but to vvhom it is prepared. † And the ten hearing, began to be diſpleaſed at Iames and Iohn.

Mt. 20, 25. *Lu.* 22, 25.

42 † And IESVS calling them, ſaith to them, * You knovv that they vvhich ſeeme to rule ouer the gentiles, ouerrule them:
43 and their Princes haue povver ouer them. † But it is not ſo in you. but vvhoſoeuer vvil be greater, ſhal be your miniſter:
44 † and vvhoſoeuer vvil be firſt among you, ſhal be the ſer-
45 uant of al. † For the Sonne of man alſo is not come to be miniſtred vnto, but to miniſter, and to giue his life a redemption for many.

Mt. 20, 29. *Lu.* 18, 35.

46 † And * they come to Iericho: and vvhen he departed from Iericho, and his Diſciples, and a very great multitude, the ſonne of Timæus, Bar-timæus the blinde man, ſate by the way
47 ſide begging. † Vvho vvhen he had heard, that it is IESVS of Nazareth: he began to crie, and to ſay, IESVS, ſonne of Da-
48 uid, haue mercie vpon me. † And many threatened him, to hold his peace. but he cried much more, Sonne of Dauid,
49 haue mercie vpon me. And IESVS ſtanding ſtil commaunded him to be called. And they call the blinde man, ſaying to
50 him, Be of better comfort, ariſe, he calleth thee. † Vvho caſting
51 of his garment leapt vp, and came to him. † And IESVS anſvvering, ſaid to him, Vvhat vvilt thou that I doe vnto thee? And the blinde man ſaid to him, Rabbôni, that I may
52 ſee. † And IESVS ſaid to him, Goe thy vvaies, thy faith hath made the ſafe. And forthvvith he ſavv, and folovved him in the vvay.

ANNOTATIONS
CHAP. X.

Toleration and permiſſion of euil.

4. *Permitted.*) Some things are permitted, though not approued or allowed, to auoid greater inconueniences. No man may doe euil for any cauſe, but he may permit other mens euils for diuerſe cauſes: as God him ſelf doeth, who can doe no euil. So doth the Prince and Common-wealth permit leſſer euils to eſchew greater, and ſo may the Holy Church much more (as S. Auguſtine ſaith ſhe doeth) being placed among much chaffe and much cockle, tolerate many things: and yet whatſoeuer is againſt faith and good life, ſhe neither approueth, nor diſſembleth with ſilence, nor committeth. *Aug. ep. 119 c. 19.*

Mariage after diuorce vnlawful.

11. *And marrieth an other.*) That which S. Matthew vttered more obſcurely, and is miſtaken of ſome, as though he meant that for fornication a man might put away his wife and marry an other, is here by this Euangeliſt (as alſo by S. Luke) put out of doubt, generally auouching, that whoſoeuer putteth away his wife and marrieth an other, committeth aduoutrie. *Aug. li. 1 de adult. coniug. c. 11 & ſequentibus.* *Lu. 16, 18.*

18. *None is good.*) None is entirely, ſubſtantially, and of him ſelf good, but God: though by participation of Gods goodnes, men are truely alſo called good.

25. *A riche man.*) He is here called a rich man that hath his confidence (as here is expreſſed) in his treaſure, and had rather forſake his faith and duty to God, then loſe them. as al they which liue in Schiſme or Hereſie to ſaue their goods.

Their reward in this life that forſake ought for Gods ſake.

30. *An hundred times ſo much.*) Sometime God doth ſo bleſſe men alſo in worldly benefites that haue forſaken al for him, as S. Gregorie, S. Auguſtine, and S. Paulinus: but the principal meaning is, * that he wil giue to ſuch men in this life aboundance of grace and ſpiritual comfort and contentatiõ and ioy of cõſcience (as they feele which haue experience) the which ſpiritual giftes excede the temporal commodities more then an hundred fold. in ſo much that he that hath fully forſaken but ſmal things for religion, would not forſake religion to haue al the World. *Hiero. in 19 Mat.*

CHAP. XI.

Being now come to the place of his Paſſion, he entreth with triumph as their Chriſt. 12 He curſeth that fruitleſſe leafie tree. 15 He ſheweth his Zeale for the houſe of God: for which the Rulers ſeeke his deſtruction. 24 He exhorteth his Diſciples to ſtedfaſtnes of faith, and to forgiue their enemies. 27 He auoucheth his power by the Witnes of Iohn who was a man ſent of God.

THE fourth part of this Goſpel, the Holy weeke of his Paſſion in Hieruſalem.

PALME-Sunday.

AND vvhen they came nigh vnto Hieruſalem and Bethania to Mount-oliuet, he ſendeth tvvo 1 *Mt. 21, 1 Lu. 19, 20. Io. 12, 15*
of his Diſciples, † and ſaith to them, Goe into the tovvne that is againſt you, and immediatly entring in thither, you ſhal finde a colt 2
tied, vpon vvhich no man yet hath ſitten: looſe him, and bring him. † And if any man ſhal ſay to you, Vvhat doe you? 3
ſay that he is needeful for our Lord: and incontinent he vvil ſend him hither. † And going their vvaies, they found the colt 4
tied before the gate vvithout in the meeting of tvvo vvaies: and they looſe him. † And certaine of them that ſtoode there, 5
ſaid to them, Vvhat doe you looſing the colt? † Vvho 6
ſaid to them as IESVS had commaunded them: and they did let him goe vvith them. † And they brought the colt to 7
IESVS: and they lay their garments vpon him, and he ſate vpon him. † And :: many ſpred their garments in the vvay: 8

:: Al theſe voluntary dueties were grateful to our Sauiour, and ſo be the like done to him in the B. Sacrament.

and

and others did cut boughes from the trees, and ſtravved
9 them in the vvay. † And they that vvent before and they
Pſ. 117, 26. that folovved, cried ſaying, *Hoſanna, bleſſed is he that commeth in the*
10 *name of our Lord.* † *bleſſed is the kingdom of our father Dauid that commeth,*
11 *Hoſanna in the higheſt.* † And he entred Hieruſalem into the temple: and hauing vevved al things round about, vvhen novv the euening houre vvas come, he vvent forth into Bethania vvith the Tvvelue.

MVNDAY.

12 † And the next day vvhen they departed from Bethania,
Mt. 21, 19. 13 he vvas an hungred. † And * vvhen he had ſeen a farre of a figtree hauing leaues, he came if happily he could finde any thing on it. And vvhen he vvas come to it, he found nothing
14 but leaues. for it vvas not the time for figges. † And anſvvering he ſaid to it, Novv no man eate fruite of the any more
15 for euer. And his Diſciples heard it. † And they come to Hieruſalem.

Mt. 21, 12. Lu. 19, 45. And * vvhen he vvas entred into the temple, he began to caſt out them that ſold and bought in the temple, and the tables of the bankers, and the chaires of them that ſold pi-
16 geons he ouerthrevv. † and he ſuffred not that any man
17 ſhould carie a" veſſel through the temple: † and he taught, *Eſa. 56, 7. Ier. 7, 11* ſaying to them, Is it not vvritten, *That my houſe ſhal be called the houſe*
18 *of prayer to al nations? But you haue made it" a denne of theeues.* † Vvhich vvhen the cheefe Prieſtes and the Scribes had heard, they ſought hovv they might deſtroy him. for they vvere afraid of him, becauſe the vvhole multitude vvas in admiration
19 vpon his doctrine. † And vvhen euening vvas come, he vvent forth out of the citie.

TVESDAY.

20 † And * vvhen they paſſed by in the morning, they ſavv
Mt. 21, 20. 21 the figtree vvithered from the roote. † And Peter remẽbring, ſaid to him, Rabbi, behold the figtree that thou didſt curſe,
22 is vvithered. † [b] And IESVS anſvvering ſaith to them, Haue
23 :: faith of God. † Amen I ſay to you, that vvhoſoeuer ſhal ſay to this mountaine, Be taken vp and be caſt into the ſea, and ſhal not ſtagger in his hart, but beleeue that vvhatſoeuer he ſaith, ſhal be done: it ſhal be done vnto him.
24 † Therfore I ſay to you, al things vvhatſoeuer you aſke, praying, beleeue that you ſhal receiue, and they ſhal come
25 vnto you. ¶ † And vvhen you ſhal ſtand to pray, forgiue if you haue ought againſt any man: that alſo your father which
26 is in heauen, may forgiue you your ſinnes. † :: If ſo be that

b The Goſpel for S. Gregorius Thaumaturgus Nouemb. 17. And in a Votiue Maſſe for any neceſſitie.

:: Faith of God is to beleeue that he is able, and that he wil doe it if it be expedient, and no impediment on our part.

:: God neuer forgiueth ſinnes to him that pardoneth not his enemies frõ his

weeke.

hart. Whereby it is euident that more is required then only faith.

you vvil not forgiue, neither vvil your father that is in heauen, forgiue you your sinnes. † And they come againe to 27
Hierusalem.

And * vvhen he vvalked in the temple, there come to him *Mt.* 21, 23. *Lu.* 20, 2.
the cheefe Priestes and the Scribes and the Auncients, † and 28
they say to him, In vvhat povver doest thou these things? and
vvho hath giuen thee this povver, that thou shouldest doe
these things? † And IESVS answering said to them, I also 29
vvil aske you one vvord, and answver you me: and I vvil tel
you in vvhat povver I doe these things. † The baptisme of 30
Iohn vvas it from heauen, or from men? answver me. † But 31
they thought vvith them selues, saying, If vve say, From heauen: he vvil say, Vvhy then did you not beleeue him? † If vve 32
say, From men, they feared the people. for al accounted Iohn
that he vvas in deede a Prophet. † And they answvering say 33
to IESVS, Vve knovv not. And IESVS answvering saith
to them, Neither do I tel you in vvhat povver I doe these
things.

ANNOTATIONS
CHAP. XI.

Profaning of Gods Church.

16. Vessel through the temple.] He could not abide to see the Temple of God profaned, no nor suffred those things to be done in it, which otherwise were not vnlawful but honest, if they had been done in dewe place. How much lesse can he abide the profaning of Churches now with Heretical seruice and preaching of heresie and blasphemie?

17. Denne of theeues.] If the Temple was then a denne of theeues, because of profane and secular merchandise: how much more now, when the house appointed for the Holy Sacrifice and Sacrament of the Bodie of Christ, is made a denne for the Ministers of Caluins bread?

CHAP. XII.

He foretelleth to the Iewes in a parable their reprobation most worthy, and the vocation of the Church of the Gentils in their place. 10 him self being the headstone thereof. 13 He defeateth the snare of the Pharisees and Herodians, about paying tribute to Cæsar: 18 answereth also the inuention of the Sadducees against the Resurrection: 28 also the opposition of a Scribe. 35 And so hauing put al the busie sectes to silence, he turneth and poseth them on the other side, because they imagined Christ should be no more but a man. 38 Bidding the people to beware of the Scribes, being ambitious and hypocrites. 41 He commendeth the poore Widovv for her two mites, aboue al.

:: This man, is God the Father. This vineyard, is (as Esay saith 5, 1.) the house of Israel. The seruants sent, are Moyses and the Prophets, whō the Iewes did diuersely afflict and persecute.

AND he began to speake to them in parables, :: A man planted a vineyard and made a hedge about it, and digged a trough, and built a tovvre, and let it out to husbandmen: and vvent forth into a strange countrie. † And he sent to the 2
husbandmen in season a seruant, to receiue 1

Es. 5, 1. *Mt.* 21, 33. *Lu.* 20, 9.

of

weeke.

3 of the husbandmen, of the fruite of the vineyard. † Vvho ap-
4 prehending him, bette him: and sent him avvay emptie. † And
againe he sent to them an other seruant: and him they vvoun-
5 ded in the head, and vsed him reprochefully. † And againe he
sent an other, and him they killed: and many other, beating
6 certaine, and killing others. † Therfore hauing yet one
:: sonne most deere: him also he sent vnto them last saying,
7 That they vvill reuerence my sonne. † But the husbandmen
said one to an other, This is the heier: come, let vs kill him:
8 and the inheritance shal be ours. † And apprehending him,
9 they killed him, and cast him forth out of the vineyard. † What
therfore vvil the lord of the vineyard doe? :: He vvil come
and destroy the husbandmen: and vvil giue the vineyard to
10 others. † Neither haue you read this scripture, *The :: stone vvhich*
11 *the builders reiected, the same is made the head of the corner: † By our Lord was this*
Ps. 117, 22. 12 *done, and it is maruelous in our eies?* † And they sought to lay hands on
him, and they feared the multitude. for they knevv that he
spake this parable to them. And leauing him they vvent their
vvay.

Mt. 22, 15. Lu. 26, 20. 13 † * And they send to him certaine of the Pharisees and of
the Herodians: that they should entrappe him in his vvord.
14 † Vvho comming, say to him, Maister, vve knovv that thou
art a true speaker, and carest not for any man: for thou doest
not looke vpon the person of men, but teachest the vvay of
God in truth. is it lavvful to giue tribute to Cæsar: or shal
15 vve not giue it? † Vvho knovving their subteltie, said to
them, Vvhy tempt you me? bring me a penie that I may see
16 it. † But they brought it him. And he saith to them, Vvhose is
17 this image, and inscription? They say to him, Cæsars. † And
IESVS answvering, said to them, Render therfore the things
that are Cæsars, to Cæsar: and that are Gods, "to God. And
they marueled at him.

Mt. 22, 23. Lu. 20, 27. Act. 23, 6. Deu. 25, 5. 18 † And * there came to him the Saducees that say there is
19 no resurrection: and they asked him saying, Maister, † * Moy-
ses vvrote vnto vs, that if any mans brother die, and leaue his
vvife, and leaue no children, "his brother shal take his vvife
20 and raise vp seede to his brother. † There vvere therfore seuen
brethren: and the first tooke a vvife, and died leauing no issue.
21 † And the second tooke her, and died: and neither this left is-
22 sue. And the third in like maner. † And the seuen tooke her in
like sort: and did not leaue issue. Last of al the vvoman also

died

:: His Sonne is CHRIST our Sauiour, who the Iewes crucified out of the citie of Ierusalem, as it were casting him out of the vineyard.

:: The Iewes and their guides to whom the vineyard was set, destroied: and Gods vineyard giuen to the Apostles and their Successors in the Gentils.

:: CHRIST is become the corner stone of the Synagogue and the Church in which the faithful both of the Iewes and Gentils are conteined.

weeke.

died. † In the resurrection therfore vvhen they shal rise 23
againe, vvhose vvife shal she be of these? for the seuen had
her to vvife. † And IESVS answvering, said to them, Do ye 24
not therfore erre", not knovving the scriptures, nor" the
povver of God? † For vvhen they shal rise againe from the 25
dead, they shal neither marrie, nor be married, but are as the
Angels in heauen. † And as concerning the dead, that they 26
do rise againe, haue you not read in the booke of Moyses,
hovv in the bush God spake to him, saying, *I am the God of Abra-* Exo. 3,6
ham, and the God of Isaac, and the God of Iacob? † He is not the God of 27
the dead, but of the liuing. You therfore are much deceiued.

† And *there came one of the Scribes that had heard them 28 Mt. 22, 34.
questioning, and seeing that he had wel answered them, asked
him vvhich vvas the first cõmaundement of al. † And IESVS 29
answvered him, That the first commaundement of al is, Deu. 6,5
Heare Israel: the Lord thy God, is one God. † *And thou shalt loue the Lord thy* 30
God from thy vvhole hart, and vvith thy vvhole soul, and vvith thy vvhole minde,
and vvith thy vvhole povver. This is the first commaundement.
† And the second is like to it, *Thou shalt loue they neighbour as thy self.* 31 Leu. 19, 18.
An other commaundement greater then these there is not.
† And the Scribe said to him, Vvel Maister, thou hast said in 32
truth, that there is one God, and there is none other besides
him. † And that he be loued from the vvhole hart, and vvith 33
the vvhole vnderstanding, and vvith the vvhole soule, and
vvith the vvhole strength: and :: to loue his neighbour as
:: This excellencie of Charitie teacheth vs that faith only is not sufficiẽt. him self is a greater thing then al holocaustes and sacrifices.
† And IESVS seeing that he had answvered vvisely, said to 34
him, Thou art not farre from the kingdom of God. And no
man novv durst aske him.

† And* IESVS answvering, said, teaching in the temple, 35 Mt. 22, 41.
Hovv do the Scribes say, that Christ is the sonne of Dauid?
† For Dauid him self saith in the holy Ghost: *Our Lord said to* 36 Lu. 20, 41.
my Lord, sit on my right hand, vntil I put thine enemies the foote-stoole of thy feete. Ps. 109, 1.
† Dauid therfore him self calleth him Lord, and vvhence is 37
he his sonne? And a great multitude heard him gladly.
† And he said to them in his doctrine,* Take heede of the 38
Scribes that vvil vvalke in long robes, and be saluted in the
market-place, † and sit in the first chaires in the Synagogs, 39
and loue the highest places at suppers: † vvhich deuoure 40
vvidovves houses vnder the pretence of long prayer: these

shal

shal receiue larger iudgement.

Lu.21,2. 41 † * And IESVS sitting ouer against the treasurie, beheld hovv the multitude did cast money into the treasurie, and
42 many rich men did cast in much. † And vvhen there came a certaine poore vvidovv, she cast in tvvo mites, vvhich
43 is a farthing. † And calling his Disciples together, he saith to them, Amen I say to you, that this poore vvidovv hath
44 cast in :: more then al that haue cast into the treasurie. † For al they of their aboundance haue cast in: but she, of her penurie hath cast in al that she had, her vvhole liuing.

:: God doth accept almes that are correspondent to euery mans abilitie: and the more able, the more must a mā giue.

ANNOTATIONS
CHAP. XII.

17. To God.] These men were very circumspect and wary to doe al duties to Cæsar, but of their dutie to God they had no regard. So Heretikes, to flatter temporal Princes, and by them to vphold their Heresies, doe not only inculcate mens dutie to the Prince, dissembling that which is dewe to God: but also giue to the Prince more then dew, and take from God his right and dutie. But Christ allowing Cæsar his right, warneth them also of their dutie toward God. And that is it which Catholikes inculcate, Obey God, doe as he commaundeth, Serue him first, and then the Prince.

God first to be serued, and then the Prince.

19. His brother shal take.) Marke wel here, that the Law which saith, Thou shalt not marry thy brothers wife, is not such as admitteth no dispensation, as though this mariage were against nature. For here the same Law saith, that in some case, the brother not only might, but then was bound to marry his brothers wife.

Leu.18,16 Deu.25,5.

Marying the brothers wife.

24. Not knowing the Scriptures.) Who would haue thought that by this place of Scripture alleaged by Christ, the Resurrection were proued? and yet we see that Christ doth hereby deduce it, and chargeth these great Doctors and Maisters (which arrogated to them selues the knowledge of Scriptures) that it is their ignorance, that they knew not so to deduce it. No maruel then if the Holy Doctors and Catholike Church make the like deductions sometime and proofes, where the Heretike doth not or wil not see so much, therfore no doubt, becausе he knoweth not the Scriptures, whereof he boasteth so much, nor the sense of the Holy Ghost in them. For example, when of that place, *It shal not be forgiuen in this vvorld nor in the vvorld to come*, ancient fathers deduce, that there are sinnes remitted after this life in Purgatorie. See *Mat. 12, 32.*

Many truthes deduced out of scripture, which Heretikes see not.

24. The power of God.) Euen so doe Heretikes erre two waies: becausе they know not the Scriptures, which they interprete contrarie to the sense of the whole Church and of al the ancient fathers: and becausе they know not the power of God, that as he is able to raise the selfe same bodies againe, so he can make his body present in many places: but being altogether faithlesse and not beleeuing his power, they dispute of al such matters only by reason and their owne imaginations.

Heretikes ignorant and without faith.

CHAP. XIII.

To his Disciples (by occasion of Hierusalem and the Temples destruction) he foretelleth, 5 vvhat things shalbe before the consummation of the vvorld, as specially the Churches ful preaching vnto al nations. 14 Then, vvhat shalbe in the very consummation, to vvit, Antichrist vvith his passing great persecution and seduction, but for a short time. 24 then incontinent the day of Iudgement, 28 to our great comfort in those miseries vnder Antichrist. 32 As for the moment, to vs it perteineth not to knovv it. 33 but rather euery man to vvatch, that vve be not vnprouided vvhen he commeth to ech one particularly by death.

HOLY weeke.

See the Annotations vpon S. Matthew c. 24.

AND vvhen he vvent out of the temple, one of his Diſciples ſaith to him, Maiſter, behold what maner of ſtones, and vvhat kinde of buildings. 1
† And IESVS anſvvering, ſaid to him, Seeſt thou al theſe great buildings? There ſhal not be left a ſtone vpon a ſtone, that ſhal not be deſtroied. 2

Mt. 24, 1
Lu. 21, 5.

TVESDAY night.

† And vvhen he ſate in Mount-oliuet againſt the temple, 3
Peter and Iames and Iohn and Andrevv aſked him apart,
† Tel vs, "vvhen ſhal theſe things be? and vvhat ſhal be the 4
ſigne vvhen al theſe things ſhal begin to be conſummate? † And IESVS anſvvering began to ſay to them, See, 5
that no man ſeduce you. † for many ſhal come in my name 6
ſaying that "I am he: and they ſhal ſeduce many. † And vvhen 7
you ſhal heare of vvarres and bruites of vvarres, feare not.

Great vvarres toward the later end.

for theſe things muſt be, but the end is not yet. † For nation 8
ſhal riſe againſt nation and kingdom againſt kingdom, and
there ſhal be earthquakes in places, and famines. Theſe things

Much perſecutiō of the faithful and Catholike men in the later end.

are the beginning of ſorovves. † But looke to your ſelues. 9
For they ſhal deliuer you vp in Councels, and in Synagogs
ſhal you be beaten, and you ſhal ſtand before Preſidents and
Kings for my ſake, for a teſtimonie vnto them. † And into al 10
nations firſt the Goſpel muſt be preached. † And vvhen they 11
ſhal leade you and deliuer you, be not careful before hand
vvhat you ſhal ſpeake: but that vvhich ſhal be giuen you
in that houre, that ſpeake ye. For it is not you that ſpeake,

Great treacherie and many falſe brethren at the ſame time.

but the holy Ghoſt. † And brother ſhal deliuer brother 12
vnto death, and the father his ſonne: and the children ſhal
ariſe againſt the parents, and ſhal vvorke their death. † And 13
you ſhal be odious to al men for my name. But he that ſhal

Conſtancie and perſeuerāce neceſſarie in time of perſecution.

endure vnto the end, he ſhal be ſaued.
† And vvhen you ſhal ſee" *the abomination of deſolation*, ſtan- 14
ding vvhere it ought not (he that readeth, let him vnderſtand)
then they that are in Ievvrie, let them flee vnto the mountai- 15
nes: † and he that is on the houſe-toppe, let him not goe
dovvne into the houſe, nor enter in to take any thing out of
his houſe: † and he that ſhal be in the field, let him not re- 16
turne backe to take his garment. † And vvo to them that are 17
vvith childe and that giue ſucke in thoſe daies. † But pray 18
that the things chaunce not in the vvinter. † For thoſe daies 19
ſhal be ſuch tribulations as vvere not from the beginning
of the creation that God created vntil novv, neither ſhal
be.

Dan. 9, 27.
2. Theſſ. 2, 4.

20 be. † And vnles the Lord had ſhortened the daies, no fleſh ſhould be ſaued: but for the elect vvhich he hath elected, he
21 hath :: ſhortened the daies. † And then if any man ſhal ſay
22 vnto you, Loe, here is Chriſt: loe, there: do not beleeue. † For there ſhal riſe vp falſe-Chriſts and falſe-Prophets, and they ſhal ſhevv " ſignes and vvonders, to ſeduce (if it be poſsible)
23 the elect alſo. † You therfore take heede: behold I haue foretold you al things.

Ez. 31, 7
Ioel. 3, 15
24 † But in thoſe daies after that tribulation * the ſunne ſhal be
25 darkened, and the moone ſhal not giue her light, † and the ſtarres of heauen ſhal be falling dovvne, and the povvers
26 that are in heauen, ſhal be moued. † And then they ſhal ſee

Dan. 7, 13.
the * Sonne of man comming in the cloudes, vvith much
27 povver and glorie. † And then ſhal he ſend his Angels, and ſhal gather together his elect from the foure vvindes, from the vttermoſt part of the earth to the vttermoſt part of hea-
28 uen. † And of the figtree learne ye a parable. Vvhen novv the bough thereof is tender, and the leaues come forth, you
29 knovv that ſommer is very nigh. † ſo you alſo vvhen you ſhal ſee theſe things come to paſſe, knovv ye that it is very
30 nigh, at the doores. † Amen I ſay to you, that this generation
31 ſhal not paſſe, vntil al theſe things be done. † Heauen and earth ſhal paſſe, but my vvordes ſhal not paſſe.
32 † But of that day or houre no man knovveth, neither the
33 Angels in heauen, nor the :: Sonne, but the Father. † Take heede, vvatch, and pray. for you knovv not vvhen the time
34 is. † Euen as a man vvho being gone into a ſtrange countrie, left his houſe: and gaue his ſeruants authoritie * ouer ech
35 vvorke, and commaunded the porter to vvatch. † Vvatch ye therfore (for you knovv not vvhen the lord of the houſe commeth: at euen, or at midnight, or at the cocke crovving,
36 or in the morning) † leſt comming vpon a ſoden, he finde
37 you ſleeping. † And that vvhich I ſay to you, I ſay to al, Vvatch. H

:: Antichriſts reigne ſhalbe three yeres and a halfe. *Dan. 7. Apoc. 13.*

:: Not as though him ſelf knevv not, as the Heretikes Agnoïtę held: but becauſe he knevv it not for to teach it others, as being not expedient. *Ambr. de fide li. 5 c. 8.*

The Goſpel for a Cõfeſſor that is a Biſhop, And on the Anniuerſarie of the creation of a Biſhop.

ANNOTATIONS
CHAP. XIII.

4. *When ſhal theſe things be?*] The miſeries which did fall before the deſtruction of the Temple and citie of Hieruſalem, were a reſemblance of the extreme calamitie that ſhal befall before the later day at the time of Antichriſt: Wherevpon Chriſt ſpeaketh indifferently of both.

6. *I am he.*] As before the deſtruction of Hieruſalem, diuerſe Seducers aroſe, and called themſelues Chriſtes, promiſing the people deliuerance from the feares and dangers they were in of

Arch-heretikes be Falſe-Chriſts and Falſe-Prophets.

weeke.

forraine ſouldiars: ſo ſhal there come many towards the end of the world, and make them ſelues Chriſtes, and Authors of Sectes, and ſhal gaine many Diſciples: as in plaine wordes foloweth in this chapter v. 22. *There ſhal riſe vp Falſe-Chriſts and Falſe-Prophets &c.*

14. The abomination of deſolation.] No hereſie doth ſo properly and purpoſely tend to this abomination of deſolation * which by Antichriſt ſhal be atchieued, as this Caluiniſme: which taketh away with other Sacraments and external worſhip of God, the very ſacrifice of Chriſtes Body and bloud. Which being taken away (as S. Cyprian ſaith) no religion can remaine.

Caluiniſme tendeth to the abomination of deſolation.

Hyppolyt. li. de Antichriſto. Cypr. de Cœn. Do. nu. 2.

22. Signes and Wonders.] Falſe-Chriſtes and Falſe-Prophets be ſeducers, who in the later day by the power of the diuel ſhal ſeeme to worke wonders, and yet men muſt not beleeue them. Much leſſe theſe, which for their falſe faith can not ſhew ſo much as one falſe miracle.

CHAP. XIIII.

Iudas by occaſion of Marie Magdalens ointment, doth ſel him to the Councel of the Ievves 12 After the Paſchal lambe he giueth them the bread of life (10.6.) in a myſtical ſacrifice or ſeparation of his bodie and bloud. 27 and that night, u after his prayer, 43 taken of thee Ievves men, Iudas being their Captaine: is forſaken of the other eleuen for feare: 53 is falſly accuſed, and impiouſly condemned of the Ievves Councel, 65 and ſhamefully abuſed of them: 66 and thriſe denied of Peter. Al euen as the Scriptures and him ſelf had often foretold.

THE PASSION according to S. Marke in theſe tvvo chapters, is the Goſpel at Maſſe vpon Tueſday in the Holy Weeke.

TENEBRE Weneſday.

AND the Paſche vvas and the Azymes after tvvo daies: and the cheefe Prieſts and the Scribes ſought hovv they might by ſome vvile lay hands on him, and kil him. † For they ſaid, Not on the feſtiual day, leſt there might be a tumult of the people. 1 2

Mt.26,1 Lu.22,1

† And * vvhen he vvas at Bethania in the houſe of Simon the Leper, and ſate at meate, there came a vvoman hauing an alabaſter-boxe of ointment, of pretious ſpike-narde: and breaking the alabaſter-boxe, ſhe povvred it out vpon his head. † But there vvere certaine that had indignation vvithin them ſelues, and ſaid, Vvhereto is " this vvaſt of the ointment made? † For this ointment might haue been ſold for more then three hundred pence, and giuen to the poore. And they murmured againſt her. † But IESVS ſaid, "Let her alone, vvhy do you moleſt her? ſhe hath vvrought a good vvorke vpon me. † for the poore you haue alvvaies vvith you: and vvhen you vvil, you may doe them good: but :: me you haue not alvvaies. † That vvhich ſhe had, ſhe hath done: ſhe hath preuented to anoint my body to the burial. † Amen I ſay to you, Vvhereſoeuer this Goſpel ſhal be preached in the vvhole vvorld, that alſo vvhich ſhe hath done, ſhal be told for a memorie of her. 3 4 5 6 7 8 9

Mat.26, 6. Ioan.12, 3.

:: We haue not Chriſt here needing our almes, as when he cōuerſed vpon the earth. *See Mat. 26, 11.*

† And * Iudas Iſcariote one of the Tvvelue vvent his vvay to the cheefe Prieſts, for to betray him to them. † Vvho hearing 10 11

Mat.26 17. Lu.22,

ring it, vvere glad: and they promiſed him that they vvould giue him money. And he ſought hovv he might betray him conueniently.

MAVNDY Thurſday.

Mt. 26, 17. *Lu.* 22, 7

12 † And * the firſt day of the Azymes vvhen they ſacrificed the Paſche, the Diſciples ſay to him, Vvither vvilt thou that
13 vve goe, and prepare for thee to eate the Paſche? † And he ſendeth tvvo of his Diſciples, and ſaith to them, Goe ye into the citie: and there ſhal meete you a man carying a pitcher
14 of vvater, folovv him: † and vvhitherſoeuer he entreth, ſay to the maiſter of the houſe, that the Maiſter ſaith, Vvhere is my refectorie, vvhere I may eate the Paſche vvith my Diſci-
15 ples? † And he vvil ſhevv you a great chamber, adorned: and
16 there prepare for vs. † And his Diſciples vvent their vvaies, and came into the citie: and they found as he had told them,

Io. 13, 21

17 and they prepared the Paſche. † And * vvhen euen vvas
18 come, he commeth vvith the Tvvelue. † And vvhen they vvere ſitting at the table and eating, IESVS ſaid, Amen I ſay to you, that one of you ſhal betray me, he that eateth vvith
19 me. † But they began to be ſad, and to ſay to him ſeuerally,
20 Is it I? † Vvho ſaid to them, One of the Tvvelue, he that dip-
21 peth vvith me his hand in the diſh. † and the Sonne of man in deede goeth, * as it is vvritten of him, but vvo to that man by vvhom the Sonne of man ſhal be betrayed. it vvere good
22 for him, if that man had not been borne. † And * vvhiles they vvere eating, IESVS tooke " bread: and bleſſing brake, and gaue to them, and ſaid, Take, THIS IS " MY BODY.
23 † And taking the " chalice, giuing thankes he gaue to them.
24 and they :: al dranke of it. † And he ſaid to them, THIS IS " MY BLOVD OF THE NEVV TESTAMENT, THAT
25 SHAL BE SHED FOR MANY. † Amen I ſay to you, that novv I vvil not drinke of the fruite :: of the vine vntil that day vvhen I ſhal drinke it nevv in the kingdom of God.
26 † And an hymne being ſaid, they vvent forth into Mount-oliuet.

Pſ. 40, 10. *Mt.* 26, 26. *Luc.* 21, 19. *I. Cor.* 11, 24.

:: Al dranke, to wit, al the twelue, for moe were not preſent. Whereby is euident that the vvordes in S. Mat. (26, 27) *Drinke ye al of this*, were ſpoken to al the Apoſtles onely, which here are ſaid that they al did drinke. And ſo it is no general cõmaundement to al men. :: See Annot. in Mat. c. 26, 29.

THVRSDAY night.

27 † And IESVS ſaith to them, You ſhal al be ſcandalized in me in this night: for it is vvritten, *I vvil ſtrike the Paſtor, and the*
28 *ſheepe ſhal be diſperſed.* † But after that I ſhal be riſen againe,
29 I vvil goe before you into Galilee. † And Peter ſaid to him,
30 Although al ſhal be ſcandalized: yet not I. † And IESVS ſaith to him, Amen I ſay to thee, that thou this day in this night, before the cocke crovv tvviſe, ſhalt thriſe deny me.

Zach. 13, 7.

† But he ſpake more vehemently, Although I ſhould die 31
together vvith thee, I vvil not denie thee. And in like maner
alſo ſaid they al.

† And they come into a farme-place called Gethſemani. 32
And he ſaith to his Diſciples, Sit you here, vntil I pray.
† And he taketh Peter and Iames and Iohn vvith him: and he 33
began to feare and to be heauy. † And he ſaith to them, My 34
ſoul is ſorovvful euen vnto death: ſtay here, and vvatch.
† And vvhen he vvas gone forvvard a litle, he fel flat vpon 35
the ground: and he prayed that if it might be, the houre might
paſſe from him: † and he ſaid, Abba, Father, al things are poſ- 36
ſible to thee, tranſferre this chalice from me. but not that
vvhich I vvil, but that vvhich thou. † And he commeth, and 37
findeth them ſleeping. And he ſaith to Peter, Simon, ſleepeſt
thou? couldſt thou not vvatch one houre? † Vvatch ye, and 38
pray that you enter not into tentation. The ſpirit in deede is
prompt, but the fleſh infirme. † And going avvay againe, he 39
prayed, ſaying the ſelfſame vvord. † And returning, againe 40
he found them a ſleepe (for their eies vvere heauy) and they
vviſt not vvhat they ſhould anſvver him. † And he com- 41
meth the third time, and ſaith to them, Sleepe ye novv, and
take reſt, it ſuffiſeth, the houre is come: behold the Sonne of
man ſhal be betraied into the hands of ſinners. † Ariſe, let vs 42
goe. behold, he that ſhal betray me, is at hand.

† And * as he vvas yet ſpeaking, commeth Iudas Iſcariote 43 *Mt.* 26, 47. *Luc.* 22, 47.
one of the Tvvelue, and vvith him a great multitude vvith
ſvvordes and clubbes, from the cheefe Prieſtes and the Scri-
bes and the Auncients. † And the betrayer of him had giuen 44 *Io.* 18, 3.
them a ſigne, ſaying, Vvhomſoeuer I ſhal kiſſe, it is he, lay
hold on him, and leade him vvarily. † And vvhen he vvas 45
come, immediatly going to him, he ſaith, Rabbi, and he kiſ-
ſed him. † But they laid hands vpon him: and held him. † And 46
one certaine man of the ſtāders about, dravving out a ſvvord, 47
ſmote the ſeruant of the cheefe prieſt, and cut of his eare. † And 48
IESVS anſvvering, ſaid to them, As to a theefe are you come
out vvith ſvvordes and clubbes to apprehend me? † I vvas 49
daily vvith you in the temple teaching, and you did not lay
hands on me. But, that the Scriptures may be fulfilled. † Then 50
his diſciples leauing him, al fled. † And a certaine yong man fo- 51
lowed him clothed vvith ſindon vpō the bare: & they tooke
him. † But he caſting of the ſindon, fled from them naked. 52

† And

53 † And they brought IESVS to the cheefe Prieſt: and al the Prieſts and the Scribes and the Auncients aſſembled to-
54 gether. † And Peter folovved him a farre of euen in vnto the court of the high Prieſt: and he ſate vvith the ſeruants at the
55 fire, and vvarmed him ſelf. † And the cheefe Prieſts and al the councel ſought teſtimonie againſt IESVS, that they might
56 put him to death, neither found they. † For many ſpake falſe Witnes againſt him: and the teſtimonies vvere not cõuenient.
57 † And certaine riſing vp, bare falſe vvitnes againſt him, ſaying,
Io. 2, 19. 58 † That vve heard him ſay, * I vvil diſſolue this temple made vvith hand, and in three daies vvil I build an other not made
59 vvith hand. † And their teſtimonie vvas not conuenient.
60 † And the high Prieſt riſing vp into the middes, aſked IESVS, ſaying, Anſvvereſt thou nothing to theſe things that are ob-
61 iected to thee of theſe? † But he held his peace and anſvvered nothing. Againe the high Prieſt aſked him, and ſaid to
Dan. 7, 13. 62 him, Art thou Chriſt the ſonne of the bleſſed God? † And IESVS ſaith to him, I am. And you ſhal ſee the * Sonne of man ſitting on the right hand of povver, and comming vvith
63 the cloudes of heauen. † And the high Prieſt renting his gar-
64 ments, ſaith, Vvhat neede vve vvitneſſes any further? † You haue heard blaſphemie. hovv thinke you? Vvho al :: con-
65 demned him to be guilty of death. † And certaine began to ſpit vpon him, and to couer his face, and to beate him vvith buffets, and to ſay vnto him, Prophecie: and the ſeruants gaue him blovves.

66 † And vvhen Peter vvas in the court beneath, there com-
67 meth one of the :: vvoman-ſeruants of the high Prieſt. † And vvhen ſhe had ſeen Peter vvarming him ſelf, beholding him
68 ſhe ſaith, And thou vvaſt vvith IESVS of Nazareth. † But he denied, ſaying, Neither knovv I, neither vvot I vvhat thou ſaieſt. And he vvent forth before the court: and the
69 cocke crevve. † And againe a vvench ſeeing him, began to ſay
70 to the ſtanders about, That this fellovv is of them. † But he denied againe. And after a vvhile againe they that ſtoode by, ſaid to Peter, Verily thou art of them: for thou art alſo a Ga-
71 lilæan. † But he" began to curſe and to ſvveare, That I knovv
72 not this man vvhom you ſpeake of. † And immediatly the cocke crevv againe. And Peter remembred the vvord that IESVS had ſaid vnto him, Before the cocke crovv tvvife, thou ſhalt thrife deny me. And he began to vveepe.

:: Here we may ſee that they were worthily reprobated and forſaken, according to our Sauiours predictiõ by the parable (Mar. 12) *The kingdom of God ſhal be take from you &c.*

:: He feareth not afterward Rome the Lady of the world, that in the houſe of Caiphas was afraid of the high Prieſtes wench. *Leo in Natiu. Pet. & Pau. ſer. 1.*

ANNOT.

ANNOTATIONS
CHAP. XIIII.

Coſt religiouſly beſtowed vpon Chriſt and his Church.

4. This waſt.] Religious offices done to Chriſt for ſignification, deuotion, or honour ſake, both then in his life, and novv in the Holy Sacrament, be of ſome (vnder pretence of better beſtowing ſuch things vpon the poore) condemned vniuſtly.

6. Let her alone.] Chriſt anſwereth for the deuout woman, and for defence of her fact, as we muſt anſwer againſt the ignorant and il men, vvhen they blame good men for giuing their goods to the Church.

The real preſence by Conſecration.

22. Bread.] *This is bread before the Sacramental Wordes, but the Conſecration once done, of bread is made the fleſh of Chriſt.* Ambroſ. li. 4 c. 4 de Sacramentis.

Very bloud vnder the forme of wine.

23. Chalice.] Wine and water is put into the Chalice, but is made bloud by Conſecration of the heauenly word: though to auoid the lothſomneſſe which would be in the ſight of bloud, thou receiueſt that which hath the likenes and reſemblance thereof. *Ambr. ibidem.*

Faith neceſſarie in the B. Sacrament.

23. 24. My bodie, My bloud.] *Whoſoeuer beleeueth it not to be true that is ſaid, he falleth from grace and ſaluation.* Epiph. in Ancorato. *Let vs euer giue credite to God, and neuer reſiſt him, though the thing that he ſaith, ſeeme neuer ſo abſurd in our imagination, or farre paſſe al our ſenſe and vnderſtanding. For his Wordes can not beguile vs, but our ſenſe may eaſely be deceiued. Seeing therfore that he ſaid, This is my body, let vs neuer doubt of the matter.* Chryſoſt ho. 83. in Mat. ſub finem.

Peter.

71. He began to curſe.] In this one Apoſtle, Peter, the firſt and cheefe in the order of Apoſtles, in whom the Church was figured, both ſortes were to be ſignified, to wit, the ſtrong and the weake, becauſe without both the Church is not. *Aug. ſer. 13 de verb. Do.* Againe, Our Sauiour would ſhew by the example of the cheefe Apoſtle, that no man ought to preſume of him ſelf, when neither S. Peter could auoid the danger of mutability. *Aug. tract. 66 in Euang. Io. Leo Ser. 9. de Paſs. Do.*

CHAP. XV.

The cheefe of the Ievves accuſe him to Pilate the Gentil. 6 And (he ſeeking to deliuer him) they perſuade the common people (vvho hitherto vvere alvvaies ready to defend him) not only to preferre the murderer Barabbas, but alſo to crie Crucifige *(to the reprobation of the vvhole nation.) 16 After many illuſions, 20 he is crucified by the Gentils. 29 Vvhich the Ievves ſeing, do triumph as if they had novv the victorie. 33 But euen then, by many vvonderful vvorkes he declareth his might, 42 and finally is buried honorably.*

GOOD FRIDAY.

AND forthvvith in the morning the cheefe Prieſts vvith the auncients and the Scribes and the vvhole councel, conſulting together, binding IESVS led and deliuered him to Pilate. † And Pilate aſked him, Art thou the King of the Ievves? but he anſvvering, ſaid to him, Thou ſaieſt. † And the cheefe Prieſts accuſed him in many things. † And Pilate againe aſked him, ſaying, Anſvvereſt thou nothing? ſee in hovv many things they accuſe thee. † But IESVS anſwered nothing more: ſo that Pilate marueled. 1 2 3 4 5

Mt.27,1 Lu.23,1. Io.18,28

† And vpon the feſtiual day he vvas vvont to releaſe vnto them one of the priſoners vvhomſoeuer they had demaunded. † And there vvas one called Barabbas, vvhich vvas put in priſon vvith ſeditious perſons, vvho in a ſedition had committed murder. † And when the multitude vvas come vp, they began 6 7 8

began to require according as alvvaies he did vnto them.
9 † And Pilate anſvvered them, and ſaid, Vvil you that I releaſe
10 to you the King of the Ievves? † For he knevv that the cheefe
11 Prieſts for enuy had deliuered him. † But the" cheefe Prieſts
moued the people, that he ſhould releaſe Barabbas rather to
12 them. † And Pilate againe anſvvering, ſaid to them, Vvhat
13 vvil you then that I doe to the King of the Ievves? † But they
14 againe cried, Crucifie him. † And Pilate ſaid to them, Vvhy,
vvhat euil hath he done? But they cried the more, Crucifie
15 him. † And Pilate vvilling" to ſatisfie the people, releaſed to
them Barabbas, and deliuered IESVS, hauing vvhipped him,
for to be crucified.

Io.19,2. 16 † And *the ſouldiars led him into the court of the Palace,
17 and they call together the vvhole band: † and they clothe
him in purple, and platting a crovvne of thornes, they put
18 it vpon him. † And they began to ſalute him, Haile King of
19 the Ievves. † And they ſmote his head vvith a reede: and
they did ſpit on him. and bovving the knees, they adored
20 him. † And after they had mocked him, they ſtripped him of
the purple, and put on him his ovvne garments, and they leade
21 him forth to crucifie him. † And they forced a certaine man
that paſſed by, Simon a Cyrenêan comming from the coun-
trie, the father of Alexander and Rufus, to take vp his croſſe.
22 † And they bring him into the place Golgotha, vvhich being
23 interpreted is, *The place of Caluarie.* † And they gaue him to drinke
vvine mingled vvith myrrhe: and he tooke it not.

24 † And crucifying him, they deuided his garments, caſting
25 lottes vpon them, vvho ſhould take vvhich. † And it vvas
26 the third houre, and they crucified him. † And the title of his
27 cauſe vvas ſuperſcribed, KING OF THE IEWES. † And
vvith him they crucifie tvvo theeues: one on the right hand,
28 and an other on his left. † And the Scripture vvas fulfilled
Eſa.53, 29 that ſaith, *And vvith the vvicked he vvas reputed.* † And they that
12. paſſed by, blaſphemed him, vvagging their heades, and ſaying,
*`thou* Vah, `he that deſtroieth' the temple, and in three daies `buil-
that de- 30 deth' it: † :: ſaue thy ſelf, comming dovvne from the croſſe.
ſtroieſt 31 † In like maner alſo the cheefe Prieſts mocking, ſaid vvith
`buil- the Scribes one to an other, He ſaued others, him ſelf he can
deſt 32 not ſaue. † Let Chriſt the king of Iſrael come dovvne novv
from the croſſe: that vve may ſee and beleeue. And they that
vvere crucified vvith him, railed at him.

:: So Heretikes ſay of the B. Sacrament, If it be Chriſt, let him ſaue him ſelf from al iniuries.

weeke.

† And vvhen it vvas the ſixt houre, there vvas made darke- 33
nes vpon the vvhole earth vntil the ninthe houre. † And 34
at the ninthe houre IESVS cried out vvith a mightie voice,
ſaying, *Eloi, Eloi, lamma-ſabacthani?* Which is being interpreted, *Pſ.21, 1.*
My God, my God, vvhy haſt thou :: *forſaken me?* † And certaine of the 35
ſtanders about hearing, ſaid, Behold, he calleth Elias. † And 36
one running and filling a ſpunge vvith vinegre, and putting it
about a reede, gaue him drinke, ſaying, Let be: let vs ſee if Elias
come to take him dovvne. † And IESVS putting forth a 37
mightie voice, gaue vp the ghoſt. † And the vele of the temple 38
vvas rent in tvvo, from the toppe to the bottome. † And the 39
Centurion that ſtoode ouer againſt him, ſeeing that ſo crying
he had giuen vp the ghoſt, ſaid, In deede this man vvas the
ſonne of God.

† And there vvere alſo vvomen looking on a farre of: 40
among vvhom vvas Marie Magdalene, and Marie the mother
of Iames the leſſe and of Ioſeph, and Salóme: † and vvhen he 41
vvas in Galilee, they folovved him, and miniſtred to him, and
many other vvomen that came vp together vvith him to
Hieruſalem. † And vvhen euening vvas come (becauſe it 42
vvas the Paraſceue, vvhich is the Sabboth-eue) † came Io- 43
ſeph of Arimathæa a noble Senatour, vvho him ſelf alſo vvas
expecting the kingdom of God: and he vvent in boldly to
Pilate, and aſked the body of IESVS. † But Pilate marueled 44
if he vvere novv dead. And ſending for the Centurion, aſked
him if he vvere novv dead. † And vvhen he vnderſtoode by 45
the Centurion, he gaue the body to Ioſeph. † And Ioſeph 46
" bying ſindon, and taking him dovvne, vvrapped him in
the ſindon, and laid him in a monument, that vvas hevved
out of a rocke. And he rolled a ſtone to the doore of the
monument. † And Marie Magdalene and Marie of Ioſeph 47
beheld vvhere he vvas laid.

:: See (Mat. c. 27,46) the blaſphemous expoſition of Caluin and his folovvers, and take heede thereof.

ANNOTATIONS
CHAP. XV.

The Prieſts of the old Teſtament.

11. *Cheefe Prieſts.*] Heretikes abuſe the ignorant people with theſe naughtie Prieſts of the old Teſtament, to make that name odious, and to diſcredite the Prieſts of Chriſt in the neW Teſtament. But for theſe Prieſts, thou maiſt not maruel that they are ſo buſy againſt Chriſt, * partly becauſe they Were ſuch as Were intruded by the ſecular poWer of the Roman Emperour, and from yere to yere by bribery and frendſhip, not by ſucceſſion according to the LaW of Moyſes: partly becauſe the time Was noW come When the old Prieſthod of Aaron ſhould ceaſe, and the neW begin according to the order of Melchiſedec: and for theſe cauſes God ſuffered their former priueleges of Wiſedom and iudgemẽt and diſcretion to decay in theſe later vſurpers, and that according to the *Euſeb. Ec. Hiſt. li. 1 c. 6. ex Ioſepho.*

Ezech. 7, 26. Io. 16, 13. Luc. 22 and 10. the Prophet saying, *The Law shal perish from the Priest and counsel from the Ancients.* But the Priesthod of the new Testament is to continew vnto the end of the world, and hath (as being the principal part of the Church) the assistãce of the Holy Ghost for euer promised, to teach it al truth: and for Peter the cheefe Priest thereof vnder Christ, our Sauiour praied, That his faith should not faile: and to the rest he said, *He that heareth you, heareth me.*

weeke.

The Priesthod of the new Testament.

15. To satisfie the people.] Pilate should haue suffered death, rather then by other mens prouocation or commaundement haue executed an innocent: as a Christian iudge should rather suffer al extremitie, then giue sentence of death against a Catholike man for his faith.

Executīg lawes against innocents.

46. Bying sindon.] This dutie done to Christes body after his departure, was exceding meritorious, and is therfore by holy Write so often commended for an example to faithful men, to vse al honour and deuotion towards the bodies of Saincts and holy persons.

Religious duty towvard the bodies of Christ and his Saincts.

CHAP. XVI.

The third day, to three vvomen at his Sepulcher, an Angel telleth that he is risen, and vvil (as he promised Mar. 14, 28.) shevv him self in Galilee. 9 The same day he appeareth to Marie Magdalene, aftervvard to tvvo Disciples: yet the Eleuen vvil not beleeue it, vntil to them also he appeareth. 15 To vvhom hauing giuen commission into al nations, vvith povver also of Miracles, he ascendeth, and they plant his Church euery vvhere.

Mt. 28, 1 Lu. 24, 1 Io. 20, 1.

The Gospel vpõ Easter day.

1 AND vvhen the Sabboth vvas past, Marie Magdalene and Marie of Iames, and Salôme" bought spices, that comming they
2 might anoint IESVS. † And very early EASTER DAY. the first of the Sabboths, they come to the monument: the sunne being novv risen.
3 †And they said one to an other, Vvho shal roll vs backe the stone from the doore of the mo-
4 nument? †And looking, they savv the stone rolled backe.
5 for it vvas very great. † And entring into the monument, they savv a yong man sitting on the right hand, couered vvith
6 a vvhite robe: and they vvere astonied. † Vvho saith to them, Be not dismaied: you seeke IESVS of Nazareth, that vvas crucified: he is risen, he is not here, behold the place vvhere they
7 laid him. † But goe, tel his Disciples and :: Peter that he goeth before you into Galilee: there you shal see him, * as he told
8 you. ✠ † But they going forth, fled from the monument. for trembling and feare had inuaded them: and they said nothing to any body. for they vvere afraid.

:: Peter is named in special (as often els vvhere) for prerogatiue.

Mr. 14, 28.

Io. 20, 16. Luc. 8, 2.

9 † And he rising early the first of the Sabboth, * appeared first to Marie Magdalene, * out of vvhom he had cast seuen
10 deuils. † She vvent and told them that had been vvith him,
11 that vvere mourning and vveeping. † And they hearing that he vvas aliue and had been seen of her, did not beleeue.

Lu. 24, 13.

12 † And * after this he appeared in an" other shape to tvvo

of them vvalking, as they vvere going into the countrie.
† and they going told the reſt: neither them did they beleeue. 13

The Goſpel vpō the Aſcenſion day.

† Laſt * he appeared to thoſe eleuen as they ſate at the 14
table: and he exprobrated their incredulity and hardnes of hart, becauſe they did not beleeue them that had ſeen him riſen againe. † And he ſaid to them, * Going into the vvhole 15
vvorld preach the Goſpel to al creatures. † He that "beleeueth and is baptized, ſhal be ſaued: but he that beleeueth not, ſhal be condemned. † And them that beleeue "theſe 17
ſignes ſhal folow: In my name ſhal they caſt out deuils, They ſhal ſpeake vvith nevv tonges, † Serpents ſhal they take 18
avvay, And if they drinke any deadly thing, it ſhal not hurt them, They ſhal impoſe hands vpon the ſicke: and they ſhal be vvhole.

The Aſcenſion.

† And ſo our Lord IESVS after he ſpake vnto them, * vvas 19
aſſumpted into heauen, and ſate on the right hand of God.
† But they going forth preached euery vvhere: our Lord wor- 20
king vvithal, and confirming the vvord vvith ſignes that folovved. ℍ

Lu. 24, 36. *Io.* 20, 19. *Mt.* 28, 19. *Lu.* 25, 51.

ANNOTATIONS
CHAP. XVI.

The vvomens deuotion tovvard Chriſts body novv dead.

1. *Bought ſpices.*] As ſhe did beſtoW and conſume a coſtly ointment vpon his body being yet aliue (c. 14, 3,) Chriſt him ſelf defending and highly commending the fact againſt Iudas and other Who accounted it to be ſuperfluous and better to be beſtoWed otherWiſe: So not Without great deuotion and merite, ſhe and theſe other Women ſeeke to anoint his body dead (though Heretikes or other ſimple perſons may pretend ſuch things to be better beſtoWed vpon the poore) and therfore, * ſhe firſt before al other, * and they next, ſaW him after his Reſurrection. *Mr. 16, 9.* *Mt. 28, 9.*

Chriſts body vnder diuers formes.

12. *In an other ſhape.*] Chriſt though he haue but one corporal ſhape, natural to his perſon, yet by his omnipotencie he may be in Whatſoeuer forme, and appeare in the likeneſſe of any other man or creature, as he liſt. Therfore let no man thinke it ſtrange, that he may be vnder the forme of bread in the B. Sacrament.

Not onely faith.

16. *He that beleeueth.*] Note Wel, that Whereas this Euangeliſt mentioneth only faith and baptiſme, as though to beleeue and to be baptized Were ynough, S. MatthеW addeth theſe Wordes alſo of our Sauiour, *teaching them to obſerue al things Whatſoeuer I haue commaunded you*, Which conteineth al good Workes and the Whole iuſtice of a Chriſtian man. *Mt. 28, 20.*

The gift of miracles.

17. *Theſe ſignes ſhal foloW.*] It is not meant, that al Chriſtians or true beleeuers ſhould doe miracles: but that ſome for the proofe of the faith of al, ſhould haue that gift. The Which is the grace or gift of the Whole Church, executed by certaine for the edification and profite of the Whole.

THE

THE ARGVMENT OF S. LVKES GOSPEL.

S. *Lukes Gospel may be diuided into fiue partes.*

The first part is, of the Infancie both of the precursor, and of Christ himselfe: chap. 1 *and* 2.

The second, of the Preparation that vvas made to the manifestation of Christ: chap. 3 *and a piece of the* 4.

The third, of Christes manifesting himselfe, by preaching and miracles, specially in Galilee: the other piece of the 4 *chap. vnto the middes of the* 17.

The fourth of his comming into Iurie towards his Passion: the other piece of the 17 *chap. vnto the middes of the* 19.

The fifth, of the Holy weeke of his Passion in Hierusalem: the other part of the 19 *chap. vnto the end of the booke.*

S. *Luke vvas* sectator (*saith S. Hierome*) that is, a disciple of the Apostle Paul, and a companion of al his peregrination. *And the same vve see in the Actes of the Apostles: Vvhere, from the* 16 *chap. S. Luke putteth him selfe in the traine of S. Paul, vvriting thus in the storie.* Forthwith we sought to goe into Macedonia. *and in like maner, in the first person, commonly through the rest of that booke. Of him and his Gospel, S. Hierom vnderstandeth this saying of S. Paul:* Vve haue sent with him the brother, vvhose praise is in the Gospel through al Churches. *where also he addeth*: Some suppose, so often as Paul in his Epistles saith, *According to my Gospel*, that he meaneth of Lukes booke. *And againe*: Luke learned the Gospel not onely of the Apostle Paul, who had not been with our Lord in flesh, but of the other Apostles: which him selfe also in the beginning of his booke declareth, saying, As they deliuered to vs who them selues from the beginning saw, and were ministers of the word. *It followeth in S. Hierome*: Therfore he wrote the Gospel, as he had heard. but the Actes of the Apostles he compiled as he had seen. *S. Paul vvriteth of him by name to the Colossians*: Luke the Physicion saluteth you. *and to Timothee*: Luke alone is with me. *Finally of his end thus doth S. Hierome vvrite*: He liued fourescore and foure yeres, hauing no wife. He is buried at Constantinople: to vvhich citie his bones vvith the Relikes of Andrew the Apostle were translated out of Achaia the twentith yere of `Constantinus. *And of the same Translation also in another place against Vigilantius the Heretike*: It grieueth him that the Relikes of the Martyrs are couered with pretious couerings, and that they are not either tied in cloutes or throwen to the dunghil. why, are we then *sacrilegious, when we enter the Churches of the Apostles? Was `Constantinus' the Emperour sacrilegious, who translated to Constantinople th. holy Relikes of Andrew, Luke, and Timothee: at which the Diuels rore and the inhabiters of Vigilantius confesse that they feele their presence?

Hier. in Catalago.

2. Cor. 8, 8.

Luk. 1, 2.

Col. 4, 14.

2. Tim. 4, 21.

Hiero. in Catalogo.

`Constantius.

Hier. con. Vigil, 2.

`Constantius

The Heretike so counted the Catholikes for their honouring of Saincts and Relikes.

His sacred body is now at Padua in Italie, Vvither it vvas againe translated from Constantinople.

THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO LVKE.

CHAP. I.

THE FIRST part: of the Infãcie both of the Precurſor, and of CHRIST him ſelf.

The Annunciation and Conception, firſt of the Precurſor: 26 and ſixe moneths after, of Chriſt alſo him ſelf. 39 The Viſitation of our Ladie, vvhere both the mothers do Prophecie. 57 The Natiuitie and Circunciſion of the Precurſor, vvhere his father doth prophecie. 80 The Precurſor is from a childe an Eremite.

BECAVSE many haue gone about 1
to compile a narration of the things
that haue been accompliſhed among
vs: † according as they haue deliuered 2
vnto vs, vvho from the beginning
them ſelues ſavv and vvere miniſters
of the vvord: † it ſeemed good alſo 3
vnto me" hauing diligently atteined
to al things from the beginning, to
vvrite to thee in order, good * Theophilus, † that thou maiſt 4
knovv the veritie of thoſe vvordes vvhereof thou haſt been
inſtructed.

Act. 1, 1

The Goſpel vpõ the eue of *S.* Iohn Baptiſt.

† There vvas in the daies of Herod the king of Ievvrie, a 5
certaine Prieſt named Zacharie, of the * courſe of Abia: and his
vvife of the daughters of Aaron, and her name Elizabeth.
† And they vvere both" iuſt before God, vvalking" in al the 6
commaundements" and iuſtifications of our Lord vvithout
blame, † and they had no ſonne: for that Elizabeth vvas bar- 7
ren, and both vvere vvel ſtriken in their daies. † And it came 8
to paſſe: vvhen he executed the prieſtly function in the or-
der of his courſe before God, † according to the cuſtome of 9
the Prieſtly function, he vvent forth by lot * to offer in-
cenſe, entring into the temple of our Lord: † and * al the 10
multitude of the people vvas :: praying vvithout at the houre
of the incenſe. † And there appeared to him an Angel of our 11
Lord,

1 *Par.* 24, 10

Exo. 30 17. *Leu.* 16. 16.

:: We ſee here that the Prieſt did his dutie vvithin, the people in the meane time

Lord, ſtanding on the right hand of the altar of incenſe.
12 † And Zacharie vvas troubled, ſeeing him: and feare fel vpon
13 him. † But the Angel ſaid to him, Feare not Zacharie, for thy praier is heard: and thy vvife Elizabeth ſhal beare thee a
14 ſonne, and thou ſhalt cal his name Iohn: † and thou ſhalt haue" ioy and exultation, and many ſhal reioyce in his nati-
15 uitie. † for he ſhal be great before our Lord: :: and vvine and ſicer he ſhal not drinke: and he ſhal be repleniſhed vvith
16 the Holy Ghoſt euen from his mothers vvombe. † and he
Mal. 4, ſhal * conuert many of the children of Iſrael to the Lord their
17 God. † and he ſhal goe before him * in the ſpirit and vertue
Mt. 11, 4. of Elias: that he may conuert the hartes of the fathers vnto the children, and the incredulous to the vviſedom of the iuſt,
18 to prepare vnto the Lord a perfect people. ⊣ † And Zacharie ſaid to the Angel, Vvhereby ſhal I knovv this? for I am old:
19 and my vvife is vvel ſtriken in her daies. † And the Angel anſvvering ſaid to him, I am Gabriel that aſſiſt before God: and am ſent to ſpeake to thee, and to euangelize theſe things
20 to thee. † And behold, :: thou ſhalt be dumme, and ſhalt not be able to ſpeake vntil the day vvherein theſe things ſhal be done: for-becauſe thou haſt not beleeued my vvor-
21 des, vvhich ſhal be fulfilled in their time. † And the people vvas expecting Zacharie: and they marueled that he made
22 tariance in the temple. † And comming forth he could not ſpeake to them, and they knevv that he had ſeen a viſion in the temple. And he made ſignes to them, and remained
23 dumme. † And it came to paſſe, after the daies of his office
24 vvere expired," he departed into his houſe. † And after theſe daies Elizabeth his vvife conceiued: and hid her ſelf fiue mo-
25 neths, ſaying, † For thus hath our Lord done to me in the daies vvherein he had reſpect to take avvay my reproche among men.
26 †[b] And in the ſixt moneth, the Angel Gabriel vvas ſent of
Mt. 1, 18 27 God into a citie of Galilee, called Nazareth, †* to a virgin deſpouſed to a man vvhoſe name vvas Ioſeph, of the houſe of
28 Dauid: and the virgins name vvas MARIE. † And the Angel being entred in, ſaid vnto her, "HAILE" *ful of grace, our Lord*
29 *is vvith thee: bleſſed art thou among vvomen.* † Vvho hauing heard, vvas troubled at his ſaying, and thought vvhat maner of ſalutation this ſhould be. † And the Angel ſaid to her, Feare not
Iſa. 7, 4. 31 MARIE, for thou haſt found grace vvith God. †* Behold thou

praying vvithout: and that the Prieſts functions did profite thé, though they neither heard nor ſavv his doings.

:: This abſtinence foretold and preſcribed by the Angel, ſhevveth that it is a vvorthy thing, and an acte of religion in S. Iohn, as it vvas in the Nazarites.

:: Zacharie puniſhed for doubting of the Angels vvord.

b The Goſpel vpō the Annunciation of our Lady, *March 25.* And on the Weneſday of Imber weeke in Aduēt. And for a Votiue Maſſe of our Lady in Aduent.

The beginning of the AVE MARIE. See the reſt v. 42.

thou ſhalt conceiue in thy vvombe, and ſhalt beare a ſonne:
and thou ſhalt call his name IESVS. † he ſhal be great, and 32
ſhal be called the ſonne of the moſt High, and our Lord God
ſhal giue him the ſeate of Dauid his father: † * and he ſhal 33 *Dan.*
reigne in the houſe of Iacob for euer, and of his kingdom 14, 27.
there ſhal be no end. † And MARIE ſaid to the Angel, :: 34
Hovv ſhal this be done? " becauſe I knovv not man? † And 35
the Angel anſvvering, ſaid to her, The Holy Ghoſt ſhal come
vpon thee, and the povver of the moſt High ſhal ouerſha-
dovv thee. And therfore alſo that vvhich of thee ſhal be
borne Holy, ſhal be called the ſonne of God. † And behold 36
" Eliſabeth thy coſin, ſhe alſo hath conceiued a ſonne in her
old age: and this moneth, is the ſixt to her that is called bar-
ren: † becauſe there ſhal not be impoſſible vvith God any 37
vvord. † And MARIE ſaid, :: BEHOLD *the handmaid of our Lord,* 38
be it done to me according to thy word. ℔ And the Angel departed
from her.

†And MARIE riſing vp in thoſe daies, vvent vnto the hil 39
countrie vvith ſpeede, into a citie of Iuda. † and ſhe entred 40
into the houſe of Zacharie, and ſaluted Eliſabeth. † And it 41
came to paſſe: as Eliſabeth heard the ſalutation of MARIE,
the :: infant did leape in her vvombe. and Eliſabeth vvas re-
pleniſhed vvith the Holy Ghoſt: † and ſhe cried out vvith a 42
loude voice, and ſaid, " BLESSED *art thou among vvomen, and bleſſed is*
the fruite of thy vvombe. † And vvhence is this to me, that the " mo- 43
ther of my Lord doth come to me? † For behold as the voice 44
of thy ſalutation ſounded in mine eares, the infant in my
vvombe did leape for ioy. † And bleſſed is ſhe that beleeued, 45
becauſe thoſe things ſhal be accompliſhed that vvere ſpoké
to her by our Lord. † And MARIE ſaid, 46

MAGNIFICAT at Euenſong.

MY SOVLE doth magnifie our Lord.
† *And my ſpirit hath reioyced in God my Sauiour.* ℔ 47
† *Becauſe he hath regarded the humilitie of his handmaid: for behold from* 48
hence forth :: *al generations* " *ſhal call me bleſſed.*
† *Becauſe he that is mightie hath done great things to me, and holy is his name.* 49
† *And his mercie from generation vnto generations, to them that feare him.* 50
† *He hath ſhevved might in his arme: he hath diſperſed the proude in the con-* 51
ceit of their hart.
† *He hath depoſed the mightie from their ſeate, and hath exalted the humble.* 52
† *The hungrie he hath filled vvith good things: and the riche he hath ſent* 53
avvay emptie.
† *He hath receiued Iſrael his childe, being mindeful of his mercie,* 54
† *As he ſpake to our fathers, to Abraham and his ſeede for euer.* 55

† And

:: She doubted not of the thing as Zacharie, but enquired of the meanes.

:: At this very moment when the B. Virgin gaue conſent, ſhe conceiued him perfect God and perfect man.

The Goſpel vpō the Viſitatiō of our Lady, Iul. 2. And vpon the Imber friday in Aduent.

:: Iohn the Baptiſt being yet in his mothers vvombe, reioyced and acknowledged the preſence of Chriſt and his mother.

:: Haue the Proteſtants had alwaies generations to fulfil this prophecie? or do they call her bleſſed, that derogate what they can from her graces, bleſſings, and al her honour?

56 †And MARIE taried vvith her about three moneths:
and ſhe returned into her houſe.

57 † And Eliſabeths ful time vvas come to be deliuered: and
58 ſhe bare a ſonne. † And her neighbours and kinſfolke heard
that our Lord did magnifie his mercie vvith her, and they did
59 congratulate her. † And it came to paſſe: on the eight day
they came to circunciſe the childe, and they called him by
60 his fathers name, Zacharie. † And his mother anſvvering,
61 ſaid, Not ſo, but he ſhal be called Iohn. † And they ſaid to
her, That there is none in thy kinred that is called by this
62 name. † And they made ſignes to his father, vvhat he vvould
63 haue him called. † And demaunding a vvriting table, he
*Lu.*1,13. vvrote, ſaying, "* Iohn is his name. And they al marueled.
64 † And forthvvith his mouth vvas opened, and his tonge, and
65 he ſpake bleſſing God. † And feare came vpon al their neigh-
bours: and al theſe things vvere bruited ouer al the hil-coun-
66 trie of Ievvrie: † and all that had heard, laid them vp in their
hart, ſaying, What an one, trovv ye, ſhal this childe be? For the
67 hand of our Lord vvas vvith him. † And Zacharie his father
vvas repleniſhed vvith the Holy Ghoſt: and he prophecied,
ſaying,

The Goſpel vpō the Natiuitie of S. Iohn Baptiſt Iun. 24. called Midſōmer day.

68 †BLESSED BE OVR LORD *God of Iſrael: becauſe he hath viſited and vvrought the redemption of his people:* ⊣ BENEDICTVS at Laudes.
69 † *And hath erected the horne of ſaluation to vs, in the houſe of Dauid his ſeruant.*
70 † *As he ſpake by the mouth of his holy Prophets, that are from the beginning.*
71 † *Saluation from our enemies, and from the hand of al that hate vs:*
72 † *To vvorke mercie vvith our fathers: and to remember his holy teſtament,*
Gen. 22, 73 † * *The othe vvhich he ſvvare to Abraham our father,* † *that he vvould giue*
6. 74 *to vs,*
That vvithout feare being deliuered from the hand of our enemies, vve may ſerue him.
75 † *In holines and" iuſtice before him, al our daies.*
76 † *And thou childe, ſhalt be called the Prophet of the Higheſt: for* * *thou ſhalt*
Mal. 3,1. *goe before the face of our Lord to prepare his vvaies.*
77 † *To giue knovvledge of ſaluation to his people, vnto remiſſion of their ſinnes,*
78 † *Through the bovvels of the mercie of our God, in vvhich" the* *Orient, from*
Zac. 3,9. *on high, hath viſited vs,*
6, 12. 79 † *To illuminate them that ſit in darkenes, and in the ſhadovv of death: to di-*
Mal. 4, *rect our feete into the vvay of peace.*
2. 80 † And the childe grew, and vvas ſtrengthened in ſpirit, and
vvas ::in the deſerts vntil the day of his manifeſtatiō to Iſrael.

::Marke that he was a voluntarie Eremite, and choſe to be ſolitarie from a childe, til he was to preach to the people. in ſo much that antiquitie counted him the firſt Eremite. *Hiero. in vit. Pauli.*

S ANNOT.

ANNOTATIONS
CHAP. I.

Sacred Writers and holy Coũcels.

3. Hauing diligently atteined.] Hereby vve see that, though the Holy Ghost ruled the penne of holy vvriters that they might not erre, yet did they vse humane meanes to search out and find the truth of the things they wrote of. Euen so doe Councels, and the President of them, Gods vicar, discusse and examine al causes by humane meanes, the assistance of the Holy Ghost concurring and directing them into al truth, according to Christes promise *Io. 16, 13*: as in the very first Councel of the Apostles them selues at Hierusalem is manifest *Act. 15, 7* and *28*. Againe here vve haue a familiar preface of the Author as to his frende, or to euery godly Reader (signified by Theophilus) cõcerning the cause and purpose and maner of his vvriting, and yet the very same is confessed Scripture, vvith the vvhole booke folovving. Maruel not then if the Author of the second booke of the Machabees * vse the like humane speaches both at the beginning and in the later end, neither do thou therfore reiect the booke for no Scripture, as our Heretikes doe: or not thinke him a sacred vvriter.

The second booke of the Machabees.

* 2 Mach. 2, & 15.

True iustification by obseruing the commaundements.

6. Iust before God.] Against the Heretikes of this time, here it is euident that holy men be iust, not only by the estimation of men, but in deede and before God.

6. In al the commaundements.] Three things to be noted directly against the Heretikes of our time. first, that good men doe keepe al Gods commaundements: Which (they say) are impossible to be kept. Againe, that men be iustified not by only imputation of Christes iustice, nor by faith alone, but by Walking in the commaundements. Againe, that the keeping and doing of the commaundements is properly our iustification.

Corrupt transl. lation of Heretikes.

δικαιώματα.

6. Iustifications.] This Word is so vsual in the Scriptures (namely in the *Psal. 118*) to signifie the commaundements of God, becawse the keeping of them is iustification, and the Greeke is alWaies so fully correspõdent to the same, that the Heretikes in this place (otherWise pretending to esteeme much of the Greeke) blush not to say, that they auoid this Word of purpose against the iustification of the Papists. And therfore one vseth Tullies Word forsooth, in Latin *constituta*: and his scholers in their English Bibles say, *Ordinances*.

Beza in Annot. no Test. 1556

14. Ioy [and exultation.) This Was fulfilled, not only When he Was borne, but noW also through the Whole Church for euer, in ioyful celebrating of his Natiuitie.

The continẽcie of priests.

23. He departed.) In the old LaW (saith S. Hierom) they that offered hostes for the people, Were not only not in their houses, but Were purified for the time, being separated from their Wiues, and they dranke neither Wine nor any strong drinke, Which are Wont to prouoke concupiscence. Much more the Priests of the neW LaW that must alWaies offer sacrifices, must alWaies be free from matrimonie. *Li. 1 c. 19. adu. Iouin.* and *ep. 50 c. 2.* See S. Ambrose *in 1 Tim. 3.* And therfore if there Were any religion in Caluins Communion, they Would at the least giue as much reuerence in this point, as they in the old LaW did to their sacrifices, and to the loaues of proposition. *1 Reg. 21.*

Often saying of the AVE MARIE.

28. Haile ful of grace.) Holy Church and al true Christian men doe much and often vse these Wordes brought from heauen by the Archangel, as Wel to the honour of Christ and our B. Ladie, as also for that they Were the Wordes of the first glad tidings of Chtists Incarnation and our Saluation by the same, and be the very abridgement and summe of the Whole Gospel. In so much that the Greeke Church vsed it daily in the Masse.

Liturg. Iacobi Chrys.

Corrupt translation of Heretikes.

κεχαριτωμένη. ἐκχάριτωσε.

28. Ful of grace.) Note the excellent prerogatiues of our B. Lady, and abhorre those Heretikes Which make her no better then other vulgar Women, and therfore to take from her fulnes of grace, they say here, *Haile freely beloued*, contrarie to al significations of the Greeke Word, Which is at the lest, *endued With grace*, as S. Paul vseth it Ephes. 1. by S. Chrysostoms interpretation: or rather, *ful of grace*, as both * Greeke and Latin fathers haue alWaies here vnderstood it, and the Latines also read it, namely S. Ambrose thus, *Wel is she only called ful of grace, vvho only obteined the grace, vvhich no other vvoman deserued, to be replenished With the author of grace.* And if they did as Wel know the nature of these kind of Greeke Wordes, as they Would seeme very skilful, they might easily obserue that they signifie fulnes, as When them selues translate the like Word (*Luc. 16, 20*) ful of sores. Beza, *vlcerosus.*

S. Athas de S. Dei S. Ephre in orat. laud. B. virg. Ambro. in Luc. li. 2 Hier. ep 140 in ex Ps. 44.

ἠλεημένος.

Our B. Lady vowed virginitie.

34. I knoW not man.) These Wordes declare (saith S. Augustine) that she had noW voWed virginitie to God. For otherWise neither Would she say, *HoW shal this be done?* nor haue added, *becawse I knoW not man.* Yea if she had said only the first Wordes, HoW *shal this be done*? it is euident that she Would not haue asked such a question, hovv a vvoman should beare a sonne promised her, if she had married meaning to haue carnal copulation. *c. 4 de virgin.* As if he should say, If she might haue knovven a man and so haue had a childe, she vvould neuer haue asked, HoW shal this be done? but becawse that ordinarie Way vvas excluded by her voW of virginitie, therfore she asketh, HoW? And in asking, HoW? she plainly declareth that she might not haue a childe by knowing man, becawse of her voW. See S. Grego. Nyssene *de sancta Christi Natiuitate.*

36. Elisabeth

36. Eliſabeth thy Coſin.) By this that Eliſabeth and our Lady were coſins, the one of the tribe of Leui, the other of Iuda, is gathered that Chriſt came of both tribes, Iuda and Leui, of the kings and the prieſts: him ſelf both a king and a prieſt, and the Anointed (to vvit) by grace ſpiritually, as they vvere vvith oile materially and corporally. *Auguſt. 2 de Conſenſ. Euang. c. 1.*

Chriſt came of both tribes, Iuda and Leui.

42. Bleſſed art thou.) At the very hearing of our Ladies voice, the infant and ſhe vvere repleniſhed vvith the Holy Ghoſt, and ſhe ſang praiſes not only to Chriſt, but for his ſake to our B. Lady, calling her bleſsed and her fruite bleſsed, as the Church doeth alſo by her vvordes and example in the AVE MARIE.

The bleſſed virgin MARIE.

43. Mother of my Lord.) Elizabeth being an exceding iuſt and bleſſed vvoman, yet the vvorthines of Gods mother doth ſo far excel her and al other vvomen, as the great light the litle ſtarres. *Hiero. Præf. in Sophon.*

Her excellẽcie.

48. Shal call me bleſſed.) This Prophecie is fulfilled, when the Church keepeth her Feſtiual daies, and when the faithful in al generations ſay the AVE MARIE, and other holy Antems of our Lady. And therfore the Caluiniſtes are not among thoſe generations which call our Lady bleſſed.

Her honour in al the world.

63. Iohn is his name.) Wee ſee that names are of ſignification and importance, God him ſelf changing or giuing names in both Teſtaments: as, Abraham, Iſrael, Peter, and the principal of al others, IESVS: and here IOHN, vvhich ſignifieth, Gods grace or mercie, or, God vvil haue mercie. For he vvas the Precurſor and Prophet of the mercie and grace that enſued by CHRIST IESVS. Note alſo that as then in Circunciſion, ſo novv in Baptiſme (vvhich anſvvereth therevnto) names are giuen. And as vve ſee here and in al the old Teſtament, great reſpect was had of names: ſo we muſt beware of ſtrange, profane, and ſecular names (now a daies to common) and rather according to the * Catechiſme of the holy Councel of Trent, take names of Saincts and holy men, that may put vs in minde of their vertues.

Myſterie and ſignification in names.

What names to be giuẽ in Baptiſme.

c. de bapt. in fine.

75. Iuſtice before him.) Here alſo we ſee that we may haue true iuſtice, not only in the ſight of men, or by the imputation of God, but in dee de before him and in his ſight: and that the comming of Chriſt vvas to giue men ſuch iuſtice.

True iuſtice, not imputatiue.

78. The orient.) Maruel not if Heretikes controule the old authentical tranſlation, as though it differed frõ the greeke: vvhereas here they make much a doe to cõtroule not only al the greeke interpreters of the old teſtament, but alſo S. Luke him ſelf, for the vvord ἀνατολὴ, as differing from the Hebrevv.

The Heretikes controule both Greeke and Latin text.

Beza.

CHAP. II.

The Natiuitie of Chriſt, 8 and manifeſtation thereof to the Shepheards by an Angel, and by them to others. 21 His Circunciſion. 22 His Preſentation, together with Simeons (as alſo Annes) atteſtation and prophecying of his Paſſion, of the Ievves reprobation, and of the Gentils illumination. 41 His annual aſcending to Hieruſalem with his parents, to whom he was ſubiect, and his fulnes of Wiſedom ſhewed among the Doctors at twelue yeres of his age.

The Goſpel at the firſt Maſſe vpon chriſtmas day.

1 AND it came to paſſe, in thoſe daies there came forth an edict from Cæſar Auguſtus, that the vvhole vvorld ſhould be enrolled.
2 † This firſt enrolling vvas made by the Pre-
3 ſident of Syria Cyrinus. † And al vvent to be enrolled, euery one into his ovvne citie.

In the yere, frõ the creation of the vvorld 5199: frõ Noës floud, 2957: from the Natiuitie of Abraham, 2015: from Moyſes and the cõming forth of the people of Iſrael out of Ægypt, 1510: frõ Dauid

4 † And Ioſeph alſo vvent vp from Galilee out of the citie of Nazareth into Ievvrie, to the citie of Dauid that is called Beth-lehem: for-becauſe he vvas of the houſe and familie of
5 Dauid, † to be enrolled vvith MARIE his deſpouſed vvife
6 that vvas vvith childe. † And it came to paſſe, vvhen they vvere there, her daies vvere fully come that ſhe ſhould be
7 deliuered. † And ſhe brought forth her firſt begotten ſonne,

anointed king, 1032: from the first Olympias, 800: from the building of Rome, 752: hebdomada 63, according to the prophecie of Daniel (c. 9), that is, in the yere 440 or thereabout: in the sixt age of the vvorld, vvhen there vvas vniuersal peace in al the vvorld: the eternal God and sonne of the eternal Father, meaning to consecrate and sãctifie the vvorld vvith his most blessed cõming, being cõceiued of the Holy Ghost, nine moneths after his conception, IESVS CHRIST the sonne of God is borne in Bethlehem of Iuda, in the yere of Cęsar Augustus 42. *Vsuard. in martyrol. Decẽb. 25. according to the cõmon ancient supputation.*

and svvadled him in clothes, and laid him dovvne in a manger: becavse there vvas not place for them in the inne.

† And there vvere in the same countrie shepheards vvatching, and keeping the night vvatches ouer their flocke. 8
† And behold, an Angel of our Lord stood beside them, and the brightnes of God did shine round about them, and they feared vvith a great feare. † And the Angel said to them, Feare not: for behold I euangelize to you great ioy, that shal be to al the people: † becavse this day is borne to you a SAVIOVR vvhich is Christ our Lord, in the citie of Dauid. † And this shal be a signe to you, You shal finde the infant svvadled in clothes: and laid in a manger. † And sodenly there vvas vvith the Angel a multitude of the heauenly armie, praising God, and saying, † *Glorie in the highest to God: and in earth peace to* ‖ *men of good vvil.* ℍ † [b] And it came to passe: after the Angels departed from them into heauen, the shepheards spake one to an other: Let vs goe ouer to Bethlehem, and let vs see this vvord that is done, vvhich our Lord hath shevved to vs. † And they came vvith speede: and they found MARIE and Ioseph, and the infant laid in the manger. † And seeing it, they vnderstood of the vvord that had been spoken to them concerning this childe. † And al that heard, did maruel: and concerning those things that vvere reported to them by the shepheards. † But MARIE ‖ kept al these vvordes, conferring them in her hart. † And the shepheards returned, glorifying and praysing God in al things that they had heard, and seen, as it vvas said to them. ℍ

9 10 11 12 13 14 15 16 17 18 19 20

GLORIA IN EXCELSIS at Masse.

† [c] And * after eight daies vvere expired, that the childe should be circuncised: his name vvas called IESVS, vvhich vvas * called by the Angel, before that he vvas conceiued in the vvombe. ℍ

21

Gen. 17, 12. *Lu.* 1, 31

† [d] And after the daies vvere fully ended of her purification * according to the lavv of Moyses, they caried him into Hierusalem, to present him to our Lord († as it is vvritten in the lavv of our Lord, *That euery male opening the matrice, shal be called holy to the Lord.*) † and to giue a sacrifice * according as it is vvritten in the lavv of our Lord, a paire of turtles, or tvvo yong pigeons. † And behold, there vvas a man in Hierusalem, named Simeon, and this man vvas iust and religious, expecting the consolation of Israel: and the Holy Ghost vvas in him. † And he had receiued an answver of the Holy Ghost, that he should

22 23 24 25 26

Leu. 12. 6. *Exo.* 13, *Nu.* 8, 1 *Leu.* 12. 8.

b The Gospel at the secõd masse vpõ Christmas day. And for a Votiue of our Lady frõ christmas to Candlemas.

c The Gospel vpon the Circunciſiõ of our Lord Ian. 1.

d The Gospel vpon the Purification of our Lady or Candlemas day.

ſhould not ſee death vnles he ſavv firſt the :: CHRIST of our
27 Lord. † And he came in ſpirit into the temple. And vvhen
his parents brought in the childe IESVS, to doe according to
28 the cuſtome of the Lavv for him: † he alſo tooke him into
his armes, and bleſſed God, and ſaid,

:: See Ioh. 1, 20 and 41.

29 † NOW THOV *doeſt dimiſſe thy ſeruant O Lord, according to thy vvord in peace.*

NVNC DIMITTIS at Complin.

30 † *Becauſe mine eies haue ſeen, thy* SALVATION,
31 † *Vvhich thou haſt prepared before the face of al peoples:*
32 † *A light to the reuelation of the Gentils, and the glorie of thy people Iſrael.* H
33 † And his father and mother vvere marueling vpon thoſe
34 things vvhich vvere ſpoken concerning him. † And Simeon
bleſſed them, and ſaid to MARIE his mother, Behold this is
ſet "vnto the ruine, and vnto the reſurrection of many in
35 Iſrael, and for a ſigne vvhich ſhal be contradicted, † and
:: thine ovvne ſoule ſhal a ſvvord pearce, that out of many
36 hartes cogitations may be reuealed. † And there vvas Anne
a prophetiſſe, the daughter of Phanuel, of the tribe of Aſer:
ſhe vvas farre ſtriken in daies, and had liued vvith her huſ-
37 band ſeuen yeres from her virginitie. † And ſhe vvas "a
vvidovv vntil eightie and foure yeres: vvho departed not
from the temple, "by faſtings and praiers :: ſeruing night and
38 day. † And ſhe at the ſame houre ſodenly comming in, con-
feſſed to our Lord: and ſpake of him to al that expected the
39 redemption of Iſrael. † And after they had vvholy done al
things according to the lavv of our Lord, they returned into
Galilee, into their citie Nazareth.

:: Simeon prophecied not only of Chriſt but of our B. Lady, of al her ſorowes: wherein ſhe was alwaies partaker with our Sauiour, from his flight into Ægypt euen to his death.

:: λαλῴυσα

40 † And the childe grevv, and vvaxed `ſtrong': ful of vviſe-
41 dom, and the grace of God vvas in him. † And his parents
vvent euery yere vnto Hieruſalem, * at the ſolemne day of
42 Paſche. † And vvhen he vvas tvvelue yeres old, they going
vp into Hieruſalem according to the cuſtome of the feſtiual
43 day, † and hauing ended the daies, vvhen they returned, the
childe IESVS remained in Hieruſalem: and his parents knew
44 it not. † And thinking that he vvas in the companie, they
came a daies iourney, and ſought him among their kinſfolke
45 and acquaintance. † And not finding him, they returned into
46 Hieruſalem, ſeeking him. † And it came to paſſe, after three
daies they found him in the temple ſitting in the middes of
47 the Doctors, hearing them, and aſking them. † And al vvere
aſtonied that heard him, vpon his vviſedom and anſvvers.

`ſtrong in ſpirit:

Exo. 23, 15. 34, 17. *Deu.* 16, 1.

The goſpel vpō the firſt Sunday after the Epiphanie.

† And seeing him, they vvondered. And his mother said to him, Sonne, vvhy hast thou so done to vs? behold thy father and I sorovving did seeke thee. † And he said to them, Vvhat is it that you sought me? did you not knovv, that I must be about those things, vvhich are my fathers? † And they vnderstood not the vvord that he spake vnto them. † And he vvent dovvne vvith them, and came to Nazareth: and vvas "subiect to them. And his mother kept al these vvordes in her hart. † And IESVS proceeded in vvisedom and age, and grace vvith God and men. ℍ

48 49 50 51 52

ANNOTATIONS
CHAP. II.

Free vvil.

14. Men of good wil.] The birth of Christ giueth not peace of minde or saluation but to such as be of good will, because he worketh not our good against our willes, but our willes concurring. *Aug. quæst. ad Simplic. li. 1. q. 2. to. 4.*

Our B. Lady ful of deepe contemplations.

19. Kept al.] Our Lady though litle be spoken of her concerning such matters in the Scriptures, because she was a woman, and not admitted to teach or dispute in publike of high mysteries: yet she knew al these mysteries, and wisely noted and contemplated of al those things that were done and said about Christ, from the first houre of his Conception til the end of his life and his Ascension.

34. To the ruine.) Therfore to the ruine of some, because they would not beleeue in him, and so vvere the cause of their owne ruine, as he is els where called, *A stumbling stone*, because many would stumble at him and so fall by their owne fault. other some he raised by his grace from sinne to iustice, and so he was the resurrection of many. The Apostle vseth the like speache, saying: *We are to some the odour of life, vnto life: to others, the odour of death, vnto death.* Not that their preaching was to cause death, but because they that would not beleeue their preaching, wilfully incurred deadly sinne and damnation. *1 Pet. 2, 8.* *2 Cor. 2, 16*

Mens ruine and damnation is of them selues.

38. A vvidow.) Marke that widowhod is here mentioned to the commendation thereof euen in the old Testament also, and the fruite and as it were the profession thereof is here commended, to vvitte, fasting, praying, being continually in the Temple. euen as S. Paul more at large for the state of the new Testament speaketh of widowhod and virginitie, as being professions more apt and commodious for the seruice of God. *1 Cor. 7.*

Holy vvidowhod.

37. By fastings and praiers seruing.) Seruing, in the Greeke is λατρεύουσα, that is, doing diuine worship vnto God, as by praier, so also by fasting. so that fasting is λατρεία, that is, an act of religion whereby we doe worship God, as we doe by praier, and not vsed only to subdew our flesh, much lesse (as Heretikes would haue it) as a matter of pollicie.

Fasting an act of religion.

61, Subiect to them.) Al children may learne hereby, that great ought to be their subiection and obedience to their Parents, when Christ him self, being God, would be subiect to his parents being but his creatures.

Dutiful obedience to parents.

CHAP. III.

THE SECOND part: The preparation that vvas made to the manifestation of CHRIST.

Iohn, to prepare al to Christ (as Esay had prophecied of him) baptizeth them to penance, 7 insinuating their reprobation, and the Gentils vocation, 10 teaching also and exhorting ech sort to doe their dutie. 15 That him self is not Christ, he sheweth by the difference of their tvvo baptismes: 17 and saith that Christ vvil also iudge his baptized. 19 Iohns imprisonment. 21 Christ being him self also baptized of Iohn, hath testimonie from heauen, 23 as he vvhose generation reduceth vs againe to God.

And

The Gospel vpō Imber Saturday in Aduent. And on the 4 Sunday in Aduent.

1 AND in the fiftenth yere of the empire of Tiberius Cæsar, Pontius Pilate being Gouernour of Ievvrie, and Herod being Tetrarch of Galilee, and Philip his brother Tetrarch of Ituréa and the countrie Trachonîtis, and Lysanias Te-
2 trarch of Abilîna, † vnder the high Priests Annas and Caiphas: the vvord of our Lord vvas made vpon Iohn the sonne
3 of Zacharie, in the desert. †And * he came into al the countrie of Iordan, preaching the baptisme of :: penance vnto remis-
4 sion of sinnes: as it is vvritten in the booke of the sayings of Esay the Prophet: † *A voice of one crying in the desert: prepare the vvay*
5 *of our Lord, make straight his pathes. †Euery valley shal be filled: and euery mountaine and hil shal be made lovv, and crooked things shal become straight: and*
6 *rough vvaies, plaine: † and al flesh shal see the* SALVATION *of God.*
7 † He said therfore to the multitudes that vvent forth to be baptized of him, * Ye vipers broodes, vvho hath shevved
8 you to flee from the vvrath to come? † Yeld therfore :: fruites vvorthie of penance. and doe ye not begin to say, Vve haue Abraham to our father. For I tel you, that God is able
9 of these stones to raise vp children to Abraham. † And novv the axe is put to the roote of the trees. :: Euery tree therfore that yeldeth not good fruite, `shal be' cut dovvne, and cast
10 into fire. † And the multitudes asked him, saying, Vvhat shal
11 vve doe then? † And he answering, said vnto them: :: He that hath tvvo coates, let him giue to him that hath not: and
12 he that hath meate, let him doe likevvise. † And the Publicans also came to be baptized, and said to him, Maister, vvhat
13 shal vve doe? † But he said to them, Doe nothing more then
14 that vvhich is appointed you. † And the souldiars also asked him, saying, Vvhat shal vve also doe? And he said to them, Vexe not neither calumniate any man: and be content vvith your stipends.

Mt. 3,1. Mr. 1,1.

:: Penance prepareth the way to Christ.

Esa. 40, 3.

Mt. 3,7.

:: Fruites of penance be workes satisfactorie.

:: A man vvithout good workes is vnfruitful, and shal be cast into euerlasting fire.

:: Almes counseled or enioyned for sinnes and to auoid damnation.

15 † And :: the people imagining, and al men thinking in
16 their harts of Iohn, lest perhaps he vvere Christ: † Iohn answered, saying vnto al, * I in deede baptize you vvith vvater: :: but there `shal come' a mightier then I, vvhose latchet of his shoes I am not vvorthie to vnloose, he shal baptize you
17 in the Holy Ghost and fire. † vvhose fanne is in his hand, and he vvil purge his floore: and vvil gather the vvheate into his barne, but the chaffe he vvil burne vvith vnquencheable fire.
18 † Many other things also exhorting did he euangelize to the people.

:: Iohn was so holy that many might by errour easily thinke he was Christ.

Mt. 3,11. Mr. 1,8, `cōmeth Io. 1,26. Act. 1,5. 11,16. 19 4.

:: How say then the Heretikes that the Baptisme of Christ is of no greater vertue then Iohns?

people.

†* And Herod the Tetrarch, vvhen he vvas rebuked of 19
him for Herodias his `brothers' vvife, and for al the euils
vvhich Herod did: †" he added this alſo aboue al, and ſhut 20
vp Iohn into priſon.

†*And it came to paſſe vvhen al the people vvas baptized, 21
IESVS alſo being baptized and praying, heauen vvas opened:
† and the Holy Ghoſt deſcended in corporal ſhape as a doue 22
vpon him: and a voice from heauen vvas made: Thou art my
beloued ſonne, in thee I am vvel pleaſed. †And IESVS him ſelf 23
was beginning to be about thirtie yeres old: as it was thought,
the ſonne of Ioſeph, vvho vvas" of Heli, † vvho vvas of Mat- 24
that, vvho vvas of Leui, vvho vvas of Melchi, vvho vvas of
Ianné, vvho vvas of Ioſeph, †vvho vvas of Matthathias, vvho 25
vvas of Amos, vvho vvas of Naum, vvho vvas of Heſli, vvho
vvas of Naggé, † vvho vvas of Mahath, vvho vvas of Mat- 26
thathias, vvho vvas of Semei, vvho vvas of Ioſeph, vvho vvas
of Iuda, † vvho vvas of Iohanna, vvho vvas of Reſa, vvho 27
vvas of Zorobabel, vvho vvas of Salathiel, vvho vvas of
Neri, † vvho vvas of Melchi, vvho vvas of Addi, vvho 28
vvas of Coſam, vvho vvas of Elmadan, vvho vvas of Her,
† vvho vvas of Ieſus, vvho vvas of Eliézer, vvho vvas 29
of Iorim, vvho vvas of Matthat, vvho vvas of Le-
ui, † vvho vvas of Simeon, vvho vvas of Iudas, vvho 30
vvas of Ioſeph, vvho vvas of Iona, vvho vvas of Elia-
cim, † vvho vvas of Melcha, vvho vvas of Menna, vvho 31
vvas of Matthatha, vvho vvas of Nathan, vvho vvas of Da-
uid, †* vvho vvas of Ieſſé, vvho vvas of Obed, vvho vvas 32
of Booz, vvho vvas of Salmon, vvho vvas of Naaſſon,
† vvho vvas of Aminadab, vvho vvas of Aram, vvho vvas 33
of Eſron, vvho vvas of Phares, vvho vvas of Iudas, † vvho 34
vvas of Iacob, vvho vvas of Iſaac, vvho vvas of Abraham,
vvho vvas of Tharé, vvho vvas of Nachor, † vvho vvas 35
of Sarug, vvho vvas of Ragau, vvho vvas of Phaleg, vvho
vvas of Heber, vvho vvas of Salé, †:: vvho vvas of Cai- 36
nan, vvho vvas of Arphaxad, vvho vvas of Sem, vvho vvas
of Noë, vvho vvas of Lamech, † vvho vvas of Mathuſalé, 37
vvho vvas of Henoch, vvho vvas of Iared, vvho vvas of
Malaleel, vvho vvas of Cainan, † vvho vvas of Henos, 38
vvho vvas of Seth, vvho vvas of Adam, vvho vvas of
God.

Mt. 14, 3 *Mar.* 6, 17.

` *brother Philips*

Mt 3, 13. *Mr.* 1, 9. *Io.* 1, 32.

:: Beza boldly wipeth out of this Goſpel, theſe wordes, *vvho vvas of Cainan*: though al the Greeke copies both of the old Teſtament & of the new, haue the wordes with ful cõſent. Whereby vve learne the intolerable ſaucines of the Caluiniſts, and their cõtempt of holy Scripture, that dare ſo deale with the very Goſpel it ſelf.

ANNOT.

ANNOTATIONS
CHAP. III.

20. *He added this aboue al.*] The fault of Princes and other great men, that can not only not abide to heare their faults, but alſo puniſh by death or empriſonment ſuch as reprehend them for the ſame (ſpecially if they warne them, as Prophets and Prieſts doe, from God) is exceding great.

23. *Of Heli.*] Vvhereas in S. Matthevv, Iacob is father to Ioſeph, and here Heli, the caſe vvas thus. Mathan (named in S. Matthevv) of his vvife called Eſcha begat Iacob: and after his death, Melchi (named here in *S.* Luke) of the ſame vvoman begat Heli: ſo that Iacob and Heli vvere brethren of one mother. This Heli therfore marrying and dying vvithout iſſue: Iacob his brother, according to the Lavv married his vvife, and begat Ioſeph, and ſo raiſed vp ſeede to his brother Heli. Whereby it came to paſſe, that Iacob was the natural father of Ioſeph, which as (S. Matthew ſaith) begat him: and Heli was his legal father according to the Law, as S. Luke ſignifieth. *Euſeb. li. 1 Ec. Hiſt. c. 7 Hiero. in c. 1 Mat. Aug. li. 2 c. 2. 3 de conſ. Euang.*

The reconciliation of Matthew and Luke in our Sauiours petigree.

CHAP. IIII.

Chriſt going into the Deſert to prepare him ſelf before his manifeſtation, ouercommeth the tentations of the Diuel. 14 then beginning glorioufly in Galilee, 16 he ſheweth to them of Nazareth his commiſſion out of Eſay the Prophet, 23 inſinuating by occaſion the Ievves his countriemens reprobation. 31 In Capharnaum his doctrine is admired, 33 ſpecially for his miracle in the Synagogue. 38. from vvhich, going to Peters houſe, he ſhevveth there much more povver. 42 Then retiring into the vvilderneſſe, he preacheth aftervvard to the other cities of Galilee.

Mt. 4, 1. Mr. 1, 12

1 AND IESVS ful of the Holy Ghoſt, returned from Iordan, and vvas driuen in the
2 ſpirit into the deſert, † :: fourtie daies, and vvas tempted of the deuil. And he did
3 eate nothing in thoſe daies: and vvhen they vvere ended, he vvas an hungred.
† And the Deuil ſaid to him, If thou be the
4 ſonne of God, ſay to this ſtone that it be made bread. † And IESVS made anſvver vnto him, It is vvritten, *That not in bread*
Deuter. 8, 3. 5 *alone ſhal man liue, but in euery vvord of God.* † And the Deuil brought him into an high mountaine, and ſhevved him al the king-
6 doms of the vvhole vvorld in a moment of time: † and he ſaid to him, To thee vvil I giue this vvhole povver, and the glorie of them: for to me they are deliuered, and to vvhom I
7 vvil, I doe giue them. † Thou therfore if thou vvilt adore
8 before me, they ſhal al be thine. † And IESVS anſvvering ſaid to him, It is vvritten, :: *Thou ſhalt adore the Lord thy God, and him*
Deu. 6, 13 10, 20. :: λατρεύσεις. Pſal. 90, 11. 9 *only ſhalt thou ſerue.* † And he brought him into Hieruſalem, and ſet him vpon the pinnacle of the temple: and he ſaid to him, If thou be the ſonne of God, caſt thy ſelf from hence
10 dovvnevvard. † For :: it is vvritten, that *He hath giuen his Angels*

:: The Chuches faſt of 40 daies (called Lēt) cōmeth of this, & is an Apoſtolical Tradition. *Clem. Conſtit. Apoſt. li. 5 c. 13. Hier. ep. ad Marcel. adu. erro. Mōtani. Leo ſer. 6 et 9 de Quadrageſ.*

:: See the Annot. in S. Matthew c. 4, 11.

:: If the Diuel him ſelf alleage Scripture againſt Chriſt, no maruel that Heretikes do ſo againſt Chriſts Church.

charge of thee, that they preserue thee: †and that *in their hands they shal* 11
beare thee vp, lest perhaps thou knocke thy foote against a stone. † And 12
IESVS answering said to him, It is said, *Thou shalt not tempt the Lord thy God.* † And al the tentation being ended, the Deuil " depar- 13
ted from him vntil a time. *Deut. 6, 16.*

THE third part: of Christes manifesting him self by preachīg and miracles, specially in Galilee

†* And IESVS returned in the force of the spirit into Ga- 14
lilee, and the fame vvent forth through the vvhole countrie
of him. † And he taught in their synagogs, and vvas mag- 15
nified of al. *Mt. 4, 12. Mr. 1, 14*

†* And he came to Nazareth vvhere he vvas brought vp: 16
and he entred :: according to his custom on the Sabboth day
into the synagogue: and he rose vp to reade. † And the 17
booke of Esay the Prophet vvas deliuered vnto him. And as
he vnfolded the booke, he found the place vvhere it vvas
vvritten, † *The Spirit of the Lord vpon me, for vvhich he anointed me, to euan-* 18
gelize vnto the poore he sent me, to heale the contrite of hart, † *to preach to the cap-* 19
tiues remission, and sight to the blinde, to dimisse the bruised vnto remissiō, to preach
the acceptable yere of the Lord, and the day of retribution. † And vvhen 20
he had folded the booke, he rendred it to the minister, and
sate dovvne. And the eies of al in the synagogue vvere bent
vpon him. † And he began to say vnto them: That this day 21
is fulfilled this scripture in your eares. † And al gaue testimo- 22
monie to him: and they :: marueled in the vvordes of grace
that proceded from his mouth, and they said, Is not this Io-
sephs sonne? † And he said to them, Certes you vvil say to 23
me this similitude, *Physicion, cure they self*: as great things as vve
haue heard " done in Capharnaum, doe also here in thy coun-
trie. † And he said, Amen I say to you, that no Prophet is ac- 24
cepted in his ovvne countrie. † In truth I say to you, * there 25
vvere many vvidovves in the daies of Elias in Israel, vvhen *3 reg. 17. 9.*
the heauen vvas shut three yeres and six moneths, vvhen
there vvas a great famine made in the vvhole earth: † and to 26
none of them vvas Elias sent, but into Sarepta of Sidon, to a
vvidovv vvoman. †* And there vvere many lepers in Israel 27 *4 reg. 5. 14.*
vnder Elisæus the Prophet: and none of them vvas made
cleane but Naamā the Syrian. † And al in the synagogue vvere 28
filled vvith anger, hearing these things. † And they rose, and 29
cast him out of the citie: and they brought him to the edge
of the hil, vvherevpon their citie vvas built, that they might
throvv him dovvne headlong. † But he " passing through the 30
middes of them, vvent his vvay. ℍ

†* And

:: He had a maruelous grace, and an extraordinarie force in mouing the harts of his hearers.

:: Our Sauiour vsed to preach in their Synagogues.

The Gospel vpon Munday in the 3 vveeke of Lent.

Mat. 4, 13.7,18. *Mr.* 1,21

31 †* And he vvent dovvne into Capharnaum a citie of Ga-
32 lilee: and there he taught them on the Sabboths. † And they vvere astonied at his doctrine: because his talke vvas in
33 povver. † And in the synagogue there vvas a man hauing an
34 vncleane Diuel, and he cried out vvith a loud voice, † saying, Let be, vvhat to vs and thee IESVS of Nazareth? art thou come to destroy vs? I know thee vvho thou art, *the* SAINCT *of*
35 *God.* † And IESVS rebuked him, saying, Hold thy peace, & goe out of him. And vvhen the Deuil had throvven him into the
36 middes, he vvent out of him, and hurted him nothing. † And there came feare vpon al, and they talked together one vvith an other, saying, Vvhat vvord is this, that in povver and vertue he commaundeth the vncleane spirits, and they goe out?
37 † And the fame of him vvas published into euery place of the countrie.

Mat. 8, 14. *Mr.* 1,30

38 † And IESVS rising vp out of the synagogue, entred into Simons house. * And" Simons vviues mother vvas holden
39 vvith a great feuer: and they besought him for her. † And standing ouer her, he commaunded the feuer, and it left her.
40 And incontinent rising, she ministred to them. † And vvhen the sunne vvas dovvne, al that had diseased of sundrie maladies, brought them to him. But he imposing hands vpon
41 euery one, cured them. † And Deuils vvent out from many, crying and saying, That thou art the sonne of God. And rebuking them he suffred them not to speake, that they knevv
42 he vvas Christ.

† And vvhen it vvas day, going forth he vvent into a desert place: and the multitudes sought him, and came euen vnto
43 him: and they held him that he should not depart from them.
† To vvhom he said, That to other cities also must I euange-
44 lize the kingdom of God: because therfore I vvas sent. † And he vvas preaching in the synagogs of Galilee. ⊣

The Gospel vpon Thursday in the 3 vveeke of Lent. And vpon Saturday in Vvhitsonvveeke.

ANNOTATIONS
CHAP. IIII.

13. *Departed vntil a time.*) No maruel if the diuel be often or alvvaies busie vvith Christian men, seeing after he was plainely ouercome by Christ, yet did he not giue him ouer altogether, but for a time. — The diuels tentations.

23. *Done in Capharnaum.*) God maketh choise of persons and places where he worketh miracles or doeth benefites, though he might doe the same els where if it liked his wisedom. So doth he in doing miracles by Saincts, not in al places, nor towards al persons, but as it pleaseth him. *Aug. ep.* 137. — Miracles at one place and not at an other.

Christs body conteined in place aboue nature.

30. Passing through the middes of them.) Either by making him self inuisible, or also more wonderfully, penetrating the multitude and passing through them, as he did through the doore, his body either being without space of place, or with other bodies in one place. By al which and the like his doings mentioned in the Gospel, it is euident that he can alter and order his body as he list, aboue the natural conditions of a body.

The Apostles left their vviues.

38. Simons Wiues mother.) It is euident that Peter had a Wife, but after his calling to be an Apostle, he leaft her, as S. Hierom Writeth in many places *ep. 34 c. 2 ad Iulianum. Li. 1 adu. Iouin.* See the Annot. *Matth. 9, 29.*

CHAP. V.

Hauing taught the people out of Peters ship, 4 he shevveth in a miraculous taking of fishes, hovv he vvil make him the fisher of men. 12 He cureth a leper by touching him, and sendeth him to the Priest in vvitnesse that he is not against Moyses. 15 The people flocking vnto him, he retireth into the vvildernesse. 17 To the Pharisees in a solemne assembly he proueth by a miracle his povver to remit sinnes in earth. 27 He defendeth his eating vvith sinners, as being the Physicion of soules, 33 and his not prescribing as yet of any fastes to his Disciples.

The Gospel vpō the 4 Sunday after Pentecost.

AND it came to passe, vvhen the multitudes pres- 1
sed vpon him to heare the vvord of God, and
him self stoode beside the lake of Genesareth.
†* And he savv tvvo shippes standing by the 2
lake: and the fishers vvere gone dovvne, and
vvashed their nettes. † And he going vp into " one ship that 3
vvas Simons, desired him to bring it backe a litle from the
land. And sitting, he taught the multitudes out of the ship.
† And as he ceased to speake, he said to Simon, Launche 4
forth into the deepe, and let loose your nettes to make a
draught. † And Simon answvering, said to him, Maister, 5
labouring al the night, vve haue taken nothing: but in thy
vvord I vvil let loose the nette. † And vvhen they had done 6
this, they inclosed " a very great multitude of fishes, and their
nette vvas broken. † And they " beckened to their fellovves 7
that vvere in the other ship, that they should come and
help them. And they came and filled both shippes, so that
they did sinke. † Vvhich vvhen Simon Peter did see, he fel 8
dovvne at IESVS knees, saying, Goe forth from me, because
I am a sinful man, O Lord. † For he vvas vvholy astonished 9
and al that vvere vvith him, at the draught of fishes vvhich
they had taken. † In like maner also Iames and Iohn the son- 10
nes of Zebedee, vvho vvere Simons fellovves. And IESVS
said to Simon, Feare not: from this time novv, " thou shalt
be taking men. † And hauing brought their shippes to land, 11
leauing al things they folovved him. ¶
†* And it came to passe, vvhen he vvas in one of the ci- 12

ties

Mt. 4 18. Mar. 1 16.

Mt.8, Mar.1 40.

ties,and behold a man ful of leproſie,and ſeeing IESVS, and falling on his face, beſought him ſaying, Lord, if thou vvilt,
13 thou canſt make me cleane. † And ſtretching forth the hand, he touched him,ſaying,I vvil. be thou made cleane. And im-
14 mediatly the leproſie departed from him. † And he commaunded him that he ſhould tel no body,but, Goe, :: ſhevv thy ſelf to the Prieſt, and offer for thy cleanſing* as Moyſes
Lev. 14, 2. commaunded,for a teſtimonie to them.

:: See S. Mat. Annot. c. 8,4.

15 † But the bruite of him vvent abrode the more. and great multitudes came together to heare, and to be cured of their
16 infirmities. † And he retired into the deſert,and praied.

Mt. 9, 2. *Mr.* 2,3. 17 †* And it came to paſſe one day, and he ſate teaching. And there vvere Phariſees ſitting and Doctors of Lavv that vvere come out of euery tovvne of Galilee and Ievvrie and Hieruſalem: and the vertue of our Lord vvas to heale them.

The Goſpel vpõ Friday in Whitſonvveeke.

18 † And behold men carying in a bed a man that had the palſey: and they ſought to bring him in, and to lay him before him.
19 † And not finding on vvhich ſide they might bring him in for the multitude,they " vvent vp vpon the roofe, and through the tiles let him dovvne vvith the bed into the middes, be-
20 fore IESVS. †" Vvhoſe faith vvhen he ſavv,he ſaid,Man,thy
21 ſinnes are forgiuen thee. † And the Scribes and Phariſees began to thinke,ſaying, Who is this that ſpeaketh blaſphemies?
22 Who can forgiue ſinnes,but only God? † And vvhen IESVS knevve their cogitations, anſvvering he ſaid to them, Vvhat
23 doe you thinke in your hartes? † Vvhich is eaſier to ſay,Thy
24 ſinnes are forgiuen thee: or to ſay, Ariſe, and vvalke? † but that you may knovv that " the ſonne of man hath povver in earth to forgiue ſinnes (he ſaid to the ſicke of the palſey) I ſay to thee, Ariſe, take vp thy bed,and goe into thy houſe.
25 † And forthvvith riſing vp before them,he tooke that vvhere-
26 in he lay:and he vvent into his houſe,magnifying God. † And al vvere aſtonied: and they magnified God. And they vvere repleniſhed vvith feare, ſaying, That vve haue ſeen maruelous things to day. ¶

Mt. 9,9. *Mr.* 2,14 27 †* And after theſe things he vvent forth,and ſavv a Publican called Leui, ſitting at the Cuſtome-houſe, and he ſaid to him,
28 Folovv me. † And " leauing al things, he roſe and folovved
29 him. † and Leui made him a great feaſt in his houſe: and there vvas a great multitude of Publicans, and of others that vvere
30 ſitting at the table vvith them. † And their Phariſees and Scri-

The Goſpel vpõ S. Matthevves eue Septẽb. 20.

:: Christ came not to call those, who presume of their owne iustice, and that coûpt them selues to haue no neede of Christ.

:: See S. *Mat. Annot. 6. 9, 14.*

bes murmured, saying to his disciples, Why doe you eate and drinke vvith Publicans and sinners? † And IESVS answe- 31
ring said to them, They that are vvhole, neede not the Physi-
cion: but they that are il at ease. † :: I came not to call the 32 *Mat. 9, 14.*
iust, but sinners to penance. ℍ
† But they said to him,* Vvhy doe the disciples of Iohn :: fast 33 *Mar. 2, 18.*
often, and make obsecrations, and of the Pharisees in like ma- *Lu. 5, 33.*
ner: but thine doe eate and drinke? † To vvhom he said, Why, 34
can you make the children of the bridegrome fast vvhiles the
bridegrome is vvith them? † But the daies vvil come: and 35
vvhen the bridegrome shal be taken avvay from them, then
they shal fast in those daies. † And he said a similitude also 36
vnto them, That no man putteth a peece from a nevv gar-
ment into an old garment: othervvise both he breaketh the
nevv, and the peece from the nevv agreeth not vvith the old.
† And no bodie putteth nevv vvine into old bottels: other- 37
vvise the nevv vvine vvil breake the bottels, and it self vvil
be shed, and the bottels vvil be lost. † But nevv vvine is to 38
be put into nevv bottels: and both are preserued together.
† And no man drinking old, vvil nevv by and by. for he saith, 39
The old is better.

ANNOTATIONS
CHAP. V.

Peters ship.

3. One ship Simons.) It is purposely expressed that there were two shippes, and that one of them was Peters, and that Christ went into that one, and sate downe in it, and that sitting he taught out of that ship: no doubt to signifie the Church resembled by Peters ship, and that in it is the chaire of Christ, and only true preaching.

Peters fishing.

6. A great multitude of fishes.) Likewise by this significatiue miracle wrought about Peters fishing, is euidently forshewed vvhat wonderful successe Peter should haue in conuerting men to Christ, both Ievves and Gentiles. as vvhen at one draught, that is to say, * at one Sermon he drewe into his ship, which is Christes Church, a great number of men, as he did now fishes: and so continually by him self and his Successors vnto the worlds end. *Act. 2, 41. 4, 4.*

Peters coadiutors.

7. Beckened to their fellowes.) Peter had so much worke that he called for helpe and ioyned vnto him the other ship, representing to vs his Copartiners in the preaching of the Gospel, and the coniunction of the Synagogue and the people of Gentilitie vnto Peters ship, that is, to the Church of Christ. *Ambro. li. 4. in Luc. c. vlt.*

Peters preeminence in fishing for mẽs soules.

10. Thou shalt be taking men.) That al this aforesaid did properly meane Peters trauailes to come, in the cõuersion of the world to Christ, and his prerogatiue before al men therein, it is euident by Christs special promis made to him seuerally and apart in this place, that he should be made the taker of men, though to other he giueth also, as to Peters cooperãtors and coadiutors, the like office. *Mat. 4, 19.*

Zeale of soules.

19, Went up vpon the roofe.) A strange diligence in procuring corporal health of and by Christ: and an example for vs of the like or greater, to obteine saluation of him either for our selues or our frendes, and to seeke to his Church and Sacraments with what extraordinarie paine soeuer.

The intercessiõ of others.

20. Whose faith.) Great is God (saith S. Ambrose) and pardoneth one sort through the merites of others. therfore if thou doubt to obtaine forgiuenesse of thy great offenses, ioyne vnto thy self intercessors, vse the Churches helpe, which may pray for thee and obtaine for thee that which our Lord might denie to thy self. *Amb. li. 5 in Luc.*

In catena S. Thomæ. *Io. 20, 23.*

24. *The ſonne of man in earth.*) By which act (* ſaith S. Cyril) it is cleere that the Sonne of man hath power in earth to remit ſinnes: which he ſaid both for him ſelf and vs. For he, as God being made man and Lord of the Law, forgiueth ſinnes. And we alſo haue obtained by him that wonderful grace. for it is ſaid to his Diſciples, *Whoſe ſinnes you ſhal remit, they are remitted to them.* And how ſhould not he be able to remit ſinnes, Who gaue others power to doe the ſame?

Prieſts do remit ſinnes.

Hiero. in Mat. 9. *Athan. in vit. S. Antonÿ. Auguſt. cõfeſ. li. 8 c. 12.* *Bonau. in vit. S. Frãciſci.*

28, *Leauing al followed him.*) The * profane Iulian charged Matthevv of to much lightnes, to leaue al and folovv a ſtranger, at one vvord. but in deede hereby is ſeen the maruelous efficacie of Chriſtes vvord and internal vvorking, that in a moment can alter the hart of a man, and cauſe him nothing to eſteeme the things moſt deere vnto him. Which he did not onely then in preſence, but alſo daily doth in the Church. For ſo S. Antonie, S. Francis, and others, by hearing only the vvord of our Sauiour read in the Church, forſooke al and folowed him.

Forſaking al, and folovving Chriſt.

CHAP. VI.

For reprouing by Scripture and miracle (as alſo by reaſon) the Phariſees blindnes about the obſeruation of the Sabboth, 11 they ſeeke his death. 12 Hauing in the mountaine prayed al night, he chooſeth tvvelue Apoſtles. 17 and after many miracles vpon the diſeaſed, 20 he maketh a ſermon to his Diſciples before the people: propoſing heauen to ſuch as vvil ſuffer for him, 24 and vvo to ſuch as vvil not. 27 Yet vvithal exhorting to doe good euen to our enemies alſo. 39 and that the Maiſters muſt firſt mend them ſelues. 46 finally, to doe good vvorkes, becauſe only faith vvil not ſuffice.

Mt. 12, 1 *Mr. 2, 23*

1 AND it came to paſſe on the :: Sabboth ſecond-firſt, vvhen he paſſed through the corne, his Diſciples did plucke the eares, and did eate rubbing them vvith their hands.

:: S. Hierom (ep. 2 ad Nepotian.) vvriteth of him ſelf, that being at Cõſtantinople, he aſked his maiſter Gregorie Nazianzene, the famous Doctor, then Biſhop there, What Sabboth this vvas. Who by his anſwer declared that it was very hard to tel, neither is it yet knowen to the beſt learned. Yet the Proteſtants are wont to ſay, Al is very eaſie.

2 † And certaine of the Phariſees ſaid to them, Vvhy doe you that vvhich is not lavvful on the Sabboths? † And IESVS anſvvering them, ſaid, " Neither this haue you read vvhich Dauid did, vvhen him ſelf

1. Re. 21, 4.

4 vvas an hungred and they that vvere vvith him: †* hovv he entred into the houſe of God, and tooke the loaues of Propoſition, and did eate, and gaue to them that vvere vvith him,

Leu. 24, 9.

5 vvhich it is not lavvful to eate * but only for Prieſts? † And he ſaid to them, That the ſonne of man is Lord of the Sabboth alſo.

6 † And it came to paſſe on an other Sabboth alſo, that he entred into the ſynagogue, and taught. * And there vvas a

Mt. 12. 10. *Mr. 3, 1.*

7 man, and his right hand vvas vvithered. † And the Scribes and Phariſees vvatched if he vvould cure on the Sabboth:

8 that they might finde hovv to accuſe him. † But he knevv their cogitations: and he ſaid to the man that had the vvithered hand, Ariſe, and ſtand forth into the middes. And riſing

9 he ſtoode. † And IESVS ſaid to them, I aſke you, if it be lavvful on the Sabboths to doe vvel or il: to " ſaue a ſoule or

10 to deſtroy? † And looking about vpon them al, he ſaid to the man

man, Stretch forth thy hand. And he ſtretched it forth: and his hand vvas reſtored. † And they vvere repleniſhed vvith madnes: and they communed one vvith an other vvhat they might doe to IESVS. 11

The Goſpel vpō S. Bartlemevves day.

† And it came to paſſe in thoſe daies, he vvent forth into the mountaine to pray, and he paſſed " the vvhole night in the prayer of God. † * And vvhen day vvas come, he called his Diſciples: and he choſe tvvelue of them (" vvhom alſo he named *Apoſtles*) † " Simon vvhom he ſurnamed Peter, and Andrevv his brother, Iames and Iohn, Philippe and Bartholomevv, † Matthevv and Thomas, Iames of Alphæus and Simon that is called Zelótes, † and Iude of Iames, and Iudas Iſcariote vvhich vvas the traitour. † And deſcending vvith them he ſtoode in a plaine place, and the multitude of his Diſciples, and a very great companie of people from al Ievvrie and Hieruſalem: and the ſea coaſt both of Tyre and Sidon, † vvhich vvere come to heare him, and to be healed of their maladies. And they that vvere vexed of vncleane ſpirits, vvere cured. † And al the multitude ſought to touch him, becauſe vertue vvent forth from him, and healed al. ¶ † And he lifting vp his eies vpon his Diſciples, ſaid, 12 13 14 15 16 17 18 19 20

*Mt.*10,1 *Mr.*3,13 6,7. *Lu.*9,1.

The Goſpel vpō Alholoweseue. And for many Martyrs.

* Bleſſed are ye poore: for yours is the kingdom of God. † Bleſſed are you that novv are an hungred: becauſe you ſhal be filled. Bleſſed are you that novv doe vveepe: becauſe you ſhal laugh. † Bleſſed ſhal you be vvhen men ſhal hate you, and vvhen they ſhal ſeparate you, and vpbraide you, and abandon your name as euil, for the ſonne of mans ſake. † " Be glad in that day and reioyce: for behold, your revvard is much in heauen. ¶ for according to theſe things did their fathers to the Prophets. † But vvo to you that are riche, becauſe you haue your conſolation. † Vvo to you that are filled: becauſe you ſhal be hungrie. Vvo to you that novv doe laugh: becauſe you ſhal mourne and vveepe. † Vvo, vvhen al men " ſhal bleſſe you. for according to theſe things did their fathers to the falſe-Prophets. ¶ 20 21 22 23 24 25 26

*Mt.*5,2. 6,7.

† But to you I ſay that doe heare, Loue your enemies, doe good to them that hate you. † Bleſſe them that curſe you, and pray for them that calumniate you. † And he that ſtriketh thee on the cheeke, offer alſo the other. And from him that taketh avvay from thee thy robe, prohibit not thy coate alſo. † And :: to euery one that aſketh thee, giue: and of him that 27 28 29 30

:: That is, to euery one iuſtly aſking. For that vvhich is vniuſtly aſked, may be iuſtly denied. *Aug. li. 1. c. 20. de Serm. Do. in monte.*

that taketh avvay the things that are thine, aſke not againe.
31 † And according as you vvil that men doe to you, doe you
32 alſo to them in like maner. † And if you loue them that loue you, vvhat thanke is to you? for ſinners alſo loue thoſe that
33 loue them. † And if ye doe good to them that doe you good:
34 vvhat thanke is to you? for ſinners alſo doe this. † And if ye lend to them of vvhom ye hope to receiue: vvhat thanke is to you? for ſinners alſo lend vnto ſinners, for to receiue as much.
35 † But loue ye your enemies: doe good and "lend, hoping for nothing thereby, and your revvard ſhal be much, and you ſhal be the ſonnes of the Higheſt, becauſe him ſelf is beneficial
36 vpõ the vnkinde and the euil. † Be ye therfore merciful as alſo
37 your father is merciful. † Iudge not, & you ſhal not be iudged. condemne not, & you ſhal not be cõdemned. forgiue, and you
38 ſhal be forgiuen. † Giue, and there ſhal be giuen to you. good meaſure & preſſed dovvne and ſhaken together and running ouer ſhal they giue into your boſome. For vvith the ſame meaſure that you do meate, it ſhal be meaſured to you againe.
39 † And he ſaid to them a ſimilitude alſo: Can the blinde
40 leade the blinde? doe not both fal into the ditch? † The diſciple is not aboue his maiſter: but euery one ſhal be perfect, if
41 he be as his maiſter. † And vvhy ſeeſt thou the mote in thy brothers eie: but the beame that is in thine ovvne eie thou
42 conſidereſt not? † Or hovv canſt thou ſay to thy brother, Brother, let me caſt out the mote out of thine eie: thy ſelf not ſeeing the beame in thine ovvne eie? Hypocrite, caſt firſt the beame out of thine ovvne eie: and then ſhalt thou ſee clerely to take forth the mote out of thy brothers eie. ⊣
43 † For there is no good tree that yeldeth euil fruites: nor
44 euil tree, that yeldeth good fruite. † For euery tree is knovven by his fruite. For neither doe they gather figges of thornes:
45 neither of a buſh doe they gather the grape. † The good man of the good treaſure of his hart bringeth forth good: and the euil man of the il treaſure bringeth forth euil. for of the aboũdance of the hart the mouth ſpeaketh.
46 † And vvhy cal you me, Lord, Lord: and doe not the
47 things vvhich I ſay? † Euery one that commeth to me, and heareth my vvords, and doeth them: I vvil ſhevv you to
48 vvhom he is like. † He is like to a man :: building a houſe, that digged deepe, and laid the foundation vpon a rocke. And vvhen an inundation roſe, the riuer bette againſt that

The Goſpel vpon the firſt Sunday after Pentecoſt.

:: He buildeth right & ſurely, that hath both faith and good vvorkes: he buildeth on ſand, that truſteth to his faith or reading or knovvledge of the ſcripture, and doth not vvorke or liue accordingly.

houſe, and it could not moue it: for it vvas founded vpon a rocke. † But he that heareth, and doeth not: is like to a man 49
building his houſe vpon the earth vvithout a foundation: againſt the vvhich the riuer did beate: and incontinent it fell, and the ruine of that houſe vvas great.

ANNOTATIONS
CHAP. VI.

Heretikes vnderſtād not the Scriptures.

3. *Neither this haue you read?*] The Scribes and phariſees boaſted moſt of their knovvledge of the Scriptures: but our Sauiour often ſhevveth their great ignorance. Euen ſo the Heretikes that novv a daies vaunt moſt of the Scriptures and of their vnderſtanding of them, may ſoone be proued to vnderſtand litle or nothing.

9. *Saue a ſoule.*] Hereby it ſeemeth that Chriſt (as at other times lightly alvvaies) did not only heale this man in body, but of ſome correſpondent diſeaſe in his ſoule.

The Churches praiers at the times of giuing holy Orders.

12. *The vvholenight.*) Our Sauiour inſtantly prayed, alone in the mount vvithout doore, al night long, as a preparation to the deſignement of his Apoſtles the day after: to giue example to the Church of praying inſtantly vvhen prieſts are to be ordered, and a leſſon to vs al vvhat vve ſhould doe for our ovvne neceſſities, vvhen Chriſt did ſo for other mens.

The name and dignitie of Apoſtles.

13. *Vvhom he named Apoſtles.*.] Here it is to be noted againſt our Aduerſaries that deceitfully meaſure to the ſimple the vvhole nature and qualitie of certaine ſacred functions, by the primitiue ſignification and compaſſe of the names or vvordes vvhereby they be called. vvith vvhom as a Prieſt is but an elder, and a Biſhop, a vvatchman or *Superintendent*, ſo an Apoſtle is nothing but a Legate or Meſſenger, and therfore (as they argue) * can make no Lavves nor preſcribe or teach any thing not expreſſed in his *mandatum*. Know therfore againſt ſuch deceiuers, that ſuch things are not to be ruled by the vulgar ſignification of the vvord or calling, but by vſe and application of the holy vvriters, and in this point by Chriſts ovvne expreſſe impoſition. And ſo this vvord, *Apoſtle*, is a calling of Office, gouernement, authoritie, and moſt high dignitie giuen by our Maiſter, ſpecially to the College of the Tvvelue: vvhom he endued aboue that vvnich the vulgar etymologie of their name requireth, vvith povver to bind and looſe, to puniſh and pardō, to teach and rule his Church. Out of vvhich roome and dignitie, vvhich is called in the Pſalme and in the actes, a Biſhoprike, vvhen Iudas fel, Mathias vvas choſen to ſupply it, and vvas numbered among the reſt, vvho vvere as founders or foundations of our religion, as the Apoſtle termeth them, Therfore to that college this name agreeth by ſpecial impoſition and prerogatiue, though aftervvard it vvas by vſe of the *Scriptures* extended to S. Paul and S. Barnabas, and ſometimes to the Apoſtles ſucceſſors: as alſo (by the like vſe of Scriptures) to the firſt conuerters of countreis to the faith, or their coadiutors in that function. In vvhich ſenſe S. Paul chalengeth to be the Corinthians Apoſtle, and nameth Epaphroditus the Philippians Apoſtle: as vve call S. Gregorie & his Diſciple S. Auguſtin, our Apoſtles of England. In al vvhich taking, it euer ſignifieth dignitie, regiment, Paternitie, Principalitie, and Primacie in the Church of God: according to S. Paul 1. Cor. 12, *He hath placed in his Church, firſt in deede Apoſtles &c.* Whereby vve may ſee that S. Peters dignitie vvas a vvonderful eminent Prerogatiue and Soueraintie, When he vvas the head not only of other Chriſtian men, but the head of al Apoſtles, yea euen of the College of the Tvvelue. And if our Aduerſaries liſt to haue learned any profitable leſſon by the vvord Apoſtle, more profitably and truely they might haue gathered, that Chriſt called theſe his principal officers, *Apoſtles*, or *Sent* (him ſelf alſo ſpecially and aboue al other being *Miſſus*, that is, *Sent*, and called alſo Apoſtle in the Scriptures) to vvarne vs by the nature of the vvord, that none are true Apoſtles, Paſtors, or Preachers, that are not ſpecially ſent and called, or that can not ſhevv by vvhom they be ſent. and that al Heretikes therfore be rather Apoſtates then Apoſtles, for that they be not ſent, nor duely called, nor choſen to preach.

Calu. Inſt li. 4 c. 8.

Pſ. 108,
Act. 1,2
Eph. 2,2
Act. 14
1 Cor. 12
Eph. 4.
1 Cor. 9,
Phil. 2,
Luc. 4,
Hebr. 3

Peters preeminence.

14. *Simon.*) Peter in the numbering of the Apoſtles, alvvaies firſt named and preferred before Andrevv his elder brother and ſenior by calling, See *Annotat. Mt. 10, 2.*

Al perſecution for Chriſt, is a bleſſing.

23. *Be glad.*) The common miſeries that fall to the true preachers and other Catholike men for Chriſts ſake, as pouertie, famin, mourning, and perſecutions, be in deede the greateſt bleſſings that can be, and are meritorious of the revvard of heauen. Contrarievviſe, al the felicities of this vvorld vvithout Chriſt, are in deede nothing but vvo, and the enterance to euerlaſting miſerie.

The vanitie of Heretical preachers.

26. *Shal bleſſe you.*) This vvo pertaineth to the Heretikes of our daies, that delight to haue the peoples praiſes and bleſſings and ſhoutes, preaching pleaſant things of purpoſe to their itching eares

eares: as did the False-Prophets, vvhen they vvere magnified and commended therfore of the carnal Ievves.

35 Lend, hoping nothing.) In that vve may here seeme to be moued to lend to those vvhom vve thinke not able nor like euer to repay againe, it must be holden for a counsel rather then a commaundement, except the case of necessitie. but it may be taken rather for a precept, vvherein vsurie, that is to say, the expectation not of the money lent, but of vantage for lone, is forbidden: as by other places of Scripture it is condemned, and is a thing against the Lavv of nature and nations. And greate shame and pitie it is, that it should be so much vsed or suffered among Christians, or so couered and cloked vnder the habite of other contractes, as it is. Against vsurie.

CHAP. VII.

He testifieth, the faith of the Centurion Who Was a Gentil, to be greater then he found among al the IeWes, and cureth his seruant absent. 11 the vvidovves sonne he reuiueth and restoreth to her, and is renoWmed therevpon. 18 To Iohns messengers he ansWereth vvith miracles, leauing to Iohn to preach thereby vnto them that he is Christ. 24 And afterWard he declareth hoW vvorthy credit Was Iohns testimonie, 29 inueighing against the Pharisees, 31 Who vvith neither of their maners of liuing could be Wonne. 36 sheWing also vnto them by occasion of Marie Magdalen, hoW he is a frende to sinners, not to maintaine them in sinne, but to forgiue them their sinnes vpon their faith and penance.

1 AND vvhen he had fully said al his
Mt. 8,5. vvords into the eares of the people, he en-
2 tred into Capharnaum. † And the ser-
uant of a certaine Centurion being sicke,
vvas readie to die: vvho vvas deere vnto
3 him. † And when he had heard of IESVS,
he sent vnto him the Auncients of the
4 Ievves, desiring him to come and heale his seruant. † But they
being come to IESVS, besought him earnestly, saying to
him, That he is vvorthie that thou shouldest doe this for
5 him. † for he loueth our nation: and he hath" built a synagogue
6 for vs. † And IESVS vvent vvith them. And vvhen he vvas
novv not farre from the house, the Centurion sent his frends
vnto him, saying, Lord, trouble not thy self. for :: I *am not vvor-*
7 *thie that thou shouldest enter vnder my roofe.* † for the vvhich cause
neither did I thinke my self vvorthie to come to thee: but
8 say the vvord, and my seruant shal be made whole. † for I also
am a man subiect to authoritie, hauing vnder me souldiars:
and I say to this, goe, and he goeth: and to an other, come,
and he commeth: and to my seruant, doe this, and he doeth it.
9 † Vvhich IESVS hearing, marueiled: and turning to the mul-
titudes that folovved him he said, Amen I say to you, neither
10 in Israel haue I found so great faith. † And they that vvere
sent, being returned home, found the seruant that had been
sicke, vvhole.

:: See the Annotations vpon S. Matth. c. 8, 8.

The Gospel vpō the 15 Sunday after Pentecost. And vpō Thursday in the 4 vveeke of Lent. And for S. Monica S. Augustins mother Maij. 4.

† And it came to passe, afterwvard he vvent into a citie 11
that is called Naim: and there vvent vvith him his Disciples
and a very great multitude. † And vvhen he came nigh to 12
the gate of the citie, behold a dead man vvas caried forth, the
only sonne of his mother: and she, vvas a vvidovv: and a
great multitude of the citie vvith her. † Vvhom vvhen our 13
Lord had seen, being moued vvith mercie vpon her, he said
to her, Vveepe not. † And he came neere and touched the 14
coffin. And they that caried it, stood stil: and he said, Yong
man, I say to thee, Arise. † And he that vvas dead, sate vp, and 15
beganne to speake. And he gaue him to his mother. † And 16
feare tooke them al: and they magnified God, saying, That
a great Prophet is risen among vs: and, That God hath visited
his people. † And this saying vvent forth into al Ievvrie of 17
him, and into al the countrie about.

† And Iohns disciples shevved him of al these things. 18
†* And Iohn called tvvo of his disciples, and sent them to 19 *Mt.* 11,2
IESVS, saying, Art thou he that art to come: or expect vve
an other? † And vvhen the men vvere come vnto him, they 20
said, Iohn the Baptist hath sent vs to thee, saying, Art thou he
that art to come: or expect vve an other? † (And the self same 21
houre, he cured many of maladies, and hurtes, and euil spirits:
and to many blinde he [c] gaue sight.) † And answvering, he said 22 [c] ἐχαρίσατο
to them, Goe and report to Iohn vvhat you haue heard and
seen: * That the blinde see, the lame vvalke, the lepers are *Esa.* 35,
made cleane, the deafe heare, the dead rise againe, † [::] the poore 23 5. 61, 1.
are euangelized: and blessed is he vvhosoeuer shal not be
scandalized in me.

†* And vvhen Iohns messengers vvere departed, he be- 24 *Mt.* 11,7
gan to say of Iohn to the multitudes, Vvhat vvent you out in-
to the desert to see? a reede moued vvith the vvinde? † But 25
vvhat vvent you forth to see? a man clothed in [::] soft gar-
ments? behold they that are in costly apparel and delicacies,
are in the house of kings. † But vvhat vvent you out for to 26
see? a Prophet? Certes I say to you, and more then a Prophet.
† this is he of vvhom it is vvritten, *Behold I send mine Angel before* 27 *Mal.* 3,1
thy face, vvhich shal prepare thy vvay before thee. † For I say to you, 28
A greater Prophet among the children of vvomen then Iohn
the Baptist, there is no man. but he that is the lesser in the
kingdom of God, is greater then he. † And al the people 29
hearing and the Publicans, iustified God, being baptized vvith

[::] *Pauperes euangelizantur*, that is, to the poore the Gospel is preached, and they receiue it.

[::] Marke this vvel concerning Iohns apparel and diet. See the Annotations vpon S. Matth. c. 3, 4.

Iohns

30 Iohns baptiſme. † But the Phariſees and the lavvyers :: deſ-
piſed the counſel of God againſt them ſelues, being not bap-
31 tized of him. † And our Lord ſaid, Vvherevnto then ſhal
I liken the men of this generation, and vvherevnto are they
32 like? † They are like to children ſitting in the market-place,
and ſpeaking one to an other, and ſaying, Vve haue piped to
you, and you haue not daunced: vve haue lamented, and you
Mt.3,4. 33 haue not vvept. † For Iohn the Baptiſt came * neither eating
34 bread nor drinking vvine: and you ſay, He hath a deuil. † The
ſonne of man came eating and drinking: and you ſay, Behold
a man that is a gurmander and a drinker of vvine, a frende of
35 Publicans and ſinners. † And vviſedom is iuſtified of al her
children.

36 † And one of the Phariſees deſired him to eate vvith him.
And being entred into the houſe of the Phariſee, he ſate
37 downe to meate. † And behold a vvoman that was in the citie,
a ſinner, as ſhe knevv that he vvas ſet dovvne in the Phariſees
38 houſe, ſhe brought an alabaſter boxe of ointment: † and ſtan-
ding behind beſide his feete, ſhe began to :: vvater his feete
vvith teares, & vviped them vvith the heares of her head, and
39 kiſſed his feete, & anointed them with the ointmẽt. † And the
Phariſee that had bid him, ſeeing it, ſpake vvithin him ſelf,
ſaying, This man if he vvere a Prophet, vvould knovv certes
vvho and vvhat maner of vvomã ſhe is vvhich toucheth him,
40 that ſhe is a ſinner. † And IESVS anſwering ſaid to him, Simon,
41 I haue ſomevvhat to ſay vnto thee. but he ſaid, Maiſter, ſay. † A
certaine creditour had tvvo debters: one did ovve fiue hũdred
42 pence, and the other fiftie. † They hauing not vvherevvith to
pay, he forgaue both. Vvhether therfore doth loue him
43 more? † Simon anſvvering ſaid, I ſuppoſe that he to vvhom he
forgaue more. But he ſaid to him, Thou haſt iudged rightly.
44 † And turning to the vvoman, he ſaid vnto Simon, Doeſt
thou ſee this vvoman? I entred " into thy houſe, vvater to my
feete thou didſt not giue: but ſhe vvith teares hath vvatered
45 my feete, and vvith her heares hath vviped them. † Kiſſe
thou gaueſt me not: but ſhe ſince I came in, hath not ceaſed
46 to kiſſe my feete. † Vvith oile thou didſt not anoint my
47 head: but ſhe vvith ointment hath anointed my feete. † For
the vvhich I ſay to thee, Many ſinnes are forgiuen her, be-
cauſe ſhe hath :: loued much. But to vvhom leſſe is forgiuen,
48 he loueth leſſe. † And he ſaid to her, Thy ſinnes are forgi-

:: As they that conténed Iohns baptiſme, deſpiſed Gods counſel and wiſedõ: ſo much more they that make no accoumpt of the Sacraments of the Church, deſpiſe Gods counſel and ordinance touching their ſaluation, to their owne damnation.

The Goſpel vpõ S. Marie Magdalens day Iul. 22. And vpon Thurſday in Paſſion weeke. And vpõ Imber Friday in Sept.

:: A perfect paterne of true penance in this vvoman, vvho ſought of Chriſt vvith opé teares & other ſtrange vvorkes of ſatiſfaction and deuotion, remiſſion of her ſinnes.

:: Not only faith (as you may perceiue) but loue or charitie obtaineth remiſſion of ſinnes.

uen thee. † And they that sate together at the table, began to 49
say within themselues, :: Who is this that also forgiueth
sinnes? † And he said to the woman, "Thy faith hath made 50
the safe, goe in peace. ℍ

:: As the Phari-sees did alwaies carpe Christ for remissiō of sinnes in earth, so the Heretikes reprehend his Church that remitteth sinnes by his authoritie.

ANNOTATIONS

CHAP. VII.

Building of Churches, Monasteries, &c.

5. Built a Synagogue.] As at that time to found a Synagogue, was acceptable to God, and procured the praiers of the faithful people for whose vse it was made: so now much more in the new Testament, to build a Church, Monasterie, College, or any like worke for the honour and seruice of God, is grateful to him and procureth the praiers of the good people for whose vse such things be founded.

Exteriour signes of more then common deuotion.

44 Into thy house.] An exceding approbation of the extraordinary workes and signes of external deuotion, which seeme to carnal men (though otherwise faithful) to be often superfluous or not acceptable. This Simon was perhaps of a good will, and therfore (as diuers others did els where) inuited Christ to his house, not of curiositie or captiousnes, as some other did: but of affectiō, as it may seeme by Christs familiar talke with him. Not withstanding his duties towardes him were but ordinary. but the anointing, washing, kissing, wiping of his feete in such sort as the woman did, were further signes of more then vulgar loue: such as is in deuout men or women that goe on pilgrimage and kisse deuoutly the holy memories of Christ and his Saincts. Which is no more but an exteriour expressing of their affection, and that they loue much, as euery vulgar christian man doth not.

Iustification attributed not to faith onely.

50 Thy faith.] The remission of her sinnes being attributed before to charitie, is now also said to come of her faith. Whereby you may know that it commonly procedeth of both, and of hope also, though but one named. Because when there be diuers causes concurring to one effect, the scriptures commonly name but one, and that especially which is most proper to the purpose and time, not excluding the other. And therfore his working miracles vpon any person, is attributed to the faith of them on whom or at whose desire they be done. Because he wrought his miracles to induce al men to beleeue in him, and therfore specially required faith at their hands, and namely before other things, whether they did beleeue that he was able to doe that which they asked at his hands: without which it had ben rather a mockrie and tentation of him, then a true desire of benefite at his hands.

CHAP. VIII.

Going ouer al Galilee With his traine, 4 he preacheth to the Iewes in parables because of their reprobation: 9 but to his Disciples manifestly: because he Wil not for the Iewes incredulity haue his comming frustrate: 19 signifying also that We are his kinne (though We be Gentils) and not his carnal brethren the Iewes. 22 To Whom also (signified by the Gerasens) after the tempest in his sleepe (that is, in his death) and caulme in his resurrection, he commeth: but they preferring their temporals before his presence, he leaueth them againe. 41 Likewise comming to cure the Iewes (Who were borne When the Gentils sickened, about Abrahams time) he is preuented With the faith of the Gentils, and then the Iewes die. but them also in the end he Wil restore.

AND it came to passe afterward, and he made 1
his iourney by cities and townes preaching and euangelizing the kingdom of God: and the Twelue with him, † and 2
some women that had been cured of wicked spirits and infirmities,* Marie which is
called Magdalene, out of whom seuen deuils were gone
forth.

Mr. 16, 9.

3 forth, † and Ioane the vvife of Chusa Herods procurator, and Susan, and [c] many others that" did minister vnto him of their substance.

c aliæ multæ

Mt.13,1. Mr.4,1.

4 †And * vvhen a very great multitude assembled, and hasted out of the cities vnto him, he said by a similitude. † The sovver vvent forth to sovv his seede. and vvhiles he sovveth, some fel by the vvay side, and vvas troden vpon, and the foules of the aire did eate it. †And other some fel vpon the rocke: and being shot vp, it vvithered, because it had not moisture. † And othersome fel among thornes, and the thornes grovving vp vvithal, choked it. † And other some fel vpō good ground: and being shot vp, yelded fruite an hundred fold. Saying these things he cried, He that hath eares to heare, let him heare.

5 6 7 8

The Gospel vpō the Sunday of Sexagesme.

9 †And his disciples asked him vvhat this parable vvas. † To vvhom he said, To you it is giuen to knovv the mysterie of the kingdō of God, but to the rest in parables, :: that * seeing they may not see, and hearing may not vnderstand. †And the parable is this: The seede, is the vvord of God. † And they besides the vvay: are those that heare, then the deuil cōmeth, and taketh the vvord out of their hart, lest beleeuing they be saued. † For they vpon the rocke: such as vvhen they heare, vvith ioy receiue the vvord: and these haue no rootes: because :: for a time they beleeue, and in time of tentation they reuolt. † And that vvhich fel into thornes, are they that haue heard, and going their vvaies, are choked vvith cares and riches and pleasures of this life, and render not fruite. † And that vpon good ground: are they vvhich in a good and very good hart, hearing the vvord, doe reteine it, and yeld fruite in patience. ⊣

10 *Es. 6,9.* 11 12 13 14 15

:: See the Annotations vpon S. Matthevv. c. 13, 14.

:: Against the Heretikes that say, faith once had can not be lost, and that he vvhich novv hath not faith, neuer had.

16 †And no man lighting a candel doth couer it vvith a vessel, or put it vnder a bed: but setteth it vpō a cādelsticke, that they that enter in, may see the light. † For there is not any thing secrete, that shal not be made manifest: nor hid, that shal not be knowen, & come abrode. † See therfore how you heare. For he that hath, to him shal be giuen: and vvhosoeuer hath not, that also vvhich he thinketh he hath, shal be taken avvay frō him.

17 18

19 †And * his mother and brethren came vnto him: and they could not come at him for the multitude. † And it vvas told him, Thy mother and" thy brethren stand vvithout, desirous to see thee. † Who answvering said to them, My :: mother and my

20 21

:: He did not here disdainfully speake of his mother, but teacheth that

our spiritual kinred is to be preferred before carnal cognation. *Hilar. in 12 Mat.*

my brethren, are they that heare the vvord of God and doe it.

†* And it came to passe one day: and he vvent vp into 22
a boate, and his disciples, and he said to them, Let vs strike
ouer the lake. And they launched forth. † And vvhen they 23
vvere sailing, he slept: and there fel a storme of vvinde into
the lake, and they [c] vvere filled, and vvere in danger. † And 24
:: they came and raised him, saying, Maister, vve perish. But
he rising, rebuked the vvinde and the tempest of vvater: and
it ceased, and there vvas made a calme. † And he said to them, 25
Vvhere is your faith? Who fearing, marueiled one to an other,
saying, Vvho is this (trovv ye) that he commaundeth both
the vvindes and the sea, and they obey him? † * And they 26
sailed to the countrie of the Gerasens vvhich is ouer against
Galilee.

Mt. 8, 23
Mar. 4, 36.

[c] *complebantur,*

:: See the Annotations vpon S. Matthevv c. 8, 24.

Mt. 8, 28
Mr. 5, 1.

† And vvhen he vvas come forth to the land, there mette 27
him a certaine man that had a deuil novv a very long time,
and he did vveare no clothes, neither did he tarie in house,
but in the monumẽts. † And as he savv IESVS, he fel dovvne 28
before him: and crying out vvith a great voice, he said,
Vvhat is to me and thee IESVS sonne of God most high? I be-
seech thee doe not torment me. † For he commaunded the vn- 29
cleane spirit to goe forth out of the man. For many times he
caught him, and he vvas bound vvith chaines, and kept
vvith fetters: and breaking the bondes vvas driuen of the de-
uil into the deserts. † And IESVS asked him saying, Vvhat 30
is thy name? But he said, Legion. because many deuils vvere
entred into him. † And they besought him that he vvould 31
not commaund them to goe into the depth. † And there vvas 32
there a heard of many svvine feeding on the mountaine: and
they desired him, that he vvould permit them to enter into
them. And he permitted them. † The deuils therfore vvent 33
forth out of the man, and entred into the svvine: and the
heard vvith violence vvent headlong into the lake, and vvas
stifled. † Which vvhen the svvineheards savv done, they fled: 34
and told into the citie and into the tovvnes. † And they vvent 35
forth to see that vvhich vvas done: and they came to IESVS,
and found the man, out of vvhõ the deuils vvere gone forth,
sitting at his feete, clothed, and vvel in his vvittes, and they
vvere afraid. † And they also that had seen, told them hovv he 36
had been made whole from the legion. † And al the multitude 37
of the countrie of the Gerasens besought him to depart from
them:

them: for they vvere taken vvith great feare. And he going
38 vp into the boate, returned. † And the man out of vvhom the deuils vvere departed, desired him that he might be vvith
39 him. But IESVS dimissed him, saying, † Returne into thy house, and tel hovv great things God hath done to thee. And he vvent through the vvhole citie, preaching hovv great things IESVS had done to him.

40 † And it came to passe: vvhen IESVS vvas returned, the
41 multitude receiued him. and al vvere expecting him. † And
Mt. 9, 18 Mar. 5, 22. * behold there came a man vvhose name vvas Iaîrus, and he vvas Prince of the Synagogue: and he fel at the feete of IESVS,
42 desiring him that he vvould enter into his house, † because he had an only daughter almost tvvelue yeres old, and she vvas a dying. And it chaunced, vvhiles he vvent, he vvas thronged of the multitudes.

43 † And there vvas :: a certaine vvoman in a fluxe of bloud from tvvelue yeres past, vvhich had bestovved al her substãce
44 vpon Physicions, neither could she be cured of any: † she came behind him, and touched the hemme of his garment:
45 and forthvvith the fluxe of her bloud stinted, † And IESVS said, Vvho is it that touched me? And al denying, :: Peter said, and they that vvere vvith him, Maister, the multitudes throng and presse thee, and doest thou say, Vvho touched
46 me? † And IESVS said, Some bodie hath touched me. for
47 I knovv that there is vertue proceded from me. † And the vvoman seeing, that she vvas not hid, came trembling, and fel dovvne before his feete: and for vvhat cause she had touched him, she shevved before al the people: and hovv forth-
48 vvith she vvas made vvhole. † But he said to her, Daughter, thy faith hath made the safe, goe thy vvay in peace.

49 † As he vvas yet speaking, there cõmeth one to the Prince of the synagogue, saying to him, That thy daughter is dead,
50 trouble him not. † And IESVS hearing this vvord, answered the father of the maide, Feare not: :: beleeue only, and
51 she shal be safe. † And vvhen he vvas come to the house, he permitted not any man to enter in vvith him, but Peter, and Iames, and Iohn, and the father and mother of the maide.
52 † And al vvept, and mourned for her. But he said, Vveepe not,
53 the maide is not dead, but sleepeth. † And they derided him,
54 knovving that she vvas dead. † But he holding her hand cried
55 saying, Maide arise. † And " her spirit returned, and she rose

:: See the Annotations vpon S. Matthew c. 9, 19.

:: It is an euidẽt signe of prerogatiue, that Peter only is named so often as cheefe of the company. *Mar. 1, 36. Act. 5, 29. Luc. 9, 32. Mar. 16, 7. 1 Cor. 15, 5.*

:: See the Annotations vpon S. Marke c. 5, 36.

incontinent. And he bade them giue her to eate. † And her 56
parentes vvere astonied, vvhom he commaunded to tel no
man that vvhich vvas done.

ANNOTATIONS
CHAP. VIII.

Holy Women that folowed Christ.

3. *That did ministre.*] It vvas the custome of the Ievves that vvomen of their substance did minister meate and drinke and cloth to their teachers, going about vvith them. vvhich becavse it might haue been scandalous among the gentiles, S. Paul maketh mention that he vsed it not. And they ministred to our Lord of their substance for this cause, that he vvhose spiritual benefites they reaped, might reape their carnal things. *1 Cor. 9, 5. 12.*

The brethren of Christ.

20. *Thy brethern.*) These brethern of our Lord, vvere not the sonnes of the B. Virgin MARIE the mother of God, as Heluidius vvickedly taught: neither are they to be thought (as some others say) the sonnes of Ioseph by an other vvife: for (as S. Hierom vvriteth) not only our Lady vvas a virgin, but by reason of her, Ioseph also: that our Sauiour might be borne of a virginal matrimonie. But they are called his brethren (according to the vsual speach of the Scriptures) because they vvere his cosins, either the sonnes of Iosephs brother, or (as the more receiued opinion is) the sonnes of our Ladies sister called MARIE of Iames, which Iames therfore is also called the brother of our Lord. *Hiero. cōt. Heluid. c. 9. Ibidē c. 8.*

A third place after this life.

55. *Her spirit returned.*) This returning of the soules againe into the bodies of them whom CHRIST and his Apostles raised from death (specially Lazarus who had been dead foure daies) doth euidently proue a third place against our aduersaries, that say, euery one goeth straight to Heauen or to Hel. for it can not be thought that they vvere called from the one or the other, and therfore from some third place.

CHAP. IX.

His TWelue also noW preaching euery Where and Working miracles, 6 Herod and al do Wonder much. 10 After vvhich, he taketh them and goeth into the vvilderneſſe: Where he cureth and teacheth, feeding 5000 vvith fiue loaues. 18 Peter confeſſing him to be Chriſt, 21 he on the other ſide foretelleth his Paſsion, and that al muſt in time of perſecution folovv him therein. 27 Vvherevnto to encourage vs the more, 27 he giueth in his Transfiguration a ſight of the glorie, vvhich is the revvard of ſuffering. 37 The next day he caſteth out a diuel vvhich his Diſciples could not. 43 Vvhom amiddes theſe vvonders he forevvarneth againe of his ſcandalous Paſsion. 49 And to cure their ambition, he telleth them, that the moſt humble he eſteemeth moſt: 49 bidding them alſo, not to prohibit any that is not againſt them. 51 Yea and tovvard ſuch as be againſt them Schiſmatically, to ſhevv mildnes for al that. 57 Of folloWing him, three examples.

The Gospel vpō Thursday in Whitsō Weeke.

:: To cōmaund Diuels and diseases either of body or soule, is by nature proper to God onely: but by Gods gift, men also may haue the same. euen so to forgiue sinnes.

AND calling together the tvvelue Apostles, he 1 *Mt. 10, 1*
gaue them :: vertue and povver ouer al deuils, *Mr. 3, 1:*
and to cure maladies. † And he sent them to 2 *6, 8.*
preach the kingdom of God: and to heale the
sicke. † And he said to them, Take nothing 3
for the vvay, neither rod, nor skrippe, nor bread, nor money,
neither haue tvvo cotes. † And into vvhatsoeuer house you 4
enter, tarie there, and thence doe not depart. † And vvho-
soever shal not receiue you, going forth out of that citie,
shake

ſhake of the duſt alſo of your feete :: for a teſtimonie vpon
6 them. †And going forth they vvent a circuite from tovvne to
tovvne euangelizing and curing euery vvhere. ¶

Mt. 14, 1 *Mar.* 6, 14.

7 † And *Herod the Tetrarch heard al things that vvere
done by him: and he ſtaggered becauſe it vvas ſaid of ſome,
8 That Iohn vvas riſen from the dead. † but of other ſome,
That Elias hath appeared: and of others, that a Prophet one
9 of the old ones vvas riſen. † And Herod ſaid, Iohn I haue
beheaded: but vvho is this of vvhom I heare ſuch things? And
he ſought for to ſee him.

Mt. 14, 13. *Mar.* 6, 31. *Io.* 6, 5.

10 † And *the Apoſtles being returned, reported to him
vvhatſoeuer they did: and taking them he retired apart into
11 a deſert place, vvhich belongeth to Beth-ſaida. † Which the
multitudes vnderſtãding, folovved him: & he receiued them,
and ſpake to them of the kingdom of God, and them that had
12 neede of cure he healed. † And the day began to dravv to-
vvards an end. And the Tvvelue comming neere, ſaid to him,
Dimiſſe the multitudes, that going into tovvnes and villages
here about, they may haue lodging, and finde meates: becauſe
13 here vve are in a deſert place. † And he ſaid to them, Giue you
them to eate. But they ſaid, We haue no more but fiue loaues
and tvvo fiſhes: vnles perhaps vve ſhould goe and bie meates
14 for al this multitude. †And there vvere men almoſt fiue thou-
ſand. And he ſaid to his diſciples, Make them ſit dovvne by
15 companies fiftie and fiftie. † And ſo they did. And they made
16 al ſit dovvne. †And taking the fiue loaues and the tvvo fiſhes,
he looked vp vnto heauen, and [c] :: bleſſed them: and he brake,
and diſtributed to his diſciples, for to ſet before the multi-
17 tudes. † And :: they did al eate, and had their fill. And there
vvas taken vp that vvhich remained to them, tvvelue baſkets
of fragments.

:: Here you ſee that he bleſſed the things, and not only gaue thanks to God. *See Annot. Marci. c. 8, 7.*

[c] εὐλόγησεν αὐτὰς:

Mt. 16, 13. *Mar.* 8, 27.

18 †* And it came to paſſe: vvhen he vvas alone praying, his
diſciples alſo vvere vvith him: and he aſked them ſaying,
19 Vvhom doe the multitudes ſay that I am? † But they anſvve-
red, and ſaid, Iohn the Baptiſt: and ſome, Elias: but ſome, that
20 one of the Prophets before time, is riſen. † And he ſaid to thẽ,
But vvhom ſay ye that I am? Simon Peter anſvvering, ſaid,
21 The CHRIST of God. †But he rebukĩg them, cõmaunded that
22 they ſhould tell this to no man, † ſaying, That the ſonne of
man muſt ſuffer many things, and be reiected of the Aun-
cients and cheefe Prieſts and Scribes, and be killed, and the

:: The miraculous prouidẽce of God toward ſuch as folow Chriſt into deſerts, priſons, baniſhment, or whitherſoeuer.

third day riſe againe.

† And he ſaid to al, If any man vvil come after me, let him denie him ſelf, and take vp his croſſe daily, and folovv me. 23

† For he that vvil ſaue his life, ſhal loſe it: for he that ſhal loſe his life for my ſake, ſhal ſaue it. 24

† for vvhat profit hath a man if he gaine the vvhole vvorld, and loſe him ſelf, and caſt avvay him ſelf? 25

† For he that ſhal be aſhamed of me and of my vvordes, him the Sonne of man ſhal be aſhamed of, vvhen he ſhal come in his maieſtie, and his fathers, and of the holy Angels. 26

† And I ſay to you aſſuredly, There be ſome ſtanding here that ſhal not taſt death, "til they ſee the kingdom of God. 27

The TRANSFIGVRATION.

†* And it came to paſſe after theſe vvordes almoſt eight daies, and he tooke Peter and Iames and Iohn, and vvent into a mountaine to pray. 28 *Mt.* 17, 1 *Mr.* 9, 1.

† And vvhiles he prayed, the ſhape of his countenance vvas altered: and his raiment vvhite and gliſtering. 29

† And behold tvvo men talked vvith him. And they vvere Moyſes and Elias, 30

† appearing in maieſtie. And they told his deceaſe that he ſhould accompliſh in Hieruſalem. 31

† But Peter and they that vvere vvith him, vvere heauie vvith ſleepe. And avvaking, they ſavv his maieſtie, and the tvvo men that ſtoode vvith him. 32

† And it came to paſſe, vvhen they departed from him, Peter ſaid to IESVS, Maiſter, it is good for vs to be here: and let vs make three tabernacles, one for thee, and one for Moyſes, and one for Elias: not knovving vvhat he ſaid. 33

† And as he ſpake theſe things, there came a cloud, and ouerſhadovved them: and they feared, vvhen they entered into the cloude. 34

† * And a voice vvas made out of the cloude, ſaying, This is my beloued ſonne, heare him. 35 *2. Pet.* 1, 17.

† And vvhiles the voice vvas made, IESVS vvas found alone. And they held their peace, and told no man in thoſe daies any of theſe things vvhich they had ſeen. 36

†* And it came to paſſe the day folovving, vvhen they came dovvne from the mountaine, there mette him a great multitude. 37 *Mt.* 17, 14. *Mar.* 9, 17.

† And behold a man of the multitude cried out, ſaying, Maiſter, I beſeeche thee, looke vpō my ſonne becauſe he is mine only one. 38

† and loe, the ſpirit taketh him, and he ſodenly crieth, and he daſheth him, and teareth him that he fometh, and vvith much a doe departeth renting him. 39

† And I deſired thy diſciples to caſt him out, and they could not. 40

:: Incredulitie hindereth the effect of Exorciſmes, and

† And IESVS anſvvering ſaid, :: O faithles and peruerſe 41

genera

generation, hovv long ſhal I be vvith you and ſuffer you? bring hither thy ſonne. †And vvhen he came to him, the deuil daſhed, and tore him. And IESVS rebuked the vncleane ſpirit, and healed the lad: and rendred him to his father. †And al vvere aſtonied at the might of God: and al merueiling at al things that he did, he ſaid to his diſciples, †Lay you in your hartes theſe vvordes, for it ſhal come to paſſe that the Sonne of man ſhal be deliuered into the hands of men. † But they did not knovv this vvord, and it vvas couered before them, that they perceiued it not. And they vvere afraid to aſke him of this vvord.

other miraculous power giuen to the Church.

Mt. 18,1 *Mar.* 9, 34. †* And there entred :: a cogitation into them, vvhich of them ſhould be greater. †But IESVS ſeeing the cogitations of their hart, tooke a childe and ſet him by him, †and ſaid to them, Whoſoeuer receiueth this childe in my name, receiueth me: and vvhoſoeuer receiueth me, receiueth him that ſent me. For he that is the leſſer among you al, he is the greater.

::Deſire of preeminence is an humane infirmitie oftē euen among the good. Againſt which, Chriſt teacheth humility, but forbiddeth not Superiority.

Mar. 9, 38. †* And Iohn anſvvering ſaid, Maiſter, vve ſavv a certaine man caſting out deuils in thy name, and vve prohibited him, becauſe he folovveth not vvith vs. †And IESVS ſaid to him, :: Prohibit not. for he that is not againſt you, is for you.

:: There be ſome that folow not Chriſt preciſely in life and doctrine, of whom we may make our aduātage to the propagation of Chriſtes honour and religion, whē they doe any thing for the aduācemēt thereof, of what intention ſoeuer they doe it. *Philip.* 1, 15.

† And it came to paſſe, vvhiles the daies of his aſſumption vvere accōpliſhing, and he fixed his face to goe into Hieruſalem. †And he ſent meſſengers before his face: and going they entred into a citie of the Samaritans to prepare for him. †And they receiued him not, becauſe his "face vvas to goe to Hieruſalem. †And vvhen his diſciples Iames and Iohn had ſeen it, they ſaid, Lord vvilt thou vve ſay that fire come dovvne from heauen and conſume `them'? † And turning, "he rebuked them, ſaying, You knovv not of vvhat ſpirit you are. † The ſonne of man came not to deſtroy ſoules, but to ſaue. And they vvent into an other tovvne.

`them as Elias alſo did?

Mt. 8, 19. † And it came to paſſe as they vvalked in the vvay, a certaine man ſaid to him, * I vvil folovv thee vvhitherſoeuer thou goeſt. †IESVS ſaid to him, :: The foxes haue holes, and the foules of the aire neſtes: but the ſonne of man hath not vvhere to repoſe his head. † But he ſaid to an other, Folovv me. And he ſaid, Lord, permit me firſt to goe, and to burie my father. † And IESVS ſaid to him, Let the dead burie their dead: but goe thou, ſet forth the kingdom of God. † And an other ſaid, I vvil folovv thee Lord, but permit me

:: This man would haue folowed him for temporal commodities, and therfore was not ſuffered.

first to take my leaue of them that are at home. † IESVS said 62
to him, "No man putting his hand to the plough, and loo-
king backe, is apt for the kingdom of God.

ANNOTATIONS
CHAP. IX.

The Transfiguration.

27. Til they see.) To the Apostles, that had to preach the kingdom of God and to suffer so much miserie for the same in this vvorld, he vvil shevv his glorie, and giue them a tast of his owne ioyful state and of his Saincts in heauen, calling thither Moyses and Elias, that the Lavv and Prophets might be vvitnesses of the same. See the annotation vpon S. Matthevv c. 17, 2.

Schismatikes.

53. Face to goe to Hierusalem.) The Samaritans vvere Schismatikes from the Ievves, and had a Schismatical temple in mount Garizim, of purpose to dravv men thither from Gods temple in Hierusalem, vvhere only vvas the true and as it vvere the Catholike seruice and Sacrifice vnto God. Therfore they did not gladly receiue our Sauiour, because they perceiued he vvas going to Hierusalem. *Io. 4, 9. 3 Re. 12, 27. Tob. 1.*

Desire of reuenge.

The Churches seueritie.

53. He rebuked them.) Not iustice nor al rigorous punishment of sinners is here forbidden, nor Elias fact reprehended, nor the Church or Christian Princes blamed for putting Heretikes to death: but that none of these should be done for desire of our particular reuenge, or vvithout discretion, & regard of their amendement, and example to others. Therfore S. Peter vsed his povver vpon Ananias and Sapphira, vvhen he strooke them both dovvne to death for defrauding the Church. *Act. 5.*

Looking backe.

62. No man looking backe.) It is a dangerous temptation for a man that hath lost or left his goods for Christ, to looke much backe at them, and to remember vvith delight the pleasures and eases of this vvorld, for it breedeth in him discontentment of the troubles and crosses that are incident to the state of such as fully folovv Christ. In vvhich case a man should euer looke forvvard tovvards heauen, and neuer backevvard to the vvorld.

CHAP. X.

He sendeth yet 72 moe to preach to the IeWes, With poWer also of miracles, 13 crying Wo to the cities impenitent. 17 At their returne he agnîseth the great poWer he gaue them, but yet teacheth them not to be proud thereof, 21 and praiseth God for his grace, 23 his Church also for her happy state. 25. To one of the Scribes he sheWeth, that the loue of God and of his neighbour Wil bring him to life euerlasting, 29 teaching him by the parable of the Samaritane, to take euery one for his neighbour that needeth his charitie. 38 To Martha he sheWeth that Maries Contemplatiue life is the better.

The Gospel vpō S. Markes day and S. Lukes.

AND after this our Lord designed also other 1
:: seuentie tvvo: and he sent them tvvo and
tvvo before his face into euery citie and
place vvhither him self vvould come.
† And he said to them, The harvest truely is 2
much: but the vvorkemen fevv. Desire
therfore the lord of the harvest, that he send vvorkemen into
his harvest. † Goe: behold I send you as lambes among vvol- 3
ues. † Carie not purse nor skrip, nor shoes: and salute no 4
body by the vvay. † Into vvhatsoeuer house you enter, 5
first say, Peace to this house. † and if the sonne of peace be 6
there

:: As the tWelue Apostles did represent the higher degree of the clergie, called Bishops: so these Seuentie tvvo beare the figure of the inferiour clergie, called Priests. *Beda.*

there, your peace ſhal reſt vpon him: but if not, it ſhal re-
7 turne to you. † And in the ſame houſe tarie you, eating
and drinking ſuch things as they haue. * For the vvorkeman
1. Tim. 5, 18. is vvorthie of his hire. Remoue not from houſe to houſe.
8 † And into vvhat citie ſoeuer you enter, and they receiue you,
9 eate ſuch things as are ſet before you: † and cure the ſicke
that are in it, and ſay to them, The kingdom of God is come
nigh vpon you. ℍ
10 † And into vvhatſoeuer citie you enter, and they receiue
11 you not, going forth into the ſtreates thereof, ſay, † The duſt
alſo of your citie that cleaueth to vs, vve doe vvipe of againſt
you. yet this knovv ye that the kingdom of God is at hand.
12 † I ſay to you, it ſhal be :: more tolerable for Sodom in that
13 day, then for that citie. † Vvo to thee Corozáim, vvo to thee
Beth-ſaida: for if in Tyre and Sidon had been vvrought the
miracles that haue beene vvrought in you, they had done pe-
14 nance ſitting ::in ſacke cloth and aſhes long agoe. † But it ſhal
be more tolerable for Tyre and Sidon in the iudgement, then
15 for you. † And thou Capharnaum that art exalted vnto heauē:
16 thou ſhalt be thruſt dovvne euen vnto hel. † :: He that hea-
reth you, heareth me: and he that deſpiſeth you, deſpiſeth me.
And he that deſpiſeth me, deſpiſeth him that ſent me.
17 † And the Seuentie-tvvo returned vvith ioy, ſaying, Lord,
18 the Deuils alſo are ſubiect to vs in thy name. † And he ſaid
19 to them, I ſavv Satan as a lightening fal from heauen. † † Be-
hold, I haue giuen you povver to treade vpon ſerpents, and
ſcorpions, and vpon al the povver of the enemie, and nothing
20 ſhal hurt you. † But yet reioyce not in this, that the ſpirits
are ſubiect vnto you: but reioyce in this, that your names are
vvritten in heauen. ℍ
21 † In that very houre he reioyced in ſpirit, and ſaid, I con-
feſſe to thee O Father, Lord of heauen and earth, becauſe thou
haſt hid theſe things from the vviſe and prudent, and haſt re-
uealed them "to litle ones. Yea Father, for ſo hath it vvel
22 pleaſed thee. † Al things are deliuered to me of my father.
And no man knovveth vvho the Sonne is, but the Father:
and vvho the Father is, but the Sonne, and to vvhom the
23 Sonne vvil reueale. † And turning to his Diſciples, he ſaid,
24 Bleſſed are the eies that ſee the things that you ſee. † For I
ſay to you, that many Prophets and Kings deſired to ſee the
things that you ſee, and ſavv them not: and to heare the
things

:: Differences of paines and damnation in Hel according to the differences of demerites. *Aug. li. 5. c. 5. cont. Iulian.*

:: True penance not onely to lead a new life, but to puniſh the body by ſuch things as here be recorded, for the il life paſt.

:: It is al one to deſpiſe Chriſt, and to deſpiſe his Prieſts and Miniſters in the the Catholike Church: to refuſe his doctrine, & theirs.

The Goſpel vpō the 12 Sunday after Pētecoſt.

things that you heare, and heard them not.

† And behold a certaine lavvyer ſtoode vp, tempting him 25
and ſaying, Maiſter, by doing of vvhat thing ſhal I poſſeſſe
life euerlaſting? † But he ſaid to him, In the lavv vvhat is 26
vvritten? hovv readeſt thou? † He anſvvering ſaid, *Thou ſhalt* 27 *Deu. 6,5*
loue the Lord thy God vvith thy vvhole hart, and vvith thy vvhole ſoule, and
vvith al thy ſtrength, and vvith al thy minde: and thy neighbour as thy ſelf. *Leu. 19, 18.*
† And he ſaid to him, Thou haſt anſvvered right, "this doe and 28
thou ſhalt liue. † But he deſirous to iuſtifie him ſelf, ſaid to 29
IESVS, And vvho is my neighbour? † And IESVS taking 30
it, ſaid, A certaine man vvent dovvne from Hieruſalem into
Iericho, and fel among theeues, vvho alſo ſpoiled him, and gi-
uing him vvoundes vvent avvay leauing him "halfe-dead.
† And it chaunced that a certaine Prieſt vvent dovvne the 31
ſame vvay: and ſeeing him, paſſed by. † In like maner alſo a 32
Leuite, vvhen he vvas neere the place, and ſavv him, paſſed by.
† But a certaine Samaritane going his iourney, came neere 33
him: and ſeeing him, vvas moued vvith mercie. † And going 34
vnto him, bound his vvoundes, povvring in oile and vvine:
and ſetting him vpon his ovvne beaſt, brought him into an
inne, and tooke care of him. † And the next day he tooke forth 35
tvvo pence, and gaue to the hoſt, and ſaid, Haue care of him:
and vvhatſoeuer thou ſhalt :: ſupererogate, I at my returne
vvil repay thee. † Vvhich of theſe three in thy opinion vvas 36
neighbour to him that fel among theeues? † But he ſaid, He 37
that did mercie vpon him. And IESVS ſaid to him, Goe, and
doe thou in like maner. ☩

† [b] And it came to paſſe as they vvent, and he entred into a 38
certaine tovvne: and a certaine vvoman named Martha, re-
ceiued him into her houſe, † and ſhe had a ſiſter called Ma- 39
rie. vvho ſitting alſo at our Lords feete, heard his vvord. † But 40
Martha vvas buſie about much ſeruice. vvho ſtoode and
ſaid, Lord, haſt thou no care that my ſiſter hath left me alone
to ſerue? ſpeake to her therfore, that ſhe help me. † And our 41
Lord anſvvering ſaid to her, Martha, Martha, thou art careful,
and art troubled about very many things. † But one thing is 42
neceſſarie. "Marie hath choſen the beſt part vvhich ſhal not
be taken avvay from her. ☩

:: S. Auguſtin ſaith that the Apoſtle (*1. Cor. 9.*) according to this place did ſupererogate, that is, did more then he needed or was bound to doe, when he might haue required al duties for preaching the Goſpel, but would not. *li. de op. Monach. c. 5.* Whereof it cõmeth, that the workes which we doe more then precept, be called workes of Supererogation: & whereby it is alſo euident againſt the Proteſtãts, that there be ſuch workes. *See Optatus li. 6 cont. Parmen.* how aptly he applyeth this parable to S. Paules counſel of virginitie (*1 Cor. 7*) as to a worke of ſupererogation.

b The Goſpel vpon the Aſſumptiõ of our Lady *Aug. 15.*

:: *Supero-gaueris, προσδα-πανήσης,*

ANNOT.

ANNOTATIONS
CHAP. X.

21. To litle ones) By this place euery vulgar artificer may not presume that God hath reuealed al truth to him, and therfore refuse to be taught of the learned. for Christ did not afterwvard endevv fishers and vulgar men nor any other vvith the gifts of vvisdom and tonges, vvithout their industrie, study, and teaching. though at the beginning, of great prouidence he did it, that it might be cleere to the vvorld, that al Nations vvere conuerted to him, not by persuasion of cunning Orators or subtil Disputers, but by the plaine force of his grace and truth, vvhich S. Augustine counteth greater then al other miracles. Further We are taught by this place, that the poore humble obedient children of the Church knovv by their faith the high mysteries of Christes Diuinity, and his presence in the B. Sacrament, and such like: rather then Arius, Caluin, and other like proud Scribes and Pharisees.

The humble vnlearned Catholike knovveth Christ better then the proud learned Heretike.

28. This doc.) Not by faith only, but by keeping Gods commaundements We obtaine life euerlasting: not onely by beleeuing, but by doing. The heretikes say that it is impossible to keepe this commaundement of louing God With al our hart. But the Scriptures giue vs examples of diuers that haue kept and fulfilled it, as far as is requisite in this life. *3. reg. 14, 8. 2. Par. 15, 15. Ps. 118, 10. Eccles. 47, 9, 10. 4 Reg. 20, 3. 5. Luc. 1, 5.* And if it vvere impossible to keepe it, and yet by Christ proposed for the meane to obtaine life euerlasting, he had mocked this Lavvyer and others, and not taught them.

The commaundements possible to be kept.

Conc. Arausc. 2 cap. 25. to. 1. Conc. Cõc. Trid. Sess. 6. c. 1.

30. Halfe dead.) Here is signified man vvounded very sore in his vnderstanding and free-Wil, and al other povvers of soule and body, by the sinne of Adam: but yet that neither vnderstanding, nor free-vvil, nor the rest, vvere extinguished in man or taken av vay. The Priest and Leuite, signifie the Lavv of Moyses: this Samaritane, is Christ the Priest of the nevve Testament: the oile and vvine, his Sacraments: the host, the priests his ministers. Vvhereby is signified, that the Lavv could not recouer the spiritual life of mankind from the death of sinne, that is, iustifie man: but Christ onely, vvho by his passion and the grace and vertue thereof ministred in and by his Sacraments, iustifieth, and increaseth the iustice of man, healing and abling free-vvil to doe al good vvorkes.

The parable of the vvounded man, explicated.

42. Marie the best part.) Tvvo notable exãples, one of the life Actiue, in Martha: the other of the life Contẽplatiue, in Marie: representing vnto vs, that in holy Church there should be alvvaies some to serue God in both these seueral sorts. The life contẽplatiue is here preferred before the actiue. the Religious of both sexes are of that more excellent state. and therfore our Protestants haue Wholy abandoned them out of their common Wealth, Which the true Church neuer Wanted. But to say truth, they haue neither Martha nor Marie. our Lord geue them grace to see their miserie. If ours Were not answerable to their profession, or Were degenerated, Why haue they no neW ones? if our Churches Votaries voWed vnlaWful things, Chastitie, Pouertie, Obedience, Pilgrimage: What other Votaries or laWful voWes haue they? For, to offer voluntarily by voW (besides the keeping of Gods commaundements, Wherevnto We are bound by precept and promise in our Baptisme) our soules, bodies, goods, or any other acceptable thing to God, is an acte of soueraine Worship belonging to God onely: and there Was neuer true religion Without such voWes and Votaries. If there be none in their Whole Church that profesSe contemplation, or that voW any thing at al to God voluntarily, neither in their bodies nor in their goods: God and the World knovv they haue no Church nor religion at al.

The Contemplatiue or Religious life, better then the Actiue and secular.

Vovves and votaries.

CHAP. XI.

He teacheth a forme of prayer, 5 and exhorteth to pray instantly, 11 assuring that so God Wil giue vs good things. 14 The IeWes blaspheming his casting out of Diuels, and asking for a miracle from heauen, 17 he defendeth his doing: 22 foretelling also the Diuels expulsion by him out of the World (that is, the vocation of the Gentils) 24 and his reentrie into their nation, 27 With their reprobation though he be of their flesh, 29 and also their final most Worthy damnation. 37 Againe, to the Pharisees and Scribes he crieth Wo, as authors of the said reprobation noW at hand.

AND it came to passe, vvhen he vvas in a certaine place, praying, as he ceased, one of his Disciples said to him, Lord teach vs to pray, as Iohn also taught his Disciples. † And he said to them, * Vvhen you pray, say, FATHER, *sanctified be thy name. Thy kingdom come,† Our daily bread giue vs this day,†and forgiue vs our sinnes, for because our selues also doe forgiue euery one that is in debt to vs. And lead vs not into temptation.* † And he said to them, Vvhich of you shal haue a frende, and shal goe to him at midnight, and shal say to him, Frende, lend me three loaues, †because a frende of mine is come out of his way to me, and I haue not what to set before him: †& he from vvithin answvering saith, Trouble me not, novv the doore is shut, and my children are vvith me in bed: I can not rise and giue thee. † And if he shal persevêre knocking, I say to you, although he vvil not rise and giue him because he is his frende, yet for his importunitie he vvil rise, and giue him as many as he needeth. †* And I say to you, Aske, and it shal be giuen you: seeke, and you shal finde: knocke, and it shal be opened to you. † For euery one that asketh, receiueth: and he that seeketh, findeth: and to him that knocketh, it shal be opened. † And vvhich of you if he aske his father bread, vvil he giue him a stone? or a fish, vvil he for a fish giue him a serpent? † Or if he aske an egge, vvil he reach him a scorpion? † If you then being naught, knovv hovv to giue good giftes to your children, hovv much more vvil your father from heauen giue the good spirit to them that aske him? †

†* And he vvas casting out a deuil, and that vvas dumme. And vvhen he had cast out the deuil, the dumme spake: and the multitudes marueiled. †* And certaine of them said, In Beel-zebub the prince of Deuils he casteth out Deuils. † And other tempting, asked of him a signe from heauen. † But he seeing their cogitations, said to them, Euery kingdom deuided against it self, shal be made desolate, and [c] house vpon house, shal fall. † And if Satan also be deuided against him self, hovv shal his kingdom stand? becausе you say that in Beel-zebub I doe cast out Deuils. † And if I in Beel-zebub cast out Deuils: your children, in vvhom doe they cast out? therfore they shal be your iudges. † But if I in the [::] finger of God

Mt. 6,9.

Mt. 7,7.

Mt. 12, 22.

Mr. 3,22

[c] οἶκος ἐπὶ οἶκον

The Gospel in *Maioribus litanijs* on S. Markes day, and in the Rogation daies. And in a votiue Masse against the Pagans.

The Gospel in a votiue Masse for sinnes.

The Gospel vpō the 3 Sunday in Lent.

[::] This finger, is the spirit of God, Mt. 12, 28.

God doe caſt out Deuils: ſurely the kingdom of God is come
21 vpon you. † Vvhen the ſtrong armed keepeth his court:
22 thoſe things are in peace that he poſſeſſeth. † But if a ſtronger then he, come vpon him and ouercome him: he vvil take avvay his vvhole armour vvherein he truſted, and vvil diſtribute his ſpoiles.
23 † He that is not vvith me, is againſt me:
24 and he that gathereth not vvith me, ſcattereth. † Vvhen the vncleane ſpirit ſhal depart out of a man, he vvandereth through places vvithout vvater, ſeeking reſt. And not finding, he ſaith, I vvil returne into my houſe vvhence I de-
25 parted. † And vvhen he is come, he findeth it ſvvept vvith a
26 beſome, and trimmed. † Then he goeth and taketh ſeuen other ſpirits vvorſe then him ſelf, and entring in they dvvel there. And the [c] laſt of that man be made vvorſe then the firſt.

c nouiſſima fiunt

27 † [b] And it came to paſſe: vvhen he ſaid theſe things, a certaine vvoman lifting vp her voice out of the multitude ſaid to him, "Bleſſed is the vvombe that bare thee, and the pappes
28 that thou didſt ſucke. † But he ſaid, :: Yea rather, bleſſed are they that heare the vvord of God, and keepe it. ℍ

29 † And the multitudes running together, he began to ſay, *This generation, is a vvicked generation: it aſketh a ſigne, and a ſigne ſhal not be giuen it but "the ſigne of Ionas the
30 Prophet. †* For as Ionas vvas a ſigne to the Niniuites: ſo
31 ſhal the Sonne of man alſo be to this generation. †* The Queene of the South ſhal riſe in the iudgement vvith the men of this generation, and ſhal condemne them: becauſe ſhe came from the endes of the earth to heare the vviſedom
32 of Salomon. and behold, more then Salomon here. † The men of Niniuee ſhal riſe in the iudgement vvith this generation, and ſhal condemne it, * becauſe they :: did penançe at the preaching of Ionas. and behold, more then Ionas here.

Mt. 12, 29. *Ion. 2, 2.* *3 Reg. 10, 1.* *Ion. 3, 5.*

33 †* No man lighteth a candel, and putteth it in ſecrete, neither vnder a buſhel: but vpon a candleſticke, that they
34 that goe in may ſee the light. †* The candel of thy body, is thine eie. If thine eie be ſimple, thy vvhole body ſhal be lightſome: but if it be naught, thy body alſo ſhal be darke-
35 ſome. † See therfore that the light vvhich is in thee, be not
36 darkeneſſe. † If then thy vvhole body be lightſome, hauing no part of darkeneſſe: it ſhal be lightſome vvholy, and as a

Mt. 5, 15 Mar. 4, 21. *Mt. 6, 22.*

b The Goſpel vpon Aſſumption eue, and in a Votiue of our Lady betwene Candlemas and Eaſter, and betwene Pẽtecoſt and Aduent.

:: The ſaid mother of God, in that alſo was bleſſed that ſhe was the temporal meanes & miniſter of the Incarnatiõ, but much more bleſſed, in that ſhe continued the perpetual keeper of his word. *Beda. Aug. tract. 19. in Ioan.*

:: μετενόησαν. Marke that the great penance of the Niniuites (Ionæ 3) is here expreſſed by this Greeke vvord. *See Annot. Mat. 3, 2.* The Goſpel for a Confeſſor that is Biſhop.

bright candel it shal lighten thee. ℍ

† And vvhen he vvas speaking, a certaine Pharisee desired 37
him that he vvould dine vvith him. and he going in sate
dovvne to eate. † And the Pharisee began to thinke vvithin 38
him selfand to say, Vvhy he vvas not vvashed before dinner.
† And our Lord said to him, * Novv you Pharisees doe make 39
cleane that on the out side of the cuppe and of the platter:
but that of yours vvhich is vvithin, is ful of rapine and ini-
quitie. † Fooles, did not he that made that on the outside, 40
make that also that is on the inside? † But yet [c] that that re- 41
maineth, "giue almes, & behold al things are cleane vnto you.
† But vvo to you Pharisees, because you tithe minte and 42
revve and euery herbe: and passe ouer iudgement and the
charitie of God. but these things you ought to haue done,
and not to omit those. † Vvo to you Pharisees, because 43
you loue the first chaires in the synagogs, and salutations in
the market-place. † Vvo to you, because you are as monu- 44
ments that appeare not, and men vvalking ouer, are not
vvare.

† And one of the Lavvyers answering saith to him, Maister, 45
in saying these things, thou speakest to our reproche also.
† But he said, "Vvo to you Lavvyers also: because you lode 46
men vvith burdens which they can not beare, and your selues
The Gospel for many Martyrs. touch not the packes vvith one of your fingers. † Wo to you 47
that :: build the monumẽts of the Prophets: and your fathers
:: Not the building of the Prophets monuments is condemned, but their imitation of their fathers that slew the Prophets. *Ambros.* did kil them. † Surely you doe testifie that you consent to the 48
vvorkes of your fathers: because they in deede did kil them,
and you build their sepulchres. † For this cause the vvisedō al- 49
so of God said, I vvil send to them Prophets and Apostles, and
of them they vvil kil and persecute. † that the bloud of al the 50
Prophets that vvas shed from the making of the vvorld, may
be required of this generation, † * from the bloud of Abel 51
vnto the * bloud of Zacharie that vvas slaine betvvene the
altar and the temple. Yea I say to you, it shal be required of
this generation. ℍ † Vvo to you Lavvyers, because you haue 52
taken avvay the key of knovvledge: your selues haue not
entred, and those that did enter you haue prohibited. † And 53
vvhen he said these things to them, the Pharisees and the
Lavvyers began vehemently to vrge him, and to stoppe his
mouth about many things, † lying in waite for him, & seeking 54
to catch something of his mouth, that they might accuse him.

[c] *Quod superest,* τὰ ἐνόντα.

Mt. 23, 25.

Gen. 4, 8. 2. Par. 24, 22.

ANNOT

ANNOTATIONS
CHAP. XI.

Beda vpon this place.

27. Bleſſed is the vvombe.) Let vs alſo (ſaith Venerable Bede) lift vp our voice vvith the Catholike Church, of vvhich this vvoman vvas a figure: let vs lift vp our hartes among the people, and ſay to our Sauiour, Bleſſed be the vvombe that bare thee, and the pappes vvhich thou didſt ſucke. for bleſſed in deede is the mother vvhich bare the King that ruleth heauen and earth for euer. Our B. Lady.

29. The ſigne of Ionas.) Of al miracles, his Reſurrection, after he had been according to his body, in the graue, according to his ſoule, in Hel three daies, vvas the greateſt, and moſt conuinceth the incredulous Ievves: and therfore a greater or more euident then that, he ſaith he vvil not giue them. The ſigne of Ionas.

Eccſci. 3, 33. *Dan. 4, 24. Tob. 4, 12, 11. 9. Mat. 25. 35, 42.*

41. Giue almes.) The great force of almes is here and in diuers places of holy vvrite ſignified. In one place, they extinguiſh ſinne: in an other, they redeeme ſinnes: in an other, they deliuer from death: in an other, to them giuen or omitted, our iudgement to heauen or hel is attributed: and here they make cleane and ſatisfie for the Ievves former offenſes. for (as S. Auguſtine ſaith c. 70 Enchiridij) almes deedes profite not a man that hath a vvill to continevv in his ſinnes, but they are to be done for a propitiation to God of former offenſes. Novv hovv vvel the Proteſtants like this doctrine ſo euidently ſet forth in Scripture, let the indifferent iudge, and hovv vvel it agreeth vvith their onely faith. The force of almes.

46. Vvo to you Lavvyers.) Theſe vvere Doctors of Moyſes Lavv, othervviſe called Scribes. Shal we therfore crie out againſt al Lavvyers novv, or ought the name of Lavvyer be odious vvith vs, becauſe of theſe naughty Lavvyers among the Ievves? much leſſe ought the name of Prieſts to be odious (as Heretikes would haue it) becauſe of the Ievves Prieſts that vvere ſo buſy againſt our Sauiour. The Lavvyers and Prieſts of the old Teſtauent.

CHAP. XII.

He prepareth his Diſciples againſt perſecutions to come vpon them at their publiſhing of his doctrine. 13 With deuiding the brethrens inheritance he Wil not medle, but exhorteth them againſt auarice, 22 and his Diſciples (by this occaſion) againſt ſolicitude ſo much as of neceſſaries, 32 yea counſeling them to geue alms, 35 and to be ready at a knocke: 41 namely admoniſhing Peter and other Prelats to ſee to their charge: 49 and al, not to looke but for perſecution. 54 The Ievves he reprehendeth for that they Wil not ſee this time of grace, 58 Whereas it is ſo horrible to die Without reconciliation.

1 AND when great multitudes ſtoode about him, ſo that they trode one an other, he began to ſay to his Diſciples, Take good heede of the
2 leauen of the Phariſees, vvhich is hypocriſie. † * For nothing is hid, that ſhal not be reuea-
3 led: nor ſecrete, that ſhal not be knovven. † For the things that you haue ſaid in darkneſſe, ſhal be ſaid in the light: and that vvhich you haue ſpoken into the eare in the chambers,
4 ſhal be preached in the houſe-toppes. † And I ſay to you my frendes, Be not afraid of them that kil the body, and after
5 this haue no more to doe. † But I vvil ſhevv you vvhom ye ſhal feare: :: feare him vvho after he hath killed, hath
6 povver to caſt into hel. yea I ſay to you, feare him. † Are not fiue ſparovves ſold for tvvo farthings: and one of them is not
7 forgotten before God? † Yea the heares alſo of your head are

Mt. 10, 26. Mar. 4, 22.

:: The feare of Hel alſo is profitable: contrarie to the proteſtats, teaching ſecuritie of ſaluation, and that feare of Hel maketh men hypocrites.

al numbered. Feare not therfore: you are more vvorth then many ſparovves. †* And I ſay to you, " Euery one that confeſſeth me before men, the Sonne of man alſo vvil confeſſe him before the Angels of God. † But he that denieth me before men, ſhal be denied before the Angels of God. †* And :: euery one that ſpeaketh a vvord againſt the ſonne of man, it ſhal be forgiuen him: but he that ſhal blaſpheme againſt the holy Ghoſt, to him it ſhal not be forgiuen. †* And vvhen they ſhal bring you in to the ſynagogs and to magiſtrates and poteſtates, be not careful in vvhat maner, and vvhat you ſhal anſvver, or vvhat you ſhal ſay. † For the holy Ghoſt ſhal teach you in the very houre vvhat you muſt ſay.

:: See Annot. Mt. 12, 32.

Mt. 10, 32. Mar. 8, 38. Mt. 12, 33. Mr. 3, 28 Mt. 10, 19. Mar. 13, 11.

† And one of the multitude ſaid to him, Maiſter, ſpeake to my brother that he deuide the inheritaunce vvith me. † But he ſaid to him, Man, " vvho hath appointed me iudge or deuider ouer you? † And he ſaid to them, See and bevvare of al auarice: for not in any mans aboundance doth his life conſiſt, of thoſe things vvhich he poſſeſſeth. † And he ſpake a ſimilitude to them, ſaying, A certaine riche mãs field yelded plentie of fruites. † and he thought vvithin him ſelf, ſaying, :: Vvhat ſhal I doe, becauſe I haue not vvhither to gather my fruites? † And he ſaid, This vvil I doe, I vvil deſtroy my barnes, and vvil make greater: and thither vvil I gather al things that are grovven to me, and my goods, † and I vvil ſay to my ſoule, Soule, thou haſt much goods laid vp for many yeres, take thy reſt, eate, drinke, make good cheere. † But God ſaid to him, :: Thou foole, this night they require thy ſoule of thee: and the things that thou haſt prouided, vvhoſe ſhal they be? † So is he that laieth vp treaſure to him ſelf, and is not " riche to God vvard.

:: Giue it to the poore, that ſhouldſt thou do, ſaith S. Baſil.

:: A goodly warning for al riche men.

:: He forbiddeth not cõpetent prouidéce, but to much carefulnes. See Annot. vpon S. Matth. c. 6, 25.

† And he ſaid to his Diſciples,* Therfore I ſay to you, :: Be not careful for your life, vvhat you ſhal eate: nor for your body, vvhat you ſhal doe on. † The life is more then the meate, and the body is more then the raiment. † Conſider the rauens, for they ſovv not, neither doe they reape, vvhich neither haue ſtorehouſe nor barne, and God feedeth them. Hovv much more are you of greater price then they? † And vvhich of you by caring can adde to his ſtature one cubite? † If then you be not able to doe ſo much as the leaſt thing, for the reſt vvhy are you careful? † Conſider the lilies hovv they

Mt. 6, 25

they grovv : they labour not, neither doe they ſpinne. But
I ſay to you, Neither Salomon in al his glorie vvas araied
28 as one of theſe. † And if the graſſe that to day is in the field,
and to morovv is caſt into the ouen, God ſo clotheth : hovv
29 much more you O ye of litle faith! † And you, doe not ſeeke
vvhat you ſhal eate, or vvhat you ſhal drinke : and [c] be not
30 lifted vp on high. † For al theſe things the nations of the
vvorld doe ſeeke. but your father knovveth that you haue
31 neede of theſe things. † But ſeeke firſt the kingdom of God,
32 and al theſe things ſhal be giuen you beſides. † [b] Feare not
:: litle flocke, for it hath pleaſed your father to giue you a
33 kingdom. † Sel the things that you poſſeſſe, and giue almes.
* Make to you purſes that vveare not, treaſure that vvaſteth
not, in heauen: vvhither the theefe approcheth not, neither
34 doth the mothe corrupt. † For" vvhere your treaſure is, there
35 vvil your hart be alſo. ☩ † [b] Let your :: loynes be girded,
36 and candles burning in your handes, † and you like to men
expecting their lord, when he ſhal returne from the mariage:
that vvhen he doth come and knocke, forthvvith they may
37 open vnto him. † Bleſſed are thoſe ſeruants, vvhom vvhen
the Lord commeth, he ſhal finde vvatching. Amen I ſay to
you, that he vvil gird him ſelf, and make them ſit dovvne,
38 and paſſing vvil miniſter vnto them. † And if he come in
the ſecond vvatch, and if in the third vvatch he come, and ſo
39 finde, bleſſed are thoſe ſeruants. †* And this knovv ye, that
if the houſholder did knovv vvhat houre the theefe vvould
come, he vvould vvatch verely, and vvould not ſuffer his
40 houſe to be broken vp. † Be you alſo ready : for at vvhat
houre you thinke not, the Sonne of man vvil come. ☩
41 † And Peter ſaid to him, Lord, doeſt thou ſpeake this pa-
42 rable to vs, or likevviſe to al? † And our Lord ſaid, Vvho
(thinkeſt thou) is a faithful ſtevvard and vviſe, vvhom the
lord appointeth ouer his familie, to giue them in ſeaſon
43 their meaſure of vvheate? † Bleſſed is that ſeruant, vvhom
44 vvhen the lord commeth, he ſhal finde ſo doing. † Verely
I ſay to you, that ouer al things vvhich he poſſeſſeth, he ſhal
45 appoint him. † But if that ſeruant ſay in his hart, My lord is
long a comming: and ſhal begin to ſtrike the ſeruants and
46 handmaides, and eate and drinke, and be drunke : † the lord
of that ſeruant ſhal come in a day that he hopeth not, and at
an houre that he knovveth not, and ſhal deuide him, and

ſhal

[c] μὴ μελεω ϱίσεσθε.

Mt. 6, 20.

Mt. 24, 43.

6,25

bThe goſpel for S. Paulinus Iun. 22. And for a Cõfeſſor that is not a Biſhop.

:: It was litle at the begining, & is ſtil in cõpariſon of al the reprobate: but in it ſelf very great, as in the parable of the great tree that grew of the litle muſtard ſeed. Mt. 13.

bThe goſpel for a Cõfeſſor that is not a Biſhop.

:: To girde our loines, is to keepe chaſtitie and cõtinencie. *Gregor. ho. 12.*

shal appoint his portion vvith the infidels. And that ser- 47
uant that knevv the vvil of his lord, and prepared not him
self, and did not according to his vvil: shal be beaten vvith
many stripes. † But he that knevv not, and did things vvor- 48
thie of stripes: shal be beaten vvith fevv. And euery one to
vvhom much vvas giuen, much shal be required of him: and
to vvhom they committed much, more vvil they demaund
of him. † I came to cast fire on the earth: and vvhat vvil I, but 49
that it be kindled? † But I haue to be baptized with a baptisme: 50
and hovv am I straitened vntil it be dispatched? † * Thinke 51
you that I came to giue :: peace on the earth? No, I tel you,
but separation. † For there shal be from this time, fiue in one 52
house deuided: three against tvvo, and tvvo against three.
† There shal be deuided, the father against the sonne, and the 53
sonne against his father, the mother against the daughter, and
the daughter against the mother, the mother in lavv against
her daughter in lavv, and the daughter in lavv against her
mother in lavv.

† * And he said also to the multitudes, When you see a 54
cloude rising from the vvest, by and by you say, A shoure
commeth, and so it commeth to passe: † and vvhen the south 55
vvinde blovving, you say, That there vvil be heate: and it
commeth to passe. † Hypocrites, the face of the heauen and of 56
the earth you haue skil to discerne: but this time hovv doe
you not discerne? † And vvhy of your selues also iudge you 57
not that vvhich is iust? † * And :: vvhen thou goest vvith thy 58
aduersatie to the Prince, in the vvay endeuour to be deliue-
red from him: lest perhaps he dravv thee to the iudge, and the
iudge deliuer thee to the exactour, and the exactour cast thee
into prison. † I say to thee, thou shalt not goe out thence, vntil 59
thou pay the very last mite.

:· He meaneth the naughtie peace that is betvvene vvorldlings & sinners, the agreement that is in infidelity, in Heresie, or in any other vvickednes. he came to breake this peace. See Annot. Matth. c. 10, 34.

:· See Annot. Mt. 5, 25.

Mt. 10, 34.

Mt. 16, 2

Mt. 5, 25

ANNOTATIONS
CHAP. XII.

Open confessiō of our faith.

8. Euery one that confesseth.] A Catholike man is bound to confesse his faith, being called to accoumpt or examined by Iew, Heathen, or Heretike, concerning the same. Neither is it ynough to keepe Christ in his hart, but he must also acknowledge him in his wordes and deedes. And to deny Christ, or any article of the Catholike faith, for shame or feare of any worldly creature, hath no lesse punishment, then to be denied, refused, and forsaken by Christ at the houre of his death before al his Angels: Which is an other maner of presence and Consistorie, then any Court or Session that men can be called to for their faith, in this World.

11. Be

11. Be not careful.] That the poore vnlearned Catholike ſhould not be diſcouraged, or make his excuſe that he is a ſimple man, not able to anſvver cunning Heretikes, nor to giue a reaſon of his beleefe, and therfore muſt ſuffer or ſay any thing rather then come before them: our Maiſter giueth them comfort, promiſing that the Holy Ghoſt ſhal euer put into their hartes at the time of their appearance, that vvhich ſhal be ſufficient for the purpoſe. not that euery one vvhich is conuented before the Aduerſaries of faith, ſhould alvvaies be endued vvith extraordinary knovvledge to diſpute and confute, as the Apoſtles and others in the primitiue Church vvere: but that God vvil euer giue to the ſimple that truſteth in him, ſufficient courage and vvordes to confeſſe his beleefe. For ſuch an one called before the Commiſſioners, ſaith ynough and defendeth him ſelf ſufficiently, vvhen he anſvvereth that he is a Catholike man, & that he wil liue and die in that faith which the Catholike Church throughout al Chriſtian countries hath and doth teach, and that this Church can giue them a reaſon of al the things vvhich they demaund of him. &c.

The holy Ghoſt teacheth euery vnlearned Catholike to giue ſufficiēt reaſon of his faith.

14. Who hath appointed?] Chriſt refuſed to medle in this temporal matter, partly becauſe the demaund proceded of couetouſnes and il intention, partly to giue an example to Clergie men, that they ſhould not be vvithdravven by ſecular affaires and controuerſies from their principal function of praying, preaching, and ſpiritual regiment: but not vvholy to forbid them al actions pertaining to vvorldly buſines, ſpecially vvhere and vvhen the honour of God, the increaſe of religion, the peace of the people, and the ſpiritual benefite of the parties doe require. In vvhich caſes S. Auguſtin (as Poſſidonius vvriteth) vvas occupied often vvhole daies in ending vvorldly controuerſies, and ſo he vvriteth of him ſelf alſo, not doubting but to haue revvard therfore in heauen.

The dealing of Clergie men in vvorldly affaires.

In vita c. 19. Li. de op. Monach. c. 29.

21. Riche to God vvard.] He is riche tovvards God, that by his goods beſtovved vpon the poore, hath ſtore of merits, and many almeſmens praiers procuring mercie for him at the day of his death and iudgement, vvhich is here therfore called treaſure laid vp in heauen, vvhere the barnes be large ynough. The neceſſitie of vvhich almes is by Chriſt him ſelf here ſhevved to be ſo great, and ſo acceptable to God, that rather then they ſhould lacke the fruite thereof, they ſhould ſel al they haue and giue to the poore.

Meritorious vvorkes.

34. Where your treaſure is.] If the riche man vvithdravven by his vvorldly treaſure, can not ſet his hart vpon heauen, let him ſend his mony thither before him, by giuing it in almes vpon ſuch as vvil pray for him, and his hart vvil folovv his purſe thither.

Almes.

CHAP. XIII.

He threateneth the Iewes to be ſone forſaken vnles they doe penance, 10 and confoundeth them for maligning him for his miraculous good doing on the Sabbotbs. 18 but his kingdom (the Church) as contemptible as it ſeemeth to them now in the beginning, ſhal ſpread ouer al the World, 20 and conuert al, 23 and What an hartſore it ſhal be to them at the laſt day, to ſee them ſelues excluded from the glorie of this kingdom, and the Gentils admitted in their place. 31 foretelling that it is not Galilee that he feareth, but that obſtinate and reprobate Hieruſalem vvil nedes murder him, as alſo his meſſengers afore and after him.

1 AND there vvere certaine preſent at that very time telling him of the Galilæans,
2 vvhoſe bloud Pilate mingled vvith their ſacrifices. †And he anſvvering ſaid to them, Thinke you that " theſe Galileans vvere ſinners more then al the Galilæans that they
3 ſuffred ſuch things? †No, I ſay to you: but vnles you :: haue
4 penance, you ſhal al likevviſe periſh. †As thoſe eightene vpō vvhom the toure fel in Siloe, and ſlevv them: thinke you that they alſo vvere detters aboue al the men that dvvel in
5 Hieruſalem? †No, I ſay to you: but if you haue not penance, you ſhal al likevviſe periſh.

:: Or as it is vttered in other places, *do penāce*, μετανοῆτε. the which in the new Teſtament ſignifieth perfect repentance. See Annotatiōs Mat. 3, 2. 11, 21.

: *Niſi pœnitentiam habueritis,*

The Gospel on the Imber Saturday in Sept.

†And he said this similitude, A certaine man had :: a figtree 6
planted in his vineyard, and he came seeking for fruite on it,
and found not. † And he said to the dresser of the vineyard, 7
Loe it is three yeres since I come seeking for fruite vpon this
figtree: and I finde not. Cut it dovvne therfore: vvhereto
doth it also occupie the ground? † But he answering saith to 8
him, Lord, let it alone this yere also, vntil I digge about it, and
dung it. † and if happily it yeld fruite: but if not, hereafter thou 9
shalt cut it dovvne.

:: The figtree vvith only leaues & no fruite, is the Iewes synagogue, & euery other people or perso which hath faith and faire wordes, and no good workes.

† And he vvas teaching in their synagogue on the Sab- 10
boths. † And behold a vvoman that had a spirit of infirmitie 11
eightene yeres: and she vvas crooked neither could she looke
vpvvard at al. † Whom vvhen IESVS savv, he called her 12
vnto him, and said to her, Woman, thou art deliuered from
thy infirmitie. † And he imposed hands vpon her, and forth- 13
vvith she vvas made straight and glorified God. † And the 14
Archsynagogue answvering (because he had indignation that
IESVS had cured on the Sabboth) said to the multitude, Sixe
daies there are vvherein you ought to vvorke. in them ther-
fore come, and be cured: and not in the Sabboth day. † And 15
our Lord answvering to him, said, Hypocrite, doth not euery
one of you vpon the Sabboth loose his oxe or his asse from
the manger, and leadeth them to vvater? † But " this daughter 16
of Abraham vvhom Satan hath bound, loe, these eightene
yeres, ought not she to be loosed from this bond on the Sab-
both day? † And vvhen he said these things, al his aduersaries 17
vvere ashamed: and al the people reioyced in al things that
vvere gloriously done of him. H

† He said therfore, * Vvherevnto is the kingdom of God 18 *Mt.* 13
like, and vvherevnto shal I esteeme it like? † It is like to a 19 31.
:: mustard seede, vvhich a man tooke and cast into his garden, *Mr.* 4
and it grevv: and became a great tree, and the foules of the 30.
aire rested in the boughes thereof. † And againe he said, * Like 20 *Mt.* 13
to vvhat shal I esteeme the kingdom of God? † It is like to 21 33.
leauen, vvhich a vvoman tooke and hid in three measures of
meale, til the vvhole vvas leauened. † And he vvent by cities 22
and tovvnes teaching, and making his iourney vnto Hieru-
salem.

:: See Annota. Matth. 13, 31.

:: Christians in their liues must seeke the strait way, but in religion the ancient common way.

† And a certaine man said to him, Lord, be they fevv that 23
are saued? * But he said to them, † :: Striue to enter " by the 24 *Mt.* 7, 1
narrovv gate: because many, I say to you, " shal seeke to enter,

and

25 and ſhal not be able. † But vvhen the good man of the houſe ſhal enter in, and ſhut the doore, and you ſhal begin to ſtand vvithout, and knocke at the doore, ſaying, Lord open to vs: and he anſvvering ſhal ſay to you, I knovv you not vvhence
26 you are: † then you ſhal begin to ſay, Vve did" eate before
27 thee and drinke, and in our ſtreates didſt thou teach. † And he ſhal ſay to you, I knovv you not vvhence you are, depart
28 from me al ye vvorkers of iniquitie. † There ſhal be vveeping and gnaſhing of teeth: vvhen you ſhal ſee Abraham and Iſaac and Iacob, and al the Prophets in the kingdom of God,
29 and you to be thruſt out. † And there ſhal come from the Eaſt and the Vveſt and the North and the South: and ſhal ſit
30 dovvne in the kingdom of God. † And behold, they are :: laſt that ſhal be firſt, and they be firſt that ſhal be laſt.

:: The Gentils comming into Gods fauour later, are preferred before the Iewes which were firſt.

31 † The ſame day there came certaine of the Phariſees, ſaying to him, Depart and get the hence, becauſe Herod vvil kil thee.
32 † And he ſaid to them, Goe, and tel that foxe, Behold I caſt out deuils, and perfite cures this day and to morovv, and the third
33 day I am conſummate. † But yet I muſt vvalke this day and to morovv and the day folovving, becauſe it [c] cannot be that a
34 Prophet periſh out of Hieruſalem. †* Hieruſalem, Hieruſalem vvhich killeſt the Prophets, and ſtoneſt them that are ſent to thee, hovv often vvould I gather thy childré as the bird doth her brood vnder her vvings, and :: thou vvouldeſt not?
35 † Behold your houſe ſhal be left deſert to you. And I ſay to you, that you ſhal not ſee me til it come vvhen you ſhal ſay, Bleſſed is he that commeth in the name of our Lord.

:: The Iewes loſt their preeminence, by their owne free will, & not by Gods cauſing: who ceaſed not to call and crie vpon them, and they would not heare. Whereby free will is plainly proued.

[c] *Non capit ion in vbi-cellas Mt. 23, 37.*

ANNOTATIONS
CHAP. XIII

Nu. 16. Mach. 3 Act. 5.

2. *Theſe Galilæans*). It is Gods mercie that he ſtraight puniſheth not al offenders, but ſome fevv for a vvarning to all: as that for Schiſme he ſtriketh not al ſuch as haue forſaken the Church and the lavvful Prieſts, as he did Coré and his complices: that for ſpoile of Churches he reuengeth not al, as he did Heliodorus: and al that vow and reuoke their gifts to God, as Ananias and Sapphîra. Some few therfore for their iuſt deſerts, be ſo handled for example, to prouoke al others guilty of the ſame crimes to doe penance. Which if they doe not in this life, they ſhal all aſſuredly periſh in the next World. *Optatus li. 1 cont. Parmen. ſub finem.*

Some puniſhed for example.

16. *This daughter.*) We may ſee that many diſeaſes which ſeeme natural, doe procede of the Diuel by Gods permiſſion, either for ſinne, or for probation: and both thoſe kindes Chriſt ſpecially cured, for that no natural medicines could cure them, and ſpecially becauſe he came to diſſolue the Workes of Satan both in body and ſoul.

Diſeaſes not natural.

Mt. 7, 13.

24. *By the narrovv,*) Our Lord is not contrarie to him ſelf in that he anſvvereth, the gate to be ſtraite, and fevv to be ſaued, whereas els vvhere he ſaid, that many ſhould come from the Eaſt and Vveſt &c. and ioy with Abraham in the kingdom of heauen. Mat. 8, 11. For though they be few in

respect of the vvicked of al sortes, yet they be many in them selues and in the societie of Angels. the vvheate cornes are scarse seen at the threshing, vvhen they are medled With the chaffe: but vvhen the il are remoued, the vvhole barne of heauen shal be filled. *So saith S. Aug. Ser. 32 de verb. Do.*

24. Shal seeke.) Many vvould be saued and looke to be saued, but can not, because they vvil not take paines to enter in at so straite a passage, that is to say, to fast much, pray often, doe great penance for their sinnes, liue in holy Churches discipline, abstaine from the pleasures of this World, and suffer persecution and losse of their goods and liues for Christes sake. Penance.

26. Eate before thee.) It is not ynough to feede vvith Christ in his Sacraments, or to heare his vvord in the Church, to chalẽge heauen thereby, vnlesse vve liue in vnitie of the Catholike Church. So S. Augustine applieth this against the Donatistes, that had the very same seruice and Sacraments Which the Catholike Church had, but yet seuered them selues from other Christian countries by Schisme. Schisme. *Cont. lit. Petil. li. 2 c. 55.*

CHAP. XIIII.

By occasion of dining With a Pharisee, 2 after that he hath againe confounded them for maligning him for his miraculous good doing on the Sabboth, 7 he teacheth them humilitie, seing their ambition, 12 and in their Workes to seeke retribution not of men in this Worlde, but of God in the World to come: 16 foretelling also that the Iewes for their Worldly excuses shal not tast of the Supper, but the Gentils in their place. 25 Yea that so far must men be from al Worldlines, that they must earnestly bethinke them before they enter into his Church, and be ready to forgoe all: 34 specially considering they must be the salt of others also.

The Gospel vpõ the 16 Sũday after Pentecost.

AND it came to passe vvhen IESVS entred into the house of a certaine Prince of the Phatisees vpon the Sabboth to eate bread, and they vvatched him. † And behold there vvas a certaine man before him that had the dropsie. † And IESVS answvering, spake to the Lavvyers and Pharisees, saying, Is it Lavvful to cure on the Sabboth? † But they held their peace. but he taking him, healed him, and sent him avvay. † And answvering them he said, Vvhich of you shal haue an asse or an oxe fallen into a pit: and vvil not incontinent dravv him out on the Sabboth day? † And they could not answver him to these things.

† And he spake to them also that vvere inuited a parable, marking hovv they chose the first seats at the table, saying to them, † When thou art inuited to a mariage, sit not dovvne in the first place, lest perhaps a more honorable then thou be inuited of him: † and he that bade thee and him, come and say to thee, Giue this man place: and then thou begin vvith shame to take the last place. † But vvhen thou art bidden, goe, sit dovvne in the lovvest place: that vvhen he that inuited thee, commeth, he may say to thee, Frende, sit vp higher: then shalt thou haue glorie before them that sit at table vvith thee. † because euery one that exalteth him self, shal be humbled: and he that humbleth him self, shal be exalted. ¶

1 2 3 4 5 6 7 8 9 10 11

And

12 † And he said to him also that had inuited him, Vvhen thou makest a dinner or a supper, call not thy frendes, nor thy brethrē, nor kinsmen, nor thy neighbours that are riche: lest perhaps they also inuite thee againe, and recompense be made
13 to thee. † But vvhen thou makest a feast, cal the poore, feeble,
14 lame, and blinde, † and thou shalt be blessed, because they haue not to recōpense thee: for :: recompense shal be made
15 thee in the resurrection of the iust. † Vvhen one of them that sate at the table vvith him, had heard these things, he said to him, Blessed is he that shal eate bread in the kingdom of God.

:: Reward for charitable deedes, and that they may be done for reward, against our Aduersaries.

16 † But he said to him, A certaine man made a great supper,
17 and called many. † And he sent his seruant at the houre of supper to say to the inuited, That they should come, be-
18 cause novv al things are ready. † And they began al at once to make excuse. The first said to him, :: I haue bought a farme, and I must needes goe forth and see it, I pray thee hold me ex-
19 cused. † And an other said, I haue bought fiue yoke of oxen,
20 and I goe to proue them, I pray thee, hold me excused. † And an other said, I haue maried a vvife, and therfore I can not
21 come. † And the seruant returning told these things to his lord. Then the maister of the house being angrie, said to his seruant, Goe forth quickly into the streates and lanes of the citie, and the poore and feeble and blinde and lame bring in
22 hither. † And the seruant said, Lord, it is done as thou didst
23 commaunde, and yet there is place. † And the lord said to the seruant, Goe forth into the waies and hedges: and "com-
24 pel them to enter, that my house may be filled. † But I say to you, that none of those men that vvere called, shal tast my supper. ¶

The Gospel vpō the 2 Sunday after Pentecost.

:: Worldlines, wealth, and voluptuousnes, are the things that specially hinder men from God.

25 † And great multitudes vvent vvith him: and turning, he
26 said to them, †* If any man come to me and hateth not his :: father and mother, and vvife and children, and brethren and sisters, yea and his ovvne life besides: he can not be my
27 disciple. † And he that doth not beare his crosse and come
28 after me: cannot be my disciple. † For, vvhich of you minding to build a toure, doth not first sit dovvne and recken the charges that are necessarie, vvhether he haue to finish it:
29 † lest, after that he hath laid the foundation, and is not able
30 to finish it, al that see it, begin to mocke him, † saying, That
31 this man began to build, and he could not finish it? † Or

Mt. 10, 37.

The Gospel for a Martyr that is a Bishop. And for *S.* Basil *Iun.* 14.

:: No creature so deere vnto vs, vvhich vve must not hate or forsake, if it hinder vs, and in that respect that it hindereth vs from Christ, or his Church, & our Saluation.

vvhat king about to goe to make vvarre against an other king, doth not first sit dovvne and thinke vvhether he be able vvith ten thousands to meete him that vvith tvventie thousands commeth against him? †Othervviſe vvhiles he 32
is yet farre of, sending a legacie he asketh those things that belong to peace. †So therfore euery one of you that doth 33
not :: renounce al that he possesseth, cannot be my disciple. ¶

:: He that is a right Christian man, must make his account that if he be put to it (as he often may be in times of persecution) he must renoūce al that euer he hath, rather then forsake the Catholike faith.

†* Salt is good. But if the salt leese his vertue, vvherevvith 34
shal it be seasoned? † It is profitable neither for the ground, 35
nor for the dunghil, but it shal be cast forth. He that hath eares to heare, let him heare. ¶

Mt. 5, 13. *Mar.* 9, 50.

ANNOTATIONS
CHAP. XIIII.

Free-vvil.

Heretikes may by penal lawes be cōpelled to the Catholike faith.

23. Compel them.) The vehement persuasion that God vseth both externally by force of his vvord and miracles, and internally by his grace, to bring vs vnto him, is called compelling: not that he forceth any to come to him against their owne willes, but that he can alter and mollifie an hard hart, and make him vvilling that before vvould not. S. Augustine also referreth this compelling to the penal lawes which Catholike Princes do iustly vse against Heretikes and Schismatikes, prouing that they who are by their former professiō in Baptisme subiect to the Catholike Church, and are departed from the same after Sectes, may and ought to be compelled into the vnitie and societie of the vniuersal Church againe. and therfore in this sense, by the two former partes of the parable, the Ievves first, and secondly the Gentils, that neuer beleeued before in Christ, vvere inuited by faire svveete meanes onely: but by the third, such are inuited as the Church of God hath power ouer, because they promised in baptisme, and therfore are to be reuoked not onely by gentle meanes, but by iust punishment also.

ep. 50 paulo post princip. & ep. 204. & li. 1 cont. ep. Gaudent. c. 25.

CHAP. XV.

By occasion of the Pharisees murmuring at him for receiuing penitent sinners, he sheweth what ioy shalbe in heauen for the conuersion of one sinner, 11 and for the yonger sonne, which is the Gentils: 25 the elder (to wit the Iewes) in the meane time disdaining thereat, and refusing to come into his Church.

The Gospel vpō the 3 Sunday after Pentecost.

AND there approched Publicans and 1
sinners vnto him for to heare him. †And 2
the Pharisees and the Scribes murmured saying, That this man receiueth sinners, and eateth vvith them. †And he 3
spake to them this parable, saying,
†* Vvhat :: man of you hauing an hun- 4
dred sheepe: and if he hath lost one of them, doth he not leaue the ninetie nine in the desert, and goeth after that vvhich vvas lost vntil he finde it? †And vvhen he hath found 5
it,

:: This man, is our Sauiour Christ: whose care & trauaile in searching & reducing sinners to repentāce, al spiritual men specially should folow.

Mat. 18, 12.

6 it, laieth it vpon his ſhoulders reioycing: † and comming
home calleth together his frendes and neighbours, ſaying to
them, Reioyce vvith me, becauſe I haue found my ſheepe that
7 vvas loſt? † I ſay to you, that euen ſo there ſhal be ioy in
heauen vpon one ſinner that doth penance, "then vpon nine-
8 tie nine iuſt that neede not penance. † Or vvhat :: vvoman
hauing ten grotes: if ſhe leeſe one grote, doth ſhe not light a
candle, and ſvveepe the houſe, and ſeeke diligently, vntil ſhe
9 finde? † And vvhen ſhe hath found, calleth together her
frendes and neighbours, ſaying, Reioyce vvith me, becauſe
10 I haue found the grote vvhich I had loſt? † So, I ſay to you,
there ſhal be ioy" before the Angels of God vpon one ſin-
ner that doth penance. ℍ

:: This vvoman is the catholike Church, vvho alſo cõtinually ſeeketh her loſt children.

11 † And he ſaid, A certaine man had tvvo ſonnes: † and the
12 yonger of them ſaid to his father, Father, giue me the portion
of ſubſtance that belongeth to me. And he deuided vnto
13 them the ſubſtance. † And not many daies after the yonger
ſonne gathering al his things together vvent from home into
a farre countrie: and there he vvaſted his ſubſtance, liuing
14 riotouſly. † And after he had ſpent al, there fel a ſore famine
15 in that countrie, and he began to be in neede. † And he vvent,
and cleaued to one of the citizens of that countrie. And he
16 ſent him into his farme to feede ſvvine. † And he vvould
faine haue filled his bellie of the huſkes that the ſvvine did
17 eate: and no bodie gaue vnto him. † And returning to him
ſelf he ſaid, Hovv many of my fathers hirelings haue aboun-
18 dance of bread: and I here periſh for famine? † I vvil ariſe,
and vvil goe to my father, and ſay to him, Father, I haue ſin-
19 ned againſt heauen and before thee: † I am not novv vvor-
thie to be called thy ſonne: make me as one of thy hirelings.
20 † And riſing vp he came to his father. And :: vvhen he vvas yet
farre of, his father ſavv him, and vvas moued vvith mercie,
21 and running to him fel vpon his necke, and kiſſed him. † And
his ſonne ſaid to him, Father, I haue ſinned againſt heauen &
before thee, I am not novv vvorthie to be called thy ſonne.

The Goſpel vpõ Saturday in the 2 weeke of Lent.

The prodigal ſonne, is a parable, both of the Gentils conuerſion, & alſo of euery diſſolute ſinner penitẽtly returning to God.

:: Gods wonderful and tender mercie toward penitent ſinners.

22 † And the father ſaid to his ſeruants, Quickely bring forth
the firſt ſtole, and doe it on him, and put a ring vpõ his hand,
23 and ſhoes vpon his feete: † and bring" the fatted calfe, and kil
24 it, and let vs eate, and make merie: † becauſe this my ſonne
vvas dead, and is reuiued: vvas loſt, and is found. And they
25 began to make merie. † But his elder ſonne vvas in the field.

and

and vvhen he came and drevv nigh to the houſe, he heard
muſicke and dauncing: † and he called one of the ſeruants, 26
and aſked vvhat theſe thinges ſhould be. † And he ſaid to 27
him, Thy brother is come, and thy father hath killed the
fatted calfe, becauſe he hath receiued him ſafe. † But he had 28
indignation, and vvould not goe in. His father therfore go-
ing forth began to deſire him. † But he anſvvering ſaid to his 29
father, Behold, ſo many yeres doe I ſerue thee, and I neuer
tranſgreſſed thy commaundement, and thou didſt neuer giue
me a kidde to make merie vvith my frendes: † but after that 30
thy ſonne, this that hath deuoured his ſubſtance vvith whoo-
res, is come, thou haſt killed for him the fatted calfe. † But he 31
ſaid to him, Sonne, thou art alvvaies vvith me, and al my
things are thine. † But it behoued vs to make merie and be 32
glad, becauſe this thy brother vvas dead, and is reuiued, vvas
loſt, and is found. ℍ

ANNOTATIONS
CHAP. XV.

Ioy in heauen for euery penitent.

7. *Then vpon ninety nine iuſt.*) Neither God, nor the Saincts in heauen, nor men in earth do for al that eſteeme more of penitent ſinners, then they do of them that continevv iuſt and godly: though by the ſoden motion and preſent affection of ioy that man taketh and expreſſeth in ſuch alteration and nevv fallen good, it be here ſignified that the conuerſion of euery ſinner is exceding acceptable to God, and giueth his Saincts nevv cauſe of ioy and thankes giuing to God in an other kinde then for the continuance of the iuſt.

The Angels and Saincts knovv our hartes.

10. *Before the Angels.*) The Angels and other celeſtial ſpirits in heauen, do reioyce at euery ſinners conuerſion: they knovv then and haue care of vs, yea our hartes and inVard repentance be open to them: hovv then can they not heare our prayers? And betVixt Angels and the bleſſed ſoules of Saincts there is no difference in this caſe, the one being as highly exalted as the other and as neere God, in Vhom and by Vhom onely they ſee and knovv our affaires, as the other. *Mt. 22,30*

The B. Sacramēt and Sacrifice of the Altar.

23. *The fatted calfe.*) This feaſting and feſtiuitie (ſaith S. Auguſtine *li. 2, qu. Euang. c. 33 to. 4.*) are novv celebrated throughout the vvhole vvorld the Church being dilated and ſpred: for, that calfe in the body and bloud of our Lord is both offered to the Father, and alſo feedeth the vvhole houſe. And as the calfe ſignifieth the B. Sacrament of the body and bloud of Chriſt, ſo the firſt ſtole may ſignifie our innocencie reſtored in baptiſme, and the reſt, other graces and giftes giuen vs in the other Sacraments.

CHAP. XVI.

He teacheth the riche to procure heauen vvith their riches. 14 *And being therfore derided of the couetous Phariſees (vvho ſavv temporal riches promiſed in the letter of the Lavv) he ſhevveth that novv is come the preaching of the kingdom of God, howbeit the Lavv for al that in no iote ſhal be fruſtrat.* 19 *foretelling them alſo, that the couetous Ievves ſhal be denied of their father Abraham, When poore Lazarus (the penitent Gentil) ſhal reſt in his boſome.*

AND

The Gospel vpō the 8 Sūday after Pentecost.

1 AND he said also to his Disciples, There vvas a
c οἰκονόμου certaine riche man that had a c bailife: & he vvas
il reported of vnto him, as he that had vvasted
2 his goods. † And he called him, and said to
him, Vvhat heare I this of thee? render account
c οἰκονομίας of thy c bailiship: for novv thou canst no more be bailife.
3 † And the bailife said vvithin him self, Vvhat shal I doe, be-
cause my lord taketh avvay from me the bailiship? digge I
4 am not able, to begge I am ashamed. † I knovv vvhat I vvil
doe, that vvhen I shal be remoued from the bailiship, they
5 may receiue me into their houses. † Therfore calling toge-
ther euery one of his lords detters, he said to the first, Hovv
6 much doest thou ovve my lord? † But he saith, An hundred
pipes of oile. And he said to him, Take thy bil: and sit
7 dovvne, quickly vvrite fiftie. † After that he said to an
other, But thou, hovv much doest thou ovve? Vvho
said, An hundreth quarters of vvheat. He said to him, Take
8 thy bil, and vvrite eightie. † And " the lord praised the bailife
of iniquitie, because he had done vvisely: for the children of
this vvorld, are vviser then the children of light in their ge-
9 neration. † And I say to you, Make vnto you frendes of the
:: mammon of iniquitie: that vvhen you faile, " they may re- :: Māmon (saith S. Hierom q. 6. ad Algas.) in the Syriake tongue signifieth riches.
10 ceiue you into the eternal tabernacles. ℸ † He that is faithful
in the lest, is faithful in the greater also: and he that is vniust
11 in litle, is vniust in the greater also. † If then you haue not
been faithful in the vniust mammon: vvith that vvhich is the
12 true vvho may credit you? † And if you haue not been faith-
ful in other mens: that vvhich is yours, vvho vvil giue you? *Mammon of iniquitie*, because they are often il gotten, or il bestowed, or occasion of euil, or at the least worldly & false & not the true heauēly riches.
Mat. 6, 24. 13 †* No seruant can serue tvvo maisters, for either he shal hate
the one, and loue the other: or cleaue to one, and contemne
the other. You can not serue God and mammon.
14 † And the Pharisees vvhich vvere couetous, heard al these
15 things: and they derided him. † And he said to them, You are
they that iustifie your selues before men, but god knovveth
your hartes, because that vvhich is high to men, is abomina-
Mat. 11, 12. 16 tion before God. †* The lavv and the prophets, vnto Iohn.
Mat. 5, 18. from that time the kingdom of God is euangelized, and euery
17 one doth force tovvard it. †* And it is easier for heauen and
Mat. 5, 31, 19, 9. *Mar.* 10, 11. *1. Cor.* 7, 11. 18 earth to passe, then one tittle of the lavv to fall. †* Euery one
that dimisseth his vvife, " and marieth an other, committeth
aduoutrie: and he that marieth her that is dimissed from her

husband, committeth aduoutrie.

The Gospel vpō Thursday in the 2 weeke of Lēt.

† There vvas a certaine riche man, & he vvas clothed vvith 19
purple and silke: and he fared euery day magnifically. † And 20
there vvas a certaine begger called Lazarus, that lay at his
gate, ful of sores: † desiring to be filled of the crommes, that 21
fel from the riche mans table, but the dogges also came, and
licked his sores. † And it came to passe that the begger died, 22
and vvas caried" of the Angels into" Abrahams bosome. And
the riche man also died: and he vvas buried in hel. † And lif- 23
ting vp his eies, vvhen he vvas in torments, he savv Abraham
a farre of, :: and Lazarus in his bosome: † and he crying said, 24
Father Abraham, haue mercie on me, and send Lazarus that he
may dippe the tippe of his finger into vvater, for to coole my
tongue, because I am tormented in this flame. † And Abra- 25
ham said to him, Sonne, remember that thou didst receiue
:: good things in thy life time, and Lazarus likevvise euil: but
novv he is comforted, and thou art tormented. † And beside 26
al these things, betvvene vs and you there is fixed" a great
c chaos: that they vvhich vvil passe from hence to you, may
not, neither goe from thence hither. † And he said, Then, fa- 27
ther, I beseeche thee that thou vvouldest send him vnto my
fathers house, for I haue fiue brethren, † for to testifie vnto 28
them," lest they also come into this place of torments. † And 29
Abraham said to him, :: They haue Moyses and the Pro-
phets: let them heare them. † But he said, No, father Abraham, 30
but if some man shal goe from the dead to them, they vvil
doe penance. † And he said to him, If they heare not Moy- 31
ses and the Prophets, neither if one shal rise againe from the
dead, vvil they beleeue. ℍ

:: Lazarus in Abrahams bosome, and rest: but both in hel, and not in the kingdom of heauen before Christ. *Hiero. ep. 3. Epitaph. Nepot.*

:: To be in continual pleasures, ease, wealth, peace, and prosperity in this world, is perilous, & a signe of paines in the next. *S. Hiero.*

:: Abrahā had knowledge of things in earth which were not in his time. as that they had Moyses and the Prophets bookes which he neuer saw. *August. de cura pro mor. c. 14.*

c χάσμα *a horrible distance.*

ANNOTATIONS
CHAP. XVI.

8. The lord praised.) This mans deceiuing his maister is not praised, nor vve vvarrāted by his fact to gaine vniustly for to haue vvherevvith to giue almes: but his prudence, in that he prouided so substancially for him selfe vvhilest his maisters goods vvere in his handes, is commended, not for a vertue, but for a vvorldly pollicie: and proposed as an example of the careful prouision that rich men (who are Gods stewards in earth) should make for their soules, against they be put out of their bailiship and be called to account, vvhich is the day of their death: and for a condemnation of faithful mens folly and negligence, that being assured they shal out of their offices, and vvell knovving they might gaine saluation by their money, haue so litle regard thereof.

Good vvorkes.

9. They may receiue.) A great comfort to al great almes-men, and a vvonderful force and vertue in almes, vvhich beside the merite of the vvorke of mercie, vvhich (as in other places of Scripture is said) purgeth sinne and gaineth heauen, procureth also not onely the praiers of their beadsmen in earth

Tob. 12, 9. *Mat. 25,*

Almes meritorious.

in earth, but their patronage in heauen alſo. Whereby alſo the praiers of Saincts for the liuing, and namely for them to Whom they vvere beholding in their life, are proued. Yea and that they be in ſuch fauour With God, that they may and doe receiue their frendes vvhich vvere once their benefactors, into their manſions in heauen, no leſſe then the farmers vvhom the il ſtevvard pleaſured, might receiue their freend into their earthly houſes. Which alſo inſinuateth to vs, that almes beſtovved ſpecially vpon holy men, vvho by their merites and praiers are great in Gods grace, may much more helpe vs then our charitable deedes done vpon vulgar men in neceſſitie, though that be of exceding great merite alſo. See al this in theſe Doctors folovving. *Hiero. qu. 6. ad Algaſ. to. 3. Ambroſ. in Luc. Auguſt. ſer. 35 de verb. Do. c 1. Gregor. moral. li. 21 c. 14. Augu. li. 2 q. Euang. qu. 3 f. Chryſ. ho. 33 ad po. Antioch. to. 5.*

The Saincts do pray for vs.

18. *And marrieth.*) The good of Mariage through out al nations and men, is in iſſue and fidelitie of chaſtitie, but among the people of God it conſiſteth alſo in holines of Sacrament: Whereby it commeth to paſſe that it is a heinous crime to marry againe, though there be a diuorce made, ſo long as the parties liue. *Aug. de bono coniug. c. 24 to. 6.* See the Annotations vpon Marke 10, 11.

Mariage after diuorce vnlavvfull.

22. *Of the Angels.*) Angels carie good mens ſoules to heauen novv, as they did then his to Abrahams boſome. See the revvard of pouerty, affliction, and patience: and on the contrarie, the end and revvard of vvealth ioyned With vnmercifulnes. Note alſo here, that at the day of euery mans death there is a particular iudgement, and therfore the ſoule ſleepeth not nor hangeth in ſuſpenſe til the general iudgement.

Vnmerciful riche men.

22. *Abrahams Boſome.*) The Boſome of Abraham is the reſting place of al them that died in perfect ſtate of grace before Chriſtes time, heaué before being ſhut from men. It is called in Zacharie, *a lake vvithout vvater*, and ſometimes *a priſon*, but moſt commonly of the Diuines *Limbus patrum*, for that it is thought to haue been the higher part or brimme of Hel, the places of puniſhment being far lovver then the ſame, vvhich therfore be called *Infernum inferius.* * *the lovver hel.* Where this manſion of the fathers ſtood, or Whether it be any part of Hel, S. Auguſtine doubteth: but that there Was ſuch a place, he nor no Catholike man euer doubted: as al the fathers make it moſt certaine, that our Sauiour deſcending to Hel, Went thither ſpecially, and deliuered the ſaid fathers out of that manſion. Iren. *li. 4 c. 39.* Euſeb. *Demonſt. Euang. li. 10 c. 8 ſub finē.* Nazian. *orat. 2 de Paſch.* Chryſoſt. *to. 5 in demonſt. Quod Chriſtus ſit Deus paulo poſt initium.* Epipha. *in hereſ. 46 Tatiani.* Ambroſ. *de myſt. Paſch. c. 4.* Hiero. *in 9 Zachariæ.* Auguſt. *ep. 99 & li. 20 de Ciuit. c. 15.* Paulinus *in Panegyrico Celſi.* Cyrillus *in Io. li. 12 c. 36 ad illud,* Inclinato capite. Gregor. *li. 6 ep. 179.* vvhich truth and place though of al the ancient vvriters confeſſed and proued by this and other Scriptures: yet the Aduerſaries deny it (as they do Purgatorie) moſt impudently.

Abrahams boſome.

Limbus patrū.

Zach. 9, 11.

Eſa. 42, 7.

* *Aug. in Pſ. 85. Ep. 99.*

Chriſt deſcēded into Hel, and deliuered the fathers.

26, *A great chaos.*) A great diſtance betvvixt Abrahams boſome and the inferiour hel. Some iudge Purgatorie to be placed there, from vvhence (no doubt) Chriſt alſo deliuered ſome at his deſcending to hel. for, theſe in Abrahams boſome vvere not in paines: and S. Auguſtine ſaith the Scriptures be plaine that he tooke ſome out of the places of puniſhment, and yet none out of the hel of the damned. What other place then can that be but Purgatorie?

Purgatorie.

Aug. ep. 99.

28. *Leſt they alſo.*) If the damned had care of their frendes aliue how & for What cauſe ſoeuer, much more haue the Saincts and ſaued perſons. And if thoſe in hel haue meanes to expreſſe their cogitations and deſires, and to be vnderſtood of Abraham ſo far diſtant both by place and condition, much rather may the liuing pray to the Saincts and be heard of them: betvvixt earth (that is to ſay) the Church militant and heauen, being continual paſſage of ſoules, and * Angels aſcending and deſcending by Iacobs ladder. Men muſt not for al that be curious to ſearche how the ſoules of the deceaſed expreſſe their mindes, and be heard one of an other, and ſo fall to blaſphemie, as Caluin doth, aſking Whether their eares be ſo long to heare ſo far of, and Wickedly meaſuring al things by mortal mens corporal groſſe maner of vttering conceits one to an other. Which Was not here done by this damned nor by Abraham, With corporal inſtruments of tongue, teeth, and eares: though for the better expreſſing of the damneds caſe, Chriſt vouchſaued to vtter it in termes agreeing to our capacitie.

Saincts do heare our praiers and haue care of vs.

Caluins blaſphemie.

Gen. 32.

Calu. li. 3 Inſtit. c. 22 ſect. 24.

CHAP. XVII.

So damnable it is to be author of a Schiſme, 3 that We muſt rather forgiue be it neuer ſo often. 5 We muſt be feruent in faith, 7 and humble Withal, knoWing that We are bound to God, and not he to vs. 11 The nine IeWes are vngrateful after that he hath cured their leproſie: but the one Samaritane (the one Catholike Church of the Gentils) far otherWiſe. 20 The Phariſees aſking, When cōmeth this kingdom of God (of Whoſe approching they had noW heard ſo much) he teacheth that God muſt reigne Within vs: 22 and Warneth vs after his Paſſion neuer to goe out of his Catholike Church for any neW ſecrete cōming of Chriſt that Heretikes ſhal pretend, but onely to expect his ſecond cōming in glorie, 26 preparing our ſelues vnto it, becauſe it ſhal come vpon many vnprouided, 31 ſpecially through the perſecution of Antichriſt a litle before it.

:: Not of mere neceſſitie, for then it were no fault: but præſuppoſing the great wickednes of men, it is impoſſible but there ſhal be ſcandals & therfore it foloweth, *Vvo to him by whom they come.*

AND he ſaid to his Diſciples, It is ::impoſ- 1 *Mt.18,7 Mar.9, 42.*
ſible that ſcandale ſhould not come: but vvo to him by vvhom they come. † It is 2
more profitable for him, if a mil-ſtone be put about his necke, and he be caſt into the ſea, then that he ſcādalize one of theſe litle ones. † Looke vvel to your ſelues, 3
* If thy brother ſinne againſt thee, rebuke him: and if he doe *Mt.18,*
penance, forgiue him. † And if he ſinne againſt thee ſeuen 4 *21.*
times in a day, and ſeuen times in a day be conuerted vnto thee, ſaying, It repenteth me, forgiue him.

† And the Apoſtles ſaid to our Lord, Increaſe faith in vs. 5
† And our lord ſaid, * If you had faith like to a muſtard ſeede, 6 *Mat.17, 20.*
you might ſay to this mulberie tree, be thou rooted vp, and be tranſplanted into the ſea: and it vvould obey you. † And 7
vvhich of you hauing a ſeruant plovving or keeping cattle, that vvil ſay to him returning out of the field, Paſſe quickly, ſit dovvne: † and ſaith not to him, Make ready ſupper; and 8
gird thy ſelf, and ſerue me vvhiles I eate and drinke, and after-

THE fourth part of this Goſpel, The cóming of Chriſt into Iewrie, towardes his Paſſion.

vvard thou ſhalt eate and drinke? † Doth he giue that ſer- 9
uant thankes, for doing the things vvhich he commaunded him? † I trovv not. So you alſo, vvhen you ſhal haue done 10
al things that are commaunded you, ſay, Vve are" vnprofitable ſeruants: vve haue done that vvhich vve ought to doe.

† And it came to paſſe, as he vvent vnto Hieruſalem, he 11
paſſed through the middes of Samaria and Galilee. † And 12
vvhen he entred into a certaine tovvne, there mette him ten men that vvere lepers, vvho ſtoode a farre of: † and they lif- 13
ted vp their voice, ſaying, IESVS maiſter, haue mercie on vs.
† Vvhom as he ſavv, he ſaid, Goe, * ſhevv your ſelues" to the 14 *Leu.14, 2.*
Prieſts. And it came to paſſe," as they vvent, they vvere made cleane. † And one of them as he ſavv that he vvas made 15
cleane: vvent backe vvith a loud voice magnifying God, † and he fel on his face before his feete, giuing thankes: and 16
this vvas a Samaritane. † And IESVS anſvvering ſaid, Vvere 17
not ten made cleane? and vvhere are the nine? † There vvas 18
not found that returned, and gaue glorie to God, but this ſtranger. † And he ſaid to him, Ariſe, goe thy vvaies: 19
becauſe :: thy faith hath made thee ſafe. ℍ

:: And yet we ſee here it vvas not only faith, but alſo his thankfulnes & returnīg to giue glorie to God.

THE Goſpel vpō the 13 Sūday after Pentecoſt.

† And being aſked of the Phariſees, Vvhen commeth the 20
kingdom of God? he anſvvered them and ſaid, The kingdom

of God

21 of God commeth not vvith obſeruation: † neither ſhal they ſay, Loe here, or loe there. for loe :: the kingdom of God is vvithin you.

:: Vvhiles they aſke and looke for a temporal kingdō in pompe and glorie, loe their king & Meſſias was now amōg thē. Whoſe ſpiritual kingdō is vvithin al the faithful that haue dominiō ouer ſinne.

22 † And he ſaid to his Diſciples, The daies vvil come vvhen you ſhal deſire to ſee one day of the Sonne of man: and you
23 ſhal not ſee. †* And they vvil ſay to you, Loe here and loe
24 there. :: Goe not, neither doe ye folovv after. † For euen as the lightening that lighteneth from vnder heauen, vnto
25 thoſe partes that are vnder heauen, ſhineth: ſo ſhal the
26 Sonne of man be in his day. † But firſt he muſt ſuffer many things and be reiected of this generation. † And as
27 it came to paſſe in the * daies of Noé, ſo ſhal it be alſo in the daies of the Sonne of man. † They did eate and drinke, they did marie vviues and vvere giuen to mariage euen vntil the day that Noé entred into the arke: and the floud came,
28 and deſtroyed them al. † Likevviſe as it came to paſſe in the * daies of Lot: They did eate and drinke, bought and ſould,
29 planted, and builded: † and in the day that Lot vvent out from Sodome, it rained fire and brimſtone from heauen, and
30 deſtroyed them all: † according to theſe things it ſhal be
31 in the day that the Sonne of man ſhal be reuealed. † In that houre he that ſhal be in the houſe-toppe, and his veſſel in the houſe, let him not goe dovvne to take them vp: and he that
32 is in the field, in like maner let him not returne backe. † Be
33 mindeful of * Lots vviſe. † Vvhoſoeuer ſeeketh to ſaue his life, ſhal loſe it: and vvhoſoeuer doth loſe the ſame, ſhal
34 quicken it. † I ſay to you, in that night there ſhal be tvvo in one bed: the one ſhal be taken, and the other ſhal be left:
35 † tvvo vvomen ſhal be grinding together: the one ſhal be taken, and the other ſhal be left: tvvo in the field: the one
36 ſhal be taken, and the other ſhal be left. † They anſvvering
37 ſay to him, Vvhere Lord? † Vvho ſaid to them, Vvhereſoeuer the body ſhal be, thither vvil the eagles alſo be gathered together.

Mt. 24, 23. Mar. 13, 21.

Gen. 7,5

Gen. 19, 24.

Gen. 19, 26.

ANNOTATIONS
CHAP. XVII.

10. *Vnprofitable ſeruants.*) If our Sauiour had ſaid that the keeping of Gods cōmaundements had bene vnprofitable and not auailable to our ſelues, then might the Proteſtants haue truely argued thereby that our vvorkes deſerue not heauen or any revvard at Gods hand: but ſo he ſaid not, but that our ſeruice is to God vnprofitable, who calleth for it as duety, and not as a thing needeful

How we are vnprofitable & profitable ſeruants.

or profitable to him ſelf. And though here our Maiſter teach vs ſo humbly to conceiue of our ovvne doings tovvard him, yet him ſelf els vvher calleth not his ſeruants vnprofitable vvhen they haue done their labour, but ſpeaketh thus, *Good and faithful ſeruant, becauſe thou vvaſt faithful in a litle, I vvil place thee ouer much: enter into the ioy of thy Lord.* Yea of ſuch as ſerue him in the grace of the neW Teſtament, he affirmeth that he Wil not noW *name them ſeruants but frendes*, yea and take them for his ovvne children, and as his frendes and ſonnes he counteth of vs and our vvorkes to-vvards heauen, though vve in humilitie and truth muſt confeſſe alvvaies that vve be to him vnprofitable ſeruants. Yea and S. Paul ſaith plainly, that by cleanſing our ſelues from ſinful vvorkes, We ſhal be profitable veſſels to our lord. *2 Timot. 2,21.* *Mt. 25, 21* *Lu. 15, 14.*

Confeſſion to the Prieſt.

14. To the prieſts.) This leproſie ſignifieth ſinne, vvhich though God may and can heale vvithout any mans meanes, yet he doth it not ordinarily but by the Prieſts miniſterie: therfore let no man deſpiſe Gods ordinance nor ſay that it is ynough to confeſſe to God though he neuer come at the prieſt. *li. de viſit. infirm. apud Auguſt.*

14. As they vvent.) A man may ſometimes be ſo contrite and penitent, that his ſinne is forgiuen before he come to the Prieſt, but then alſo he muſt notWithſtanding goe to the Prieſt, as theſe lepers did: ſpecially Whereas We are neuer ſure hoW contrite We are, and becauſe there is no true contrition, but With deſire alſo of the Sacrament in time and place.

CHAP. XVIII.

The Church is taught to commit the reuenge of her perſecutions to God, and to pray inceſſantly, for he no doubt (though in the perſecution of Antichriſt fevv vvil ſo thinke) vvil at length come. 9 We muſt alſo pray vvith humility, becauſe vve knovv not With the Phariſee if We be iuſt, but vve knovv vvith the Publicane that vve be ſinners. 15 He vvil haue children to be brought to him, and al to be as children. 18 What is to be done to get life euerlaſting. 22 What alſo, to get perfection, 28 and vvhat revvard they ſhal haue that leaue al, yea or any part, for his ſake. 31 he foretelleth of his Paſion moſt particularly, 33 and entring into Ierico, cureth one blinde man.

We ſhould pray alWaies by faith, hope, and charitie, and by Working the thinges that be acceptable to God: though ſpecial times of vocal praiers in the Canonical houres be aſſigned for the ſturring of vs vp to God through external ſignes of deuotion.



AND he ſpake alſo a parable to them that it 1
behoueth :: alwaies to pray, & not to be weary,
†ſaying, There was a certaine iudge in a certaine 2
citie, vvhich feared not God, and of man made
no accoumpt. † And there vvas a certaine vvi- 3
dow in that citie: and ſhe came to him, ſaying, Reuenge me of
mine aduerſarie. † And he vvould not of a long time. but 4
aftervvard he ſaid vvithin him ſelf, Although I feare not
God, nor make accoumpt of man: † yet becauſe this vvidovv 5
is importune vpon me, I vvil reuenge her, leſt at the laſt ſhe
come and defame me. † And our Lord ſaid, Heare vvhat the 6
iudge of iniquitie ſayeth. † And vvil not God reuenge his 7
elect that crie to him day and night: and vvil he haue patience in them? † I ſay to you that he vvil quickly reuenge 8
them. But yet the Sonne of man comming, "ſhal he finde
trovv you, faith in the earth?

The Goſpel vpõ the 10 Sunday after Pentecoſt.

† And he ſaid alſo to certaine that truſted in them ſelues 9
as iuſt, and deſpiſed others, this parable: † Tvvo men vvent 10
vp into the Temple to pray: the one a Phariſee, and the
other a Publicane. † The Phariſee ſtanding, praied thus vvith 11
him

him self: God, I giue thee thankes that I am not as the rest of men, extorcioners, vniust, aduouterers, as also this Publicane.
12 † :: I fast twise in a weeke: I giue tithes of al that I possesse.
13 † And the Publicane standing a farre of would not so much as lift vp his eies tovvard heauen: but he ::knocked his breast,
14 saying, God be merciful to me a sinner. † I say to you, this man vvent dovvne into his house iustified more then he: because euery one that exalteth him self, shal be humbled: and he that humbleth him self, shal be exalted. ┼

Mt. 19, 13. Mr. 10, 13.

15 †* And they brought vnto him infants also, that he might touche them. Vvhich thing vvhen the Disciples savv, they
16 rebuked them. † But IESVS calling them together, said, Suffer children to come vnto me, and forbid them not, for the
17 kingdom of heauen is for such. † Amen I say to you, Vvhosoeuer receiueth not the kingdom of God :: as a childe, shal not enter into it.

Mt. 19, 16. Mr. 10, 17.

18 †* And a certaine Prince asked him, saying, Good maister,
19 by doing vvhat, shal I possesse euerlasting life? † And IESVS said to him, Vvhy doest thou call me good? None is good
20 but only God. † Thou knowest :: the commaundements:

Exo. 20, 13.

Thou shalt not kil, Thou shalt not commit aduoutrie, Thou shalt not beare false
21 *vvitnes, Thou shalt not steale, Honour thy father and mother.* † Vvho said,
22 Al these things haue I kept from my youth. † Vvhich IESVS hearing, said to him, Yet one thing thou lackest: :: Sel al that
23 euer thou hast, and giue to the poore, and thou shalt haue treasure in heauen: and come, folovv me. † He hearing these
24 things, vvas stroken sad: because he vvas very riche. † And IESVS seeing him stroken sad, said, Hovv hardly shal they
25 that haue money, enter into the kingdom of God? † For it is easier for a camel to passe through the eie of a nedle, then for
26 a riche man to enter into the kingdom of God. † And they
27 that heard, said, And vvho can be saued? † He said to them, The things that are impossible vvith men, are possible vvith
28 God. † And Peter said, Loe, vve haue left al things, and
29 haue folovved thee. † Vvho said to them, Amen I say to you, There is no man that hath leaft house, or parents, or brethren, or :: vvife, or children for the kingdom of God,
30 † and shal not receiue much more in this time, and in the vvorld to come :: life euerlasting.

Mt. 20, 17. Mr. 10, 32.

31 †* And IESVS tooke the Tvvelue, and said to them, Behold vve goe vp to Hierusalem, and al things shal be consummat

:: To take pride of fasting, tithing, or any good worke, is naught: though the workes thé selues be very good.

:: So doe the priests and people at the holy Altar knocke their breasts, & say With the hũble Publicane, *Deus propitius. August. ps. 31 conc, 3.*

:: In matters of faith & religion we must be as humble & obedient to the Catholike Church as yong childrẽ to their parents.

:: Not faith only but also keeping the cõmaundements purchase life euerlasting. See annot. Mat. 19, 16.

:: This is not a commaundmẽt or precept, but counsel: vvhich the religious do folow. See Annot. Mat. 19.

:: The Apostles among other things left their wiues also, as S. Hierom noteth out of this place. *li. 1 adu. Iouin.*

:: Life euerlastīg the reward for leauing or losing willingly our goods for Christs sake.

The Gospel vpõ the Sunday of Quīquagesme.

ſummate vvhich vvere vvritten by the Prophets of the ſonne of man. † For he ſhal be deliuered to the Gentiles, and ſhal be 32
mocked, and ſcourged, and ſpit vpon: † and after they haue 33
ſcourged him, they vvil kil him, and the third day he ſhal riſe againe. † And they vnderſtoode none of theſe things, 34
and this vvord vvas hid from them, and they vnderſtoode not the things that vvere ſaid.

† And it came to paſſe, vvhen he drevv nigh to Iericho, a 35
certaine blinde man ſate by the vvay, begging. † And vvhen 36
he heard the multitude paſſing by, he aſked what this ſhould be. † And they told him that IESVS of Nazareth paſſed by. 37
† And he cried ſaying, IESVS ſonne of Dauid, haue mer- 38
cie vpon me. † And they that vvent before, rebuked him, 39
that he ſhould hold his peace. But he cried much more, Sonne of Dauid haue mercie vpon me. † And IESVS ſtan- 40
ding, commaunded him to be brought vnto him. And vvhen he vvas come neere, he aſked him, † ſaying, Vvhat vvilt 41
thou that I doe to thee? but he ſaid, Lord, that I may ſee.
† And IESVS ſaid to him, Do thou ſee, thy faith hath made 42
thee vvhole. † And forthvvith he ſavv, and folovved him, ma- 43
gnifying God. And al the people as they ſavv it, gaue praiſe to God. H

ANNOTATIONS
CHAP. XVIII.

The Church erreth not in faith.

8. Shal he finde faith?) The Luciferians and Donatiſts vſed this place to excuſe their fall from the Church, as our Aduerſaries novv doe, ſaying that it vvas decaied in faith, vvhen they forſooke it. To vvhom vve anſwer as S. Hierom and S. Auguſtin anſwered them, that Chriſt ſaith not that there ſhould be no faith leaft in earth: but by this maner of ſpeache inſinuateth, that at the later day in the great perſecution of Antichriſt faith ſhould be more rare, and the faithful among ſo many wicked not ſo notorious: ſpecially that perfect faith containing deuotion, truſt, and affection toward God, Which our Maiſter ſo praiſed in certaine vpon whom he wrought miracles, and by force vvhereof mountaines might be moued, vvhich is rare euen vvhen the Church floriſheth moſt.

Hier. con Lucif. c. Aug. de vnit. Ec. 15. & verb. D Ser. 86.

CHAP. XIX.

In Iericho he lodgeth in the houſe of Zachaus a Publicane, and againſt the murmuring Iewes openeth the reaſons of his ſo doing. 11 He ſhevveth, that the laſt day ſhould not be yet, 15 and What then in the iudgement he vvil doe both to vs of his Church as vvel good as bad, 47 and alſo to the reprobate Ievves. 29 Being novv come to the place of his Paſſion, he entreth (vveeping and foretelling the deſtruction of blinde Hieruſalem) vvith triumph as their Chriſt 45 He ſhevveth his zeale for the houſe of God, and teacheth therein euery day. 47 The rulers vvould deſtroy him, but for feare of the people.

AND

1 AND entring in, he vvalked through Ieri-
2 cho. † And behold a man named Za-
chæus: and this vvas a Prince of the Publi-
3 cans, and he riche. † And he sought to see
IESVS vvhat he vvas, and he could not for
the multitude, because he vvas litle of sta-
4 ture. † And running before, he" vvent vp into a sycomore
tree that he might see him: because he vvas to passe by it.
5 † And vvhen he vvas come to the place, IESVS looking
vp, savv him, and said to him, Zachæus, come dovvne in hast:
6 because this day I must abide in thy house. † And he in hast
7 came dovvne, and receiued him reioycing. † And vvhen al
savv it, they murmured, saying that he turned in, to a man that
8 vvas a sinner. † But Zachæus standing, said to our Lord,
Behold the halfe of my goods, Lord, I giue to the poore: and if
I haue defrauded any man of any thing, "I restore fourefold.
9 † IESVS said to him, That this day saluation is made to this
10 house: because that he also is the sonne of Abraham. †* For
the Sonne of man is come to seeke and to saue that vvhich
vvas lost. ℍ

11 † They hearing these things, he added and spake a parable,
for that he was nigh to Hierusalem, and because they thought
that forthvvith the kingdom of God should be manifested.
12 † He said therfore, * A certaine noble man vvent into a farre
13 countrie to take to him self a kingdom, and to returne. † And
calling his ten seruants, he gaue them ten poundes, and said to
14 them, Occupie til I come. † And his citizens hated him: and
they sent a legacie after him, saying, Vve vvil not haue this
15 man reigne ouer vs. † And it came to passe after he returned,
hauing receiued his kingdom: and he commaunded his ser-
uants to be called, to vvhom he gaue the money: that he
might knovv how much euery mã had gained by occupying.
16 † And the first came, saying, Lord, thy pound hath gotten ten
17 poundes. † And he said to him, Vvel fare thee good seruant,
because thou hast been faithful in a litle, thou shalt haue
18 povver ouer :: ten cities. † And the second came, saying, Lord,
19 thy pound hath made fiue poundes. † And he said to him,
20 And be thou ouer fiue cities. † And an other came, saying,
Lord, loe here thy pound, vvhich I haue had laid vp in a nap-
21 kin. † for I feared thee, because thou art an austêre man: thou
takest vp that thou didst not set dovvne, and thou reapest

Mt, 18, 12.

Mt. 25, 14.

The Gospel vpõ the Dedication of a Church.

Zachæus.

The Gospel for a confessor that is not a Bishop, and namely for S. LeWis the king of France, August. 25.

:: Marke here against the aduersaries, that the reWards of these two good seruants be diuers & vnæqual, according to the diuersitie or inequality of their gaines, that is, their merites. and yet one receiueth the peny (Mt. 20, 9.) as Wel as the other, that is, heauen or life euerlasting.

weeke.

that vvhich thou didſt not ſovv. † He ſaith to him, By thine 22
ovvne mouth I iudge thee, naughtie ſeruant. Thou didſt
knovv that I am an auſtere man, taking vp that I ſet not
dovvne, and reaping that vvhich I ſovved not: † and vvhy 23
didſt thou not giue my money to the banke, and I comming
might certes vvith vſurie haue exacted it? † And he ſaid to 24
them that ſtoode by, Take the pound avvay from him, and
giue it to him that hath the ten poundes. † And they ſaid to 25
him, Lord, he hath ten poundes. † But I ſay to you, that to 26
euery one that hath ſhal be giuen: and from him that hath
not, that alſo vvhich he hath ſhal be taken from him. ¶
† But as for thoſe mine enemies that vvould not haue me 27
reigne ouer them, bring them hither: and kil them before
me.

See annotatiõs Matth. 27, 29, &c.

THE fifth part of the Goſpel, Of the Holy weeke of his Paſſion in Hieruſalem.

† And hauing ſaid theſe things, he vvent before aſcending 28
to Hieruſalem. † And it came to paſſe * vvhen he vvas come 29
nigh to Bethphagé and Bethania vnto the mount called
Oliuet, he ſent tvvo of his Diſciples, † ſaying, Goe into the 30
tovvne vvhich is ouer againſt, into the vvhich as you enter,
you ſhal finde the colt of an aſſe tied, on vvhich no man euer
hath ſitten: looſe him, and bring him. † And if any man aſke 31
you, Vvhy looſe you him? You ſhal ſay thus to him, becauſe
our Lord needeth his ſeruice. † And they that vvere ſent, 32
vvent their vvaies, and found as he ſaid to them, the colt
ſtanding. † And vvhen they looſed the colt, the ovvners there- 33
of ſaid to them, Vvhy looſe you the colt? † But they ſaid, 34
becauſe our Lord hath neede of him. † And they brought 35
him to IESVS. And caſting their garments vpon the colt,
they ſet IESVS therevpon. † And as he vvent, they ſpred 36
their garments vnderneath in the vvay. † And vvhen he ap- 37
proched novv to the deſcent of mount-Oliuet, al the multi-
tudes of `them that deſcended', began vvith ioy to praiſe
God vvith a loude voice, for al the miracles that they
had ſeen, † ſaying, Bleſſed is he that commeth king in the 38
name of our Lord, peace in heauen, and glorie on high. † And 39
certaine Phariſees of the multitudes ſaid to him, Maiſter, re-
buke thy diſciples. † To vvhom he ſaid, I ſay to you, That if 40
theſe hold their peace, the ſtones ſhal crie. † And as he drevv 41
neere, ſeeing the citie, he vvept vpon it, ſaying, † Becauſe if 42
thou alſo hadſt knovven, and that in this thy day, the things
that pertaine to thy peace: but novv they are hid from thine

PALME SVNDAY.

Mt. 21, 1
Mr. 11, 1
Io. 12, 15

his diſciples,

eies

43 eies. † For :: the daies shal come vpon thee: and thy ene-
mies shal compasse thee vvith a trenche, and inclose thee
44 about, and straiten thee on euery side, † and beate thee flat to
the ground, and thy children that are in thee. and they shal
not leaue in thee a stone vpon a stone: because thou hast not
knovven the time of thy visitation.

*Mt. 21, 12. Mr. 11, 15.

45 †* And entring into the temple, he began to cast out the
46 sellers therein and the biers, † saying to them, It is vvritten,
That my house is the house of praier. But you haue *made it a denne of theeues.*

MVNDAY

Es. 56, 7 Ier. 7, 11

47 † And he vvas teaching daily in the temple. And the cheefe
Priests and the Scribes and the Princes of the people sought
48 to destroy him: † and they found not vvhat to doe to him.
For al the people vvas suspense, hearing him.

HOLY weeke.

::This was fulfilled 40 yeres after the death of Christ by Titus & Vespasianus, vvhen besides incredible miseries of famine and other distresses, there perished eleuē hundred thousand, and were taken captiues 97000, the siege begīning in the very same feast & greatest solēnitie of Easter when they put Christ to death. *Euseb. li. 3 hist. c. 6. 7. 8. Ioseph. li. 7 c. 17.*

ANNOTATIONS
CHAP. XIX

4. Went vp.) Not onely invvard deuotion of faith and charitie tovvards Christ, but external offices of seeing, folovving, touching, receiuing, harbouring him, are recommended to vs in this example: euen so our manifold exteriour deuotion tovvards his Sacraments, Saincts, and seruants, be grateful: specially the endeuour of good people not onely to be present at Masse or in the Church, but to be neere the B. Sacrament, and to see it vvith al reuerence and deuotion according to the order of the Church, much more to receiue it into the house of their body.

External deuotion.

8. I restore fourefold.) That vvhich vve giue of our ovvne, is almes and satisfaction for our sinnes: but that vvhich vve restore of il gotten goods by Extortion, Vsurie, Simonie, Bribrie, Theft, or othervvise, that is called here Restoring. And it is of duty and not of free almes, and must be rendred not to vvhom vve list, but to the parties annoyed if it be possible, othervvise it must be bestovved vpon the poore, or other good vses, according to the aduise of our superiour & such as haue charge of our soules. But that he yelded fourefold, that vvas more then he vvas bound, but very satisfactorie for his former sinnes also. And herevvith vve may note, that it is not the giuing of a peny, grote, or crovvne, of a riche mans superfluitie, that is so much recōmended to sinners for redeeming their faultes: but this large bestovving vpon Christ, to sell al and giue it in almes, to giue the moytie of our goodes, to render foure times so much for that vvhich is vvrongfully gotten, that extinguisheth sinnes. The poore vvidovves brasse peny vvas very grateful, because it vvas al or much of that she had: but the riche mans pound of his superfluitie, though it be good, yet is nothing so grateful.

Restitution.

Satisfaction.

Lu. 21, 3.

CHAP. XX.

To the Ievves he auoucheth his power by the vvitnes of Iohn vvho vvas a man sent of God. 9 and foretelleth in a parable their reprobation most vvorthy (vvith the vocation of the Gentils in their place) 17 and consequently their irreparable damnation that shal ensue thereof. 20 He defeateth their snare about paying tribute to Cæsar: 27 he answvereth also the inuention of the Sadduces against the Resurrection. 40 And so hauing put them al to silence, 41 he turneth and poseth them, because they imagined that Christ should be no more but a man: 45 bidding al to bevvare of the Scribes (authors of the Ievves schisme from him) being ambitious and hypocrites.

weeke.

TVESDAY.

AND it came to passe: in one of the daies 1
vvhen he vvas teaching the people in the
temple and euangelizing, the cheefe
Priests and the Scribes vvith the auncients
assembled, † and spake saying to him, 2
::Tel vs, in vvhat povver doest thou these
things? or, vvho is he that hath giuen
the this povver? † And IESVS answering, said to them, 3
I also vvil aske you one vvord. Answver me, † The baptisme 4
of Iohn was it from heauē, or of men? † But they thought with- 5
in them selues, saying, That if vve say, From heauen: he vvil
say, Vvhy then did you not beleeue him? † But if vve say, Of 6
men: the vvhole people vvil stone vs: for they are certaine
that Iohn is a Prophet. † And they answvered that they 7
knevv not vvhence it vvas. † And IESVS said to them, 8
Neither doe I tel you in vvhat povver I doe these things.

Mr. 21, 23. *Mr.* 11, 27,

:: See Annot. Mat. c 21, 23.

† And he began to say to the people this parable, * A cer- 9
taine :: man planted a vineyard, & let it out to husbandmen:
and he vvas from home a long time. † And in time he sent 10
to the husbandmen a seruant, that they should giue him of
the fruit of the vineyard. Vvho beating him, sent him avvay
emptie. † And againe he senr an other seruant. But they bea- 11
ting him also and reprochfully abusing him, sent him avvay
emptie. † And againe he sent the third: vvho vvounding 12
him also, cast him out. † And the lord of the vineyard said, 13
Vvhat shal I doe? I vvil send my beloued sonne: perhaps
vvhen they shal see him, they vvil reuerence him. † Vvhom 14
vvhen the husbandmen savv, they thought vvithin them
selues, saying, This is the heire, let vs kil him, that the heritage
may be ours. † And casting him forth out of the vineyard, 15
they killed him. Vvhat therfore vvil the Lord of the vineyard
doe to them? † He vvil come, and vvil destroy these husband- 16
men, and vvil giue the vineyard to others. Vvhich they
hearing, said to him, God forbid. † But he beholding them 17
said, Vvhat is this then that is vvritten, *The stone vvhich the builders reiected, the same is become into the head of the corner*? † Euery one that 18
falleth vpon this stone, shal be quashed: and vpon vvhom
it shal fall, it shal breake him to pouder. † And the cheefe 19
Priests and Scribes sought to lay handes vpon him that
houre: and they feared the people. for they knevv that he
spake this similitude to them.

:: See the marginal annotations Marc. 12.

Es. 5, 1. *Mt.* 21, 33. *Mr.* 12, 1.

Ps. 117 22.

†* And

Mt. 22, 15. *Mr.* 12,13.

20 †* And watching, they ſent ſpies which ſhould feine themſelues iuſt: that they might take him in his talke, and deliuer
21 him to the principaltie and povver of the Præſident. † And they aſked him, ſaying, Maiſter, vve knovv that thou ſpeakeſt and teacheſt rightly: and thou doeſt not accept perſon, but
22 teacheſt the vvay of God in truth. † Is it lavvful for vs to
23 giue tribute to Cæſar, or no? † But conſidering their guile,
24 he ſaid to them, Vvhy tempt you me? † Shevv me a penie. Vvhoſe image hath it and inſcription? They anſvvering ſaid,
25 Cæſars. † And he ſaid to them, Render therfore the things that are Cæſars,:: to Cæſar: and the things that are Gods, to
26 God. † And they could not reprehend his vvord before the people: and marueiling at his anſvver, they held their peace.

:: So duties muſt be done to Princes, that our duety to God be not neglected. See Annot. Mat. c. 22, 15.

Mt. 22, 23. *Mr.* 12,18. *Deu.* 25, 5.

27 †* And there came certaine of the Sadducees, vvhich de-
28 nie that there is a reſurrection, and they aſked him, † ſaying, Maiſter, Moyſes gaue vs in vvriting, * If a mans brother die hauing a vvife, and he haue no children, that his brother take
29 her to vvife, and raiſe vp ſeede to his brother. † There vvere therfore ſeuen brethren: and the firſt tooke a vvife, and died
30 vvithout children. † And the next tooke her, and he died
31 vvithout children. † And the third tooke her. In like maner
32 alſo al the ſeuen, and they left no ſeed, and died. † Laſt of al
33 the vvoman died alſo. † In the reſurrection therfore, vvhoſe vvife ſhal ſhe be of them? ſithens the ſeuen had her to vvife.
34 † And IESVS ſaid to them, The children of this vvorld
35 marrie, and are giuen in mariage: † but they that" ſhal be ::counted vvorthie of that vvorld and the reſurrection from
36 the dead, neither marrie, nor take vviues, † neither can they die any more, for they are" equal to Angels: and they are the ſonnes of God, ſeeing they are the ſonnes of the reſurrectiõ.
37 † But that the dead riſe againe, Moyſes alſo ſhevved, beſide the buſh, as he calleth the Lord, *The God of Abraham, and the God of*
Exo. 3,6. 38 *Iſaac, and the God of Iacob.* † For God is not of the dead, but of the
39 liuing. for al liue to him. † And certaine of the Scribes anſvve-
40 ring, ſaid to him, Maiſter, thou haſt ſaid vvel. † And further they durſt not aſke him any thing.

:: The greeke οἱ καταξιωθέντες importeth alſo this much, *They that are made vvorthie*, to wit, by the grace of God, and ſo they are in deede vvorthie. as alſo in the next chapter verſe 36. & 2. *Theſſ.* 1,5.

Mt. 22, 44. *Mr.* 12,36. *Pſ.* 109, 1.

41 † But he ſaid to them, * Hovv ſay they that Chriſt is the
42 ſonne of Dauid? † and Dauid him ſelf ſaith in the booke of
43 pſalmes, *The Lord ſaid to my Lord, Sit on my right hand,* † *til I put thine ene-*
44 *mies, the foote ſtoole of thy feete?* † Dauid then calleth him Lord: and hovv is he his ſonne?

weeke.

† And al the people hearing him, he ſaid to his Diſciples, 45
†* Bevvare of the Scribes, that vvil vvalke in robes, and loue 46 *Mt.* 23, 6. *Mr.* 12, 38.
ſalutations in the market-place, and the firſt chaires in the ſy-
nagogs, and the cheefe roomes in feaſtes. † vvhich de- 47
uoure vvidovves houſes: feining long praier. Theſe ſhal re-
ceiue greater damnation.

ANNOTATIONS
CHAP. XX.

To be worthie of heauē, or to deſerue & merite it.

35. Shal be counted vvorthie.) This truth and ſpeach that good men be vvorthy of heauen, is according to the Scriptures, and ſignifieth that mans vvorkes done by Chriſts grace do condignely or vvorthely deſerue eternal ioy. as Sap. 3. *God proued them, and found them vvorthy of him ſelf.* and Mat. 10. *He that loueth his father more then me, is not vvorthy of me.* and Coloſ. 1, *That you may vvalke vvorthy of God.* and moſt plainly Apoc. 3. *They ſhal vvalke vvith me in vvhite, becauſe they are vvorthy.* as of Chriſt (c. 1) *Thou art vvorthy o Lord to receiue glorie &c.* And that, to be counted vvorthie, and to be vvorthie, is here al one, it is plaine, by the Greeke vvord, vvhich S. Paul vſeth ſo, as the aduerſaries ovvne Engliſh Teſtaments do teſtifie, reading thus Hebre. 10. *Of hovv much ſorer puniſhment ſhal he be vvorthie, vvhich &c.* & it muſt needes ſo ſignifie, becauſe men for ſinnes are not only counted, but are in deede vvorthie of puniſhment, as them ſelues do graunt. They do greatly therfore forget them ſelues, and are ignorant in the Scriptures, and knovv not the force nor the valure of the grace of God, which doth not onely make our labours grateful to God, but Worthie of the reWard Which he hath prouided for ſuch as loue him. See the Annot. 2 *Theſſ.* 1, 5.

καλαξιωθῆναι. ἀξιωθῆναι.

The new Teſtamēt an. 1580.

The dignitie of Saincts.

36. Equal to Angels.) Saincts of our kinde, noW in their ſoules, and after their reſurrection in body and ſoule together, ſhal be in al things equal to Angels: and for degree of bliſſe, many Saincts of greater merite ſhal be aboue diuers Angels: as S. Iohn Baptiſt, the Apoſtles, and others, and our B. Lady aboue al the orders of holy ſpirits in dignitie and bliſſe. and no maruel, our nature by Chriſt being ſo highly exalted aboue al Angels.

CHAP. XXI.

He commendeth the poore vvidovv for her tvvo mites, aboue al. 5 Hauing ſaid that the Temple ſhal be quite deſtroied, 7 he foretelleth firſt many things that ſhal goe before, 20 then a ſigne alſo vvhen it is neere, after vvhich ſhal come the deſtruction it ſelf in moſt horrible maner, vvithout hope of reſtitution, vntil al Nations of the Gentils be gathered into his Church in the very end of the vvorld. 25 And then vvhat ſignes ſhal come of the laſt day, terrible to the vvorld, 28 but comfortable to vs of his Church, 34 ſo that vve be alvvaies vvatchful.

AND beholding, he ſavv them that did caſt 1 *Mr.* 12, 14.
their giftes into the treaſurie, riche perſons.
† And he ſavv alſo a certaine poore vvidovv 2
caſting tvvo braſſe mites. † And he ſaid, Vere- 3
ly I ſay to you, that this poore vvidovv hath
caſt more then al. † For al theſe of their aboundance haue 4
caſt into the giftes of God: but ſhe" of her penurie, hath caſt
in al her liuing that ſhe had.
† And certaine ſaying of the temple that it vvas adorned 5
vvith

Mt. 24, 1. Mar. 13, 1. TVESDAY night.

6 vvith goodly ſtones and donaries, he ſaid, † Theſe things vvhich you ſee, * the daies vvil come vvherein :: there ſhal not be left a ſtone vpon a ſtone that ſhal not be deſtroied.
7 † And they aſked him, ſaying, Maiſter, When ſhal theſe things be: and vvhat ſhal be the ſigne vvhen they ſhal begin to
8 come to paſſe? † Vvho ſaid, See you be not ſeduced. for :: many vvil come in my name, ſaying that I am he: and the time
9 is at hand, goe not therfore after them. †b And vvhen you ſhal heare of vvarres and ſeditions, be not terrified: theſe things muſt firſt come to paſſe, but the end is not yet by and
10 by. † Then he ſaid to them, Nation ſhal riſe againſt na-
11 tion, and kingdom againſt kingdom. † And there ſhal be great earth-quakes in places, and peſtilences and famines, and
12 terrours from heauen, and there ſhal be great ſignes. † But before al theſe things they vvil :: lay their hands vpon you: and perſecute you deliuering you into ſynagogs and priſons, dravving you to kings and preſidents for my name.
13 † and it ſhal happen vnto you for teſtimonie. † Lay vp
14 this therfore in your hartes, not to premeditate hovv you ſhal
15 anſvver. † For I vvil giue you mouth and vviſedom, vvhich al your aduerſaries ſhal not be able to reſiſt and gaineſay.
16 † And you ſhal be deliuered vp of your parents and brethren, and kinſemen & frendes: and they vvil put to death of
17 you. † And you ſhal be odious to al men for my name:
18 † and a heare of your head ſhal not periſh. † In your patience
19 you ſhal poſſeſſe your ſoules. ℍ
20 † And vvhen you ſhal ſee Hieruſalem compaſſed about vvith an armie: then knovv that the deſolation thereof is at
21 hand. † then they that are in Ievvrie, let them flee to the mountaines: and they in the middes thereof, let them depart:
22 and they in the countries, let them not enter into it. † for theſe are the daies of vengeance, that al things may be ful-
23 filled that are vvritten. † But vvo to them that are vvith childe and that giue ſucke in thoſe daies. for there ſhal be great af-
24 fliction vpon the land, and vvrath on this people. † And they ſhal fall by the edge of the ſvvord: and ſhal be led captiue into al nations. and Hieruſalem ſhal be troden of the Gentiles: til the times of nations be fulfilled.

Eze. 32, 7. Ioel. 3, 15.

25 †* And there ſhal be ſignes in the ſunne and the moone and the ſtarres: and vpon earth diſtreſſe of nations, for the
26 confuſion of the ſound of ſea and vvaues, † men vvithering

weeke.

:: This was fulfilled 40 yeres after the death of Chriſt, the 19 of Auguſt, being the very moneth and day where in the Babylonians burnt it: from the firſt building thereof by Salomõ 1130 yeres, from the reedifying thereof vnder Cyrus, 639 yeres. *Ioſep. de bel. Iud. li. 7 cap. 10.*

:: Many falſe-prophets & Heretikes. See An. Mt. 24. Mr. 13.

b The Goſpel for many Martyrs.

:: Great perſecutiõ of Catholike men.

The Goſpel vpõ the 1 Sunday in Aduent.

Holy weeke.

ring for feare and expectation, vvhat ſhal come vpon the vvhole vvorld. for the povvers of heauē ſhal be moued: † and 27
then they ſhal ſee the Sonne of man comming in a cloude vvith great povver and maieſtie. † But vvhen theſe things 28
begin to come to paſſe, looke vp and lift vp your heades: becauſe your redemption is at hand. † And he ſpake to them 29
a ſimilitude. See the figtree and al trees: † Vvhen they novv 30
budde forth fruite out of them ſelues, you knovv that ſummer is nigh. † So you alſo vvhen you ſhal ſee theſe things 31
come to paſſe, knovv that the kingdom of God is nigh.
† Amen I ſay to you, that this generation ſhal not paſſe, til al 32
be done. † Heauen and earth ſhal paſſe: but my vvordes ſhal 33
not paſſe. ℍ

† And looke vvel to your ſelues, leſt perhaps your hartes 34
be ouercharged vvith ſurfetting and drunkēneſſe and cares of this life: and that day come vpon you ſodenly. † For as a 35
ſnare ſhal it come vpon al that ſit vpon the face of al the earth. † Vvatch therfore, praying at al times, that you may 36
be [c] accounted vvorthie to eſcape al theſe things that are to come, and to ſtand before the Sonne of man.

† And the daies he vvas teaching in the temple: but the 37
nightes going forth, he abode in the :: mount that is called Oliuet. † And al the people in the morning vvent vnto him 38
in the temple to heare him.

:: Solitarineſſe or eremitage (as S. Gregorie Nazian. ſaith) is a goodly thing. this doth the mount Carmel of Elias teach, Iohns deſert, & that mount vnto which IESVS often retired, & was quietly alone with himſelf. *Ser. 26 de amore pauperum.*

[c] ἵνα καταξιωθῆτε See Annot. c. 20. 15.

ANNOTATIONS
CHAP. XXI.

4. *Of her penurie.*) To offer or giue almes of our ſuperfluites, is not ſo acceptable nor meritorious, as to beſtow ſome of that which is of our neceſſarie prouiſion, and which we may hardly ſpare from our ſelues: for, that procedeth of greater zeale, vvil, and intention, which be more reſpected of God then the ſubſtance of the gift.

CHAP. XXII.

Iudas doth ſell him to the Ievves. 7 After the old Paſchal, 19 he giueth to his diſciples the bread of life in a myſtical ſacrifice of his body and bloud, for an euerlaſting comemoration of his Paſſion. 21 He couertly admoniſheth the traitour. 24 Againſt their ambitious contention he ſhevveth them that the maioritie of any among them in this vvorld is for their ſeruice, as his ovvne alſo vvas: 28 and hovv he vvil exalt them al in the vvorld to come: 31 foretelling Peter the ſingular priuilege of his faith neuer failing, 33 and his three negations: 35 and hovv they ſhal al novv be put to their ſhiftes. 39 And that night, after his praier With ſvveating of bloud, 47 he is taken of the Ievves men, Iudas being their captaine: yet ſhevving them both by miracle and vvord, that they could doe nothing vnto him but by his ovvne permiſſion. 54 Then in the cheefe Prieſtes houſe he is thriſe denied of Peter, 63 ſhamefully abuſed of his keepers, 66 and in the morning impiouſly condemned of their Councel, for confeſſing him ſelf to be the Sonne of God.

AND

HOLY weeke.

The PASSION according to S. Luke in these two chapters, is the Gospel at Masse vpon Tenebre Wenesday.

TENEBRE Wenesday.

MAVNDY Thursday.

1 AND the festiual day of the Azymes ap-
Mt.26,1 *Mr.14,1* 2 proched, vvhich is called Pasche: † and the cheefe Priests and the Scribes sought hovv they might kil him: but they feared
3 the people. † And Satan entred into Iudas that vvas surnamed Iscariote, one of
4 the Tvvelue. † And he vvent, and talked vvith the cheefe Priests and the Magistrates, hovv he might
5 betray him to them. † And they vvere glad, and bargained
6 to giue him money. † And he promised. And he sought opportunitie to betray him apart from the multitudes.

Mt. 26, 17. Mr. 14, 12.

7 †* And the day of the Azymes came, vvherein it vvas ne-
8 cessarie that the Pasche should be killed. † And he sent Peter and Iohn, saying, Goe and prepare vs the Pasche, that vve
9 may eate. † But they said, Vvhere vvilt thou that vve pre-
10 pare it? † And he said to them, Behold, as you enter into the citie, there shal meete you a man carying a pitcher of vvater:
11 folovv him into the house into vvhich he entreth, † and you shal say to the good man of the house, The Maister saith to thee, Vvhere is the inne vvhere I may eate the Pasche
12 vvith my Disciples? † And he vvil shevv you a great refec-
13 torie adorned: and there prepare. † And they going, found as he said to them, and prepared the Pasche.

14 † And vvhen the houre vvas come, he sate dovvne, and
15 the tvvelue Apostles vvith him. † And he said to them, "Vvith desire I haue desired to eate this Pasche vvith you be-
16 fore I suffer. † For I say to you, that from this time I vvil
17 not eate it, til it be fulfilled in the kingdom of God. † And "taking the chalice he gaue thankes, and said, Take and deuide
18 among you, † for I say to you, That I vvil not drinke of the generation of the vine, til the kingdom of God doe come.

Mt. 26, 26. Mr. 14, 22. 1. Cor. 11, 24.

19 †* And taking bread, he gaue thankes, and brake: and gaue to them, saying, "THIS IS MY BODY "VVHICH IS GIVEN FOR YOV. "Doe this "for a commemoration
20 of me. † In like maner the chalice also, after he had supped, saying, ::THIS IS THE CHALICE "THE NEVV TESTAMENT IN MY BLOVD, "VVHICH SHAL BE SHED FOR YOV.

::The Greeke is here so plaine, that there Was very bloud in the chalice, shed for vs, that Beza saith it is a corruption in the greeke. See the Annota. vpon this place.

Mt. 26, 21. Mr. 14, 20. Io. 13, 18

21 †* But yet behold, the hand of him that betraieth me, is
22 vvith me on the table. † And the Sonne of man in deede

weeke. goeth according to that vvhich is determined: but yet vvo to
that man by vvhom he ſhal be betrayed. † And they began 23
to queſtion among them ſelues, vvhich of them it ſhould be
that ſhould doe this.

†* And there fel alſo a" cõtention betvvene them, vvhich 24 *Mt.* 20, 25.
of them ſeemed to be greater. † And he ſaid to them, The 25 *Mr.* 10, 42.
kinges of the Gentiles ouerrule them: and they that haue
povver vpon them, are called beneficial. † But you not ſo: 26
but he that is the greater among you, let him become as the
yonger: & he that is the leader, as the waiter. †For which is grea- 27
ter, he that ſitteth at the table, or he that miniſtreth? is not he
that ſitteth? but I am in the middes of you, as he that miniſtreth:
†& you are they that haue remained vvith me in my tẽtations. 28
†And I diſpoſe to you, as my father diſpoſed to me, a kingdõ: 29
† that you may eate & drinke vpon my table in my kingdom, 30
& may ſit :: vpon thrones, iudging the tvvelue tribes of Iſrael.

:: Straight after the former louing checke & admonition, he promiſeth to them al that haue bene partakers with him of his miſeries in this life, greater preeminence in heauen, then any Potentate can haue in this world, & therfore that they neede not be carefnl of dignitie or Supremacie.

† And our Lord ſaid," Simon, Simon, behold Satan hath 31
required to haue you for to ſift as vvheate: † BVT I 32
HAVE PRAIED FOR THEE, that thy faith faile not:
and thou once conuerted, confirme thy brethren. † Vvho 33
ſaid to him, Lord, vvith thee I am readie to goe both into pri-
ſon and vnto death. † And he ſaid, * I ſay to thee, Peter, the 34 *Mt.* 26, 34. *Mr.* 14, 30.
cocke ſhal not crovv to day, til thou denie thriſe that thou
knovveſt me. † And he ſaid to them, Vvhen I ſent you 35
* vvithout purſe and ſkrippe and ſhoes, did you lacke any *Mt.* 10, 9. *Lu.* 10, 4.
thing? But they ſaid, Nothing. † He ſaid therfore vnto them, 36
But novv he that hath a purſe, let him take it, likevviſe alſo a
ſkrippe: and he that hath not, let him ſel his coate, and bie a
ſvvord. † For I ſay to you, that yet this that is vvritten, muſt 37
be fulfilled in me, *And vvith the vvicked vvas he reputed.* For thoſe *Eſ.* 53, 12
things that are concerning me, haue an end. † But they ſaid, 38
Lord, Loe tvvo ſvvordes here. But he ſaid to them, It is
ynough. †* And going forth he vvent according to his cu- 39 *Mt.* 26, 36. *Mr.* 14, 32.
ſtome into mount-Oliuet. And his Diſciples alſo folovved
him. † And vvhen he vvas come to the place, he ſaid to 40
them, Pray, leſt ye enter into tentation. † And he vvas pul- 41
led avvay from them a ſtones caſt: and kneeling he praied,
† ſaying, Father, if thou vvilt, transferre this chalice from me. 42
But yet not my vvil, but thine be done. † And there appeared 43
to him an Angel from heauen, ſtrengthening him. And being
in an agonie, he praied the longer. † And his ſvveat became 44

THVRSDAY night.

as

weeke.

45 as droppes of bloud trikling dovvne vpon the earth. † And
vvhen he vvas riſen vp from praier, and vvas come to his
46 Diſciples, he found them ſleeping for penſifenes. † And he
ſaid to them, Vvhy ſleepe you? ariſe, pray, leſt you enter into
tentation.
47 † As he vvas yet ſpeaking, behold a multitude: and he that
vvas called Iudas, one of the Tvvelue, vvent before them, and
48 approched to IESVS, for to kiſſe him. † And IESVS ſaid
to him, Iudas with a kiſſe doeſt thou betray the ſonne of man?
49 † And they that vvere about him, ſeeing vvhat vvould be,
50 ſaid to him, Lord, Shal vve ſtrike vvith the ſvvord? † And
one of them ſmote the ſeruant of the high Prieſt: and cut of
51 his right eare. † But IESVS anſvvering, ſaid, Suffer ye thus
farre. And vvhen he had touched his eare, he healed him.
52 † And IESVS ſaid to them that vvere come vnto him, the
cheefe Prieſts, and magiſtrates of the temple, and auncients,
As it vvere to a theefe are you come forth vvith ſvvordes and
53 clubbes? † Vvhen I vvas daily vvith you in the temple, you
did not lay handes vpon me, but this is your houre, and the
povver of darkeneſſe.
54 † And apprehending him, they led him to the high Prieſts
55 houſe: but Peter folovved a farre of. † And a fire being kin-
dled in the middes of the court, & they ſitting about it, Peter
56 vvas in the middes of them. † Vvhom vvhen a certaine
vvenche ſavv ſitting at the light, and had beheld him, ſhe
57 ſaid, This fellovv alſo vvas vvith him. † But he denied him,
58 ſaying, Vvoman, I knovv him not. † And after a vvhile an
other man ſeeing him, ſaid, And thou art of them. But Peter
59 ſaid, O man I am not. † And after the ſpace as it vvere of one
houre, a certaine other man affirmed, ſaying, Verely this
60 fellovv alſo vvas vvith him. for he is alſo a Galilæan. † And
Peter ſaid, Man I knovv not vvhat thou ſayeſt. And inconti-
61 nent as he vvas yet ſpeaking, the cocke crevv. † And our
Lord turning looked on Peter. And Peter remembred the
vvord of our Lord, as he had ſaid, That before the cocke
62 crovv, thou ſhalt thriſe denie me. † And Peter going forth
a doores, vvept bitterly.
63 † And the men that held him, mocked him, beating him.
64 † And they did blindefold him, and ſmote his face. And they
aſked him ſaying, Prophecie, vvho is it that ſmote thee?
65 † And blaſpheming many other things they ſaid againſt him.

weeke. † And vvhen it vvas day, there assembled the auncients of 66
the people and cheefe Priests and Scribes, and they brought
him into their councel, saying, † If thou be Christ tel vs. And 67
he said to them, If I tel you, you vvil not beleeue me: † if also 68
I aske, you vvil not answver me, nor dimisse me. † But from 69
hence forth the Sonne of man shal be sitting on the right
hand of the povver of God. † And they al said, Art thou 70
then the sonne of God? Vvho said, You say that I am.
† But they said, Vvhat neede vve testimonie any further? For 71
our selues haue heard of his ovvne mouth.

ANNOTATIONS
CHAP. XXII.

The old Paschal ceaseth and a new is instituted.

15. *With desire I haue desired.*] This great desire he had to eate this Paschal lambe, was not for it self, vvhich he had celebrated many yeres before: but because he meant immediatly after the Paschal of the Law vvas sacrificed & eaten, to institute the other new Paschal in the oblation and eating of his owne body, by vvhich the old Paschal should end and be fulfilled, and in which the old Testament and Law ceasing, the Kingdom of God (which is the state of the new Testament and of his Church) should begin. For, the very passage from the old Law to the new was in this one supper.

Two cuppes or chalices at Christes last supper.

17. *Taking the chalice.*] This chalice according to the very euidence of the text it self also, is not the second part of the Holy Sacrament, but that solemne cuppe of vvine vvhich belonged as a libament to the offering and eating of the Paschal lambe. Which being a figure specially of the holy Chalice, vvas there drunken by our Sauiour, and giuen to the Apostles also, with declaration that it should be the last cuppe of the Law, not to be drunken any more, til it should be drunken new in the kingdom of God, that is to say, in the celebration of the B. Sacrament of his bloud of the new Testament. And by this place it seemeth very like that the wordes in S. Matthew, *I Wil not drinke of the fruite of the vine &c*, Were pertaining to this cuppe of the old Law, and not to the Holy Sacrament, though they be there by repetition or recapitulation spoken after the holy Chalice. *Mt.26,29*

The real presence.

19. *This is my body.*] *Although sense tel thee it is bread, yet it is the body, according to his vvordes. let faith confirme thee, iudge not by sense. after the vvordes of our Lord let no doubt rise in thy minde.* Cyril. mystag. 4. *Of the veritie of flesh and bloud there is left no place to doubt: by the profession of our Lord him self and by our faith it is flesh and bloud in deede. Is not this truth? To them be it vntrue, Which deny* IESVS CHRIST *to be true God.* Hilar li. 8 de Trinit.

Christ sacrificed his body and bloud in Sacrament at his supper.

19. *Which is giuen.*] As the former Wordes make and proue his body present, so these Wordes plainely signifie, that it is present, as giuen, offered or sacrificed for vs: and being vttered in the* present tence, it signifieth not onely that it should aftervvard be giuen or offered on the Crosse, but that it vvas then also in the Sacrament giuen and offered for vs. Whereby it is inuincebly proued that his Body is present as an host or Sacrifice: and that the making or consecrating thereof must needes be Sacrificing. And therfore the holy Fathers in this sense call it a Sacrifice. *Nissen. orat. 1 de resur. Leo ser. 7 et 8 de Pass. Hesychius li. 2 in Leuit. c. 8. Grego. ho. 37 in Euang. et Dial. li, 4, c. 59. Cyrillus Hieros. mystag. 5. Dionys. Eccl. hier. c. 3. Ignat. ep. 5. ad Smyrn. Iustinus dial. cum Tryph. circ. med. Iren. li. 4, c. 32 et 34. Tertul. de cult. fam. et ad vxor. li. 2. Cypr. ep. ad Cæcil. et de Cæn. Do. Euseb. Demonst. euang. li. 1 c. 10 Nazian. orat. 1 cont. Iulianũ. Chryst. ho. 83 in 26 Mat. et li. 6 de Sacerd. Ambros. li. 4 de Sacram. c. 6. et li. 1 Offic. c. 48. Hiero. in ep. ad Hedib. q 2. et ad Euagr. ep. 126 to. 3. August. in psal. 33 conc. 1. et alibi sæpe. Græci omnes in 9 Hebr. et Primasius. Conc. Nic. 1. can. 14. Ephes. ad Nestor. Constantinop. 6 can. 32. Nicen. 2 act. 6 to. 3. Lateran. Constant. Flor. Trid.*

The Sacrifice of the Altar.

*quod datur τὸ δεδόμενον

Cyril. Alex. anathem. 11.

The Apostles are made Prieftes, & the Sacrament of holy Orders instituted.

19. *Doe this*) In these vvordes the holy Sacrament of Order is instituted, because povver and cõmission to doe the principal act and vvorke of Priesthod, is giuen to the Apostles: that is, to doe that vvhich Christ then did concerning his body: Which was, to make and offer his body as a sacrifice for vs and for all that haue neede of Sacrifice, and to giue it to be eaten as Christes body sacrificed, to al faithful. For as the Paschal lambe was first sacrificed, and then eaten: so vvas his body: and thus to doe he here giueth commission and authoritie to the Apostles, and to al Priests which

be

be their ſucceſſors in this matter. *Dionyſ. cæl. Hierar. c. 3. Iren. li. 4, c. 32. Cypr. ep. ad Cæcil. Chryſ. ho. 17 in ep. ad Hebr. Ambroſ. in Pſ. 38. & in c. 10 ad Hebr.*

19. For a commemoration.] This Sacrifice and Sacrament is to be done perpetually in the Church for the commemoration of Chriſt, ſpecially of his Paſsion: that is to ſay, that it may be a liuely repreſentation, exemplar, and forme of his Sacrifice vpon the croſſe. Of vvhich one oblatiõ on the croſſe, not onely al other ſacrifices of the Lavv vvere figures, but this alſo: though this in a more nigh, high, myſtical, and maruelous ſort then any other. for in them Chriſts death vvas ſignified as by reſemblance and ſimilitudes of external creatures and bodies of brute beaſts. but in this of the neW Teſtament, his body viſibly ſacrificed on the croſſe, in and by the ſelf ſame body ſacrificed and immolated in Sacramẽt and vnder the ſhapes of bread and vvine, is moſt neerely & perfectly reſembled: and therfore this is moſt properly cõmemoratiue, as moſt neerely expreſſing the very condition, nature, efficacie, ſort, and ſubſtance of that on the croſſe. For Which the holy fathers call it the very ſelf ſame ſacrifice (though in other maner) Which Was done on the croſſe, as it is the ſelf ſame thing, that is offered in the Sacrament, and on the croſſe. Whereby you may ſee the peruerſitie of the Proteſtants or their ignorance, that thinke it therfore not to be Chriſts body, becauſe it is a memorie of his body or a figure of his body vpon the croſſe: nor to be a true ſacrifice, becauſe it is a commemoratiue ſacrifice. for as the thing that more liuely, neerely, and truely reſembleth or repreſenteth, is a better figure then that Which ſhadoWeth it a far of: ſo this his body in the Sacramẽt, is more perfectly a figure of Chriſts body & ſacrifice, then any other. Chriſt him ſelf the Sonne of God is a figure and character of his fathers perſon, being yet of the ſelf ſame ſubſtance. and Chriſts body transfigured on the holy Mount, Was a figure and reſemblance of his perſon glorified in heauen. euen ſo is his body in the Sacrament to a faithful man that knovveth by his beleefe grounded on Chriſts oWne vvord, that in the one forme is his body, in the other his bloud, the moſt perfect repreſentatiõ of his death that can be. As for the ſacrifice, it is no leſſe a true Sacrifice, becauſe it is commemoratiue of Chriſts Paſſion: then thoſe of the old Teſtament vvere the leſſe true, becauſe they vvere prefiguratiue. for that is the condition annexed to al Sacrifice of euery Lavv, to repreſent Chriſts Paſſion.

A cõmemoratiue ſacrifice is a true ſacrifice, no leſſe then the prefiguratiue ſacrifices Were true ſacrifices.

20. *The nevv Teſtament in my bloud.*] Moyſes tooke the bloud of the firſt ſacrifice that vvas made after the geuing of the Lavv *Exod. 24.* and vvith bloud confirmed the couenant and compact betvvixt God and his people, and ſo dedicated the *old Teſtament*, vvhich vvithout bloud (ſaith S. Paul) vvas not dedicated. Moyſes put that bloud alſo into a ſtãding peece, and ſprinkled al the people &c. vvith the ſame, & ſaid theſe formal vvordes, *This is the bloud of the couenant* &c. or (as it is read in S. Paul) *of the Teſtament vvhich God hath deliuered vnto you.* Vnto al vvhich, Chriſt in this action about the ſecond part of this his ſacrifice, in euery of the Euangeliſts moſt cleerely alludeth, expreſſing that the *neW Teſtament* is begonne and dedicated in his bloud in the Chalice, no leſſe then the old vvas dedicated, begonne, and ratified in that bloud of calues conteined in the goblet of Moyſes. vvith vvhich his ovvne bloud he ſprinkled invvardly his Apoſtles as the firſt fruits of the neW Teſtament, imitating the Wordes of Moyſes, and ſaying, *This is the Chalice the neW Teſtament &c:* Which the other Euangeliſts ſpake more plainly, *This is my bloud of the neW Teſtament.* By al Which it is moſt certaine, that Chriſtes bloud in the Chalice, is the bloud of Sacrifice, and that in this ſacrifice of the altar conſiſteth the external religion and proper ſeruice of the neW Teſtamẽt, no leſſe then the ſoueraine Worſhip of God in the old LaW did cõſiſt in the ſacrifices of the ſame. For though Chriſtes ſacrifice on the Croſſe and his bloud ſhed for vs there, be the general price, redemption, and ſatisfaction for vs all, and is the laſt and perfecteſt ſealing or confirmation of the neW law and Teſtament: yet the ſeruice and Sacrifice Which the people of the neW Teſtament might reſort vnto, could not be that violent action of the Croſſe, but this on the Altar, Which by Chriſtes oWne appointment is and ſhal be the eternal office of the neW Teſtament, and the continual application of al the benefites of his Paſſion vnto vs.

Ambr. in 10. Hebr. Chryſ. ho. 17 in ep. ad Hebr.

Hebr. 9. verſ. 20.

To be a figure of a thing, and yet the thing it ſelf, repugneth not.

Both teſtamẽts dedicated in bloud.

The external religion of the neW Teſtament principally in the ſacrifice of the altar.

calix qui the chalice Which *τὸ ποτήριον τὸ ἐκχυνόμενον*

20. *Which ſhal be ſhed.*) It is much to be obſerued that the relatiue, *Vvhich*, in theſe vvordes is not gouerned or ruled (as ſome vvould perhaps thinke) of the novvne *bloud*, but of the vvord *chalice*. Which is moſt plaine by the Greeke. Which taketh aWay al cauillations and ſhifts from the Proteſtants, both againſt the real preſence and the true Sacrificing. For it ſheWeth euidently, that the bloud as the contents of the chalice, or as in the chalice, is ſhed for vs (for ſo the Greeke readeth in the preſent tenſe) and not onely as vpon the croſſe. And therfore as it foloWeth thereof inuincibly, that it is no bare figure, but his bloud in deede, ſo it enſueth neceſſarily, that it is a Sacrifice, and propitiatorie, becauſe the chalice (that is the Bloud contained in the ſame) is ſhed for our ſinnes. For al that knoW the maner of the Scriptures ſpeaches, knoW alſo that this, *Bloud to be ſhed for ſinne*, is to be ſacrificed for propitiation or for pardon of ſinnes. And this text proueth al this ſo plainely, that * Beza turneth him ſelf roundly vpon the Holy Euangeliſt, charging him With Solœciſme or falſe Greeke, or els that the Wordes (Which yet he cõfeſſeth to be in al copies Greeke and Latin) are thruſt into the text out of ſome other place: vvhich he rather ſtandeth vpon then that S. Luke ſhould ſpeake incongruouſly in ſo plaine a matter. And therfore he ſaith plainely that it can not be truely ſaid neither of the chalice it ſelf nor of the contents thereof: vvhich is in deede to giue the lie to the bleſſed Euangeliſt, or to deny this to be Scripture. So cleere is the Scripture

The chalice ſhed for vs, muſt needes ſignifie, the bloud therein, not vvine, and the ſame ſacrificed.

Beza condemneth the Goſpel it ſelf of falſhod and impoſſibilitie.

* *Annot. no. Teſt. 1556.*

ture for vs, so miserable flights and shifts is falshod put vnto, God be thanked.

Ambition.

24. Contention.] The Apostles perceiuing Christs departure from them and his kingdom to be neere, as infirme men and not yet endewed with the spirit of God, began to haue emulation and cogitations of Superiority one ouer an other: Which our Maister represseth in them by exhortation to humility and by his owne example, that being their Lord, yet so lately serued them: not forbidding Maioritie or Superioritie in them, but pride, tyranny, and contempt of their inferiours.

Peters faith shal neuer faile.

31. Simon Simon.] Lastly to put them out of doubt, he calleth Peter twise by name, and telling him the Diuels desire to sifte and trie them al to the vttermost (as he did that night) saith that he hath specially prayed for him, to this end that his faith should neuer faile, and that he being once conuerted, should after that for euer confirme, establish or vphold the rest in their faith. Which is to say, that Peter is that man whom he would make Superiour ouer them and the whole Church. Whereby we may learne that it was thought fit in the prouidence of God, that he who should be the head of the Church, should haue a special priuilege by Christes praier and promes, neuer to faile in faith, and that none other either Apostle, Bishop, or priest may chalenge any such singular or special prerogatiue either of his Office or person, otherwise then ioyning in faith with Peter and by holding of him. The danger (saith S. Leo) was common to al the Apostles, but our Lord tooke special care of Peter, that the state of al the rest might be more sure, if the head were inuincible: God so dispensing the aide of his grace, that the assurance and strength which Christ gaue to Peter, might redound by Peter to the rest of the Apostles. S. Augustine also: Christ praying for Peter, prayed for the rest, because in the Pastor and Prelate the people is corrected or commended. And S. Ambrose writeth, that Peter after his tentation was made Pastor of the Church, because it was said to him, *Thou being conuerted, confirme thy brethren.* Neither was this the priuilege of S. Peters person, but of his Office, that he should not faile in faith but euer confirme al other in their faith. For the Church, for whose sake that priuilege was thought necessarie in Peter the Head thereof, was to be preserued no lesse afterward, then in the Apostles time. Wherevpon al the Fathers apply this priuilege of not failing and of confirming other in faith, to the Romane Church and Peters successors in the same. To which (saith S. Cyprian) infidelity or false faith can not come. And S. Bernard saith writing to Innocentius Pope, against Abailardus the Heretike, We must referre to your Apostleship al the scandals and perils which may fall, in matter of faith specially. For there the defects of faith must be holpen, where faith can not faile. For to what other See was it euer said, *I haue prayed for thee Peter, that thy faith do not faile?* So say the Fathers. not meaning that none of Peters seate can erre in person, vnderstanding, priuate doctrine or writings, but that they can not nor shal not euer iudicially conclude or giue definitiue sentence for falshod or heresie against the Catholike faith, in their Consistories, Courts, Councels, decrees, deliberations or consultations kept for decision and determination of such controuersies, doubts, or questions of faith as shalbe proposed vnto them: because Christes prayer and promes protecteth them therein for confirmation of their brethren. And no maruel that our Maister would haue his vicars Consistorie & Seate infallible, seeing euen in the old Law the high Priestod and Chaire of Moyses wanted not great priuilege in this case, though nothing like the Churches and Peters prerogatiue. But in both, any man of sense may see the difference betwene the person, and the Office, as wel in doctrine as life. Liberius in persecution might yeld, Marcellinus for feare might commit Idolatrie, Honorius might fal to Heresie, and more then al this, some Iudas might creepe into the Office: and yet al this without preiudice of the Office and Seate, *in which* (saith S. Augustine) *our Lord hath set the doctrine of truth.* Caiphas by priuilege of his Office prophecied right of Christ, but according to his owne knowlege and faith, knew not Christ. The Euangelists and other penners of holy Writ, for the execution of that function had the assistance of God, and so far could not possibly erre: but that Luke, Marke, Salomon or the rest might not erre in other their priuate vvritings, that we say not. It was not the personal wisedom, vertue, learning, or faith of Christs Vicars, that made S. Bernard seeke to Innocentius the third: S. Augustine and the Bishops of Afrike to Innocentius the first, and to Celestinus, *ep. 90. 92. 95:* S. Chrysostome to the said Innocentius: S. Basil to the Pope in his time *ep. 52:* S. Hierom to Damasus *ep 57. 58. to. 2.* but it was the prerogatiue of their Office and higher degree of Vnction, and Christs ordinance, that would haue al Apostles and Pastors in the vvorld, for their confirmation in faith and Ecclesiastical regiment, depend on Peter. The lacke of knowledge and humble acceptation of which Gods prouidence, that is, that one is not honoured and obeyed of al the brotherhod, is the cause of al Schismes and Heresies, saith S. Cyprian. A point of such importance, that al the Twelue being in Apostleship like, Christ would yet for the better keeping of vnity and truth, haue one to be head of them al, that a head being once appointed, occasion of Schisme might be taken away, saith S. Hierom. *li. 1 adu. Iouinian. c. 14.*

The Romane faith of Peters successors can not faile.

Popes may erre personally, not iudicially or definitiuely.

The learned fathers sought to the B. of Rome for resolution of doubtes.

Serm. 3. Assump. ad Pontif. Li. q. Noui. Test. q. 75. to. 4.

Cypr. ep. 55. nu. 6 Bernard. ep. 190.

Deut. 1.

Aug. & 166. in fine.

Bernard ep. 190. Chrys. & 1 & 2.

Cypr. 55. nu.

CHAP.

CHAP. XXIII.

The Ievves accuse him to Pilate the Gentil: 4 Who seeking earnestly to deliuer him, specially after that Herod sent him backe, 17 they not onely preferre the murderer Barabbas, but also crie, CRVCIFIGE. 26 In the vvay to Caluarie he foretelleth the vvomen that lamented vpon him, the horrible destruction of their Hierusalem. 32 vpon the crosse he is betvvene tvvo theeues, 35 scorned of the Ievves, 36 of the souldiars, 39 and of one of the theeues, 40 but euen there confessed of the other theefe, 44 and after his death (because of the great miracles concurring) also of the Centurion, 48 yea and of the vvhole multitude. 50 and finally he is buried honorably.

Mt. 27, 1,11. Mr. 15, 1 Io. 18, 27.

GOOD FRIDAY.

1 AND all the multitude of them rising vp, led
2 him to Pilate. † And they began to accuse him, saying, Vve haue found this man subuerting our nation, & prohibiting to giue tributes to Cæsar, and saying that he is Christ the king.
3 † And Pilate asked him, saying, Art thou the king of the
4 Ievves? But he answering said, Thou sayest. † And Pilate said to the cheefe Priests and multitudes, I finde no cause in
5 this man. †But they vvere more earnest, saying, He stirreth the people teaching through out al Ievvrie, beginning from Ga-
6 lilee euen hither. † But Pilate hearing Galilee, asked if the
7 man vvere of Galilee. † And vvhen he vnderstoode that he vvas of Herods iurisdiction, he sent him backe to Herod, vvho vvas also him self at Hierusalem in those daies.
8 † And Herod seeing IESVS, vvas very glad, for he vvas desirous of a long time to see him, for because he heard many things of him: and he hoped to see some signe vvrought by
9 him. † And he asked him in many vvordes. But he answe-
10 red him nothing. † And there stoode the cheefe Priests and
11 the Scribes constantly accusing him. † And Herod vvith his armie set him at naught: and he mocked him, putting on him
12 a vvhite garment, and sent him backe to Pilate. † And Herod and Pilate vvere made frendes that day. for before they vvere enemies one to an other.
13 † And Pilate calling together the cheefe Priests and magi-
14 strates, and the people, † said to them, You haue presented vnto me this man, as auerting the people, and behold I examining him before you, haue found no cause in this man of
15 those things vvherein you accuse him. † No, nor Herod neither. for I sent you to him, and behold, nothing vvorthie
16 of death is done to him. † I vvil chasten him therfore and dimisse him.

† And

weeke.

† And he of neceſſitie had to releaſe vnto them vpon the 17
feaſt day, one. † But the vvhole multitude together cried out, 18
ſaying, Diſpatch him, and releaſe vs Barabbas. † vvho vvas 19
for a certaine ſedition made in the citie and murder, caſt into
priſon. † And Pilate againe ſpake to them, deſirous to releaſe 20
IESVS. † But they cried againe, ſaying, Crucifie, crucifie him. 21
† And he the third time ſaid to them, Vvhy, vvhat euil hath 22
this man done? I finde no cauſe of death in him. I vvil correct
him therfore and let him goe. † But they vvere inſtant vvith 23
loude voices requiring that he might be crucified. And
their voices preuailed. † And Pilate adiudged their petition 24
to be done. † And he releaſed vnto them him that for mur- 25
der and ſedition had been caſt into priſon, vvhom they de-
maunded: but IESVS he deliuered to their pleaſure.

† And vvhen they led him, they tooke one Simon of 26
Cyréne comming from the countrie: and they laid the
croſſe vpon him to carie after IESVS. † And there folovved 27
him a great multitude of people, and of vvomen vvhich
bevvailed and lamented him. † But IESVS turning to 28
them, ſaid, Daughters of Hieruſalem, vveepe not vpon me,
but vveepe vpon your ſelues, and vpon your children. † For 29
behold the daies ſhal come, vvherein they vvil ſay, Bleſſed
are the barren, and the vvombes that haue not borne, and
the pappes that haue not giuen ſucke. † *Then ſhal they begin to ſay* 30 *Oſ.10,8.*
to the mountaines, Fal vpon vs: and to the hilles, Couer vs. † For if in the 31
greene wood they doe theſe things, in the drie vvhat ſhal be
done?

† And there vvere led alſo other tvvo malefactours vvith 32
him, to be executed. † And after they came to the place 33
vvhich is called Caluarie, there they crucified him: and the
theeues, one on the right hand, and the other on the left.
† And IESVS ſaid, Father, forgiue them, for they knovv 34
not vvhat they doe. But they deuiding his garments, did caſt
lottes.

† And the people ſtoode` expecting', and the princes 35 *` behol-*
vvith them derided him, ſaying, Others he hath ſaued, let *ding,*
him ſaue him ſelf, if this be Chriſt, the elect of God. † And 36
the ſouldiars alſo mocked him comming to him, and offering
him vinegre, † ſaying, If thou be the king of the Ievves, 37
ſaue thy ſelf. † And there vvas alſo a ſuperſcription vvritten 38
ouer him in Greeke, and Latine, and Hebrevv letters: THIS

IS

39 IS THE KING OF THE IEVVES. † And one of those theeues that vvere hanged, blasphemed him, saying, If thou
40 be Christ, saue thy self, and vs. † But the other answvering, rebuked him, saying, Neither doest thou feare God, vvhere as
41 thou art in the same damnation? † And vve in deede iustly, for vve receiue vvorthie of our doings: but this man hath
42 done no euil. † And he said to IESVS, Lord, remember me
43 vvhen thou shalt come into thy kingdom. † And IESVS said to him, Amen I say to thee: this day thou shalt be vvith me " in paradise.

44 † And it vvas almost the sixt houre: and there vvas made darkenesse vpon the vvhole earth vntil the ninthe houre.
45 † And the :: sunne vvas darkened: and the veile of the temple
46 vvas rent in the middes. † And IESVS crying vvith a loude
Ps.30,6. voice, said, *Father, into thy handes I commend my spirit.* And saying this, he gaue vp the ghost.

47 † And the Centurion seeing that vvhich vvas done, glori-
48 fied God, saying, In deede this man vvas iust. † And al the multitude of them that vvere present together at that sight, and savv the things that vvere done, returned knocking their
49 breasts. † And al his acquaintance stoode a far of: and the vvomen that had folovved him from Galilee, seeing these things.

Mt. 27, 57. Mr. 15,43, Io.19,38

50 † * And behold a man named Ioseph, vvhich vvas a se-
51 natour, a good man and a iust, † he had not consented to their counseil and doings, of Arimathæa a citie of Ievvrie,
52 vvho also him self expected the kingdom of God. † This
53 man came to Pilate, and asked the body of IESVS. † And taking it dovvne, vvrapped it in sindon, and laid him in a monument hevved of stone, " vvherein neuer yet any man had
54 been laid. † And it vvas the day of Parasceue, and the Sab-
55 both drew neere. † And the women that vvere come with him from Galilee, folovving after, " savv the monument, and hovv
59 his body vvas laid. † And returning they prepared spices and ointments: and on the Sabboth they rested according to the commaundement.

:: This eclipse was seene and wondred at as a thing aboue nature, of Dionisius Areopagîta at Thebes, whé he was yet a Pagan. *Dionys. ep. ad Polycarp. et ep. ad Apollophanē.*

ANNOTATIONS
CHAP. XXIII

34. Forgiue them.) A perfecte example of charitie in our Sauiour praying for his crucifiers, vvhich the first martyr S. Steuen did folovv, *Act. 7*: and the praiers of both vvere heard: Christs praier taking effecte in the Centurion and others, Steuens in Paul.

The good theefe.

43. *In Paradiſe.*) Thou maiſt not herevpon differre thy conuerſion or amendment, preſuming of grace at the laſt houre of thy life, nor looke to haue ſaluation by faith and confeſſion of Chriſt vvithout good Workes, nor to goe ſtraight to heauen vvithout ſatisfaction, penance, or puniſhment for thy former ſinnes and life il ſpent, nor chalenge ſecuritie and certaine knovvledge of thy ſaluation. for this good theeues caſe is not common, but a rare example of mercie and prerogatiue. but for the firſt point, learne only not to deſpaire, though thon haſt been il to the laſt moment of thy life. for the ſecond, that faith, hope, and charitie, repentance, and good vvil be ſufficient, and good vvorkes not required, vvhere for vvant of time and opportunitie they cannot be had. for the third, that Chriſt gaue to this happy man for his zelous confeſſion of him and reprehending his fellovv, not only remiſſion of his ſinnes, but alſo by extraordinarie grace, a pardon of al penance and ſatisfaction due either in this life or the next for the ſame. euen as the holy Church by his example and commiſſion giueth pardons alſo to ſome of her zelous children, of al puniſhment due for their offenſes, and ſuch goe ſtraight to heauen. laſtly, that euery one hath not a reuelation of his ſaluation as this man had, and therfore can not be ſo ſure as he Was.

Pardon of due penance and ſatisfaction.

53. *Wherein neuer.*) As in the Wombe of MARIE none Was conceiued before nor after him, ſo in this monument none Was laid before nor after him: Which prerogatiue (no doubt) Was of Gods prouidence, this Ioſeph no leſſe abſtaining afterWard to be buried in it, then the other Ioſeph from copulation With the mother of our Lord. *S. Auguſtine.*

Viſiting the Sepulcher, or Sepulchres.

55. *SaW the monument.*) Theſe good vvomen of great deuotion obſerued the Sepulcher for the honour of the holy body. Vvherevpon the deuotion of faithful folke vvatching and viſiting on Good-Friday and Eaſter eue the ſepulcher made in euery Church for memorie of our Lords burial, is exceding good and godly, ſpecially the B. Sacrament for more ſignification ſake being preſent in the ſame Sepulcher.

CHAP. XXIIII.

Deuout vvomen not finding his body in the Sepulcher, 4 Angels tel them that he is riſen according to his ovvne prediction: 9 yet the Apoſtles vvil not beleeue it. 12 but neither Peter findeth his body there. 13 He vvalketh vvith tvvo Diſciples, declaring al this vnto them out of the Scriptures, and is knovven of them by breaking of bread. 36 The ſame day he appeareth to the Eleuen and others being together, is felt of them, and eateth vvith them. finally teaching them out of the Scriptures not onely of his Paßion and Reſurrection, 47 but alſo of his Catholike Church, 49 he promiſeth the Holy Ghoſt to confirme them, 50 and ſo aſcendeth into heauen.

EASTER DAY.

:: That is, firſt after the Sabboth, Which is (ſaith S. Hiero. q. 4 ad Hedib.) *dies Dominica*, our Lords day, vvherein he aroſe. for the Weeke is deuided into the Sabboth, & the *vvo. 3. 4. 5. 6* of the Sabboth. & the Apoſtle (*1 Cor. 16, 2*) cõmaunded a collection of money to be made on the firſt of the Sab-

AND in the :: firſt of the Sabboth very early they came to the monument, carying the ſpices vvhich they had prepared. † And they found the ſtone rolled backe from the monument. † And going in, they found not the body of our Lord IESVS. † And it came to paſſe: as they vvere aſtonied in their minde at this, behold tvvo men ſtoode beſide them in gliſtering apareil. † And vvhen they feared and caſt dovvne their countenance tovvard the ground, they ſaid vnto them, Vvhy ſeeke you the liuing vvith the dead? † he is not here, but is riſen. remember hovv he ſpake to you, vvhen he yet vvas in Galilee, † ſaying, * That the Sonne of man muſt be deliuered into the handes of ſinners and be crucified, and the third day riſe againe. † And they remembred his vvordes. † And going backe

1 2 3 4 5 6 7 8 9

Mt. 28,
Mr. 16,
Io. 20, 1

Lu. 9, 2

backe from the monument, they told al these things to those
10 eleuen, and to al the rest. † And it vvas Marie Magdalene,
and Ioane, and Marie of Iames, and the rest that vvere vvith
11 them, vvhich said these things to the Apostles. † And these
vvordes seemed before them as dotage, and they did not be-
leeue them.

Io. 20, 3. 12 † But * Peter rising vp ranne to the monument: and stou-
ping dovvne he savv the linnen clothes lying alone, and
went avvay marueiling with him self at that which was done.

Mr. 16, 12. 13 †* And behold, tvvo of them vvent the same day into a
tovvne vvhich vvas the space of sixtie furlonges from Hie-
14 rusalem, named Emmaùs. † And they talked betvvixt them
15 selues of al those things that had chaunced. † And it came
to passe: vvhile they talked and reasoned vvith them selues,
16 IESVS also him self approching vvent vvith them. † but
17 their eies vvere held that they might not knovv him. † And
he said to them, Vvhat are these communications that you
18 conferre one vvith an other vvalking, and are sad? † And one
vvhose name vvas Cleophas, answvering, said to him, Art
thou only a stranger in Hierusalem, and hast not knovven
19 the things that haue been done in it, these daies? † To vvhom
he said, Vvhat things? And they said, concerning IESVS of
Nazareth, vvho vvas a man a Prophet, mightie in vvorke
20 and vvorde before God and al the people. † And hovv our
cheefe Priestes and Princes deliuered him into condemna-
21 tion of death, and crucified him. † but vve hoped that it vvas
he that should redeeme Israel: and novv besides al this, to day
22 is the third day since these things vvere done. † But certaine
vvomen also of ours, made vs afraid: vvho before it vvas
23 light, vvere at the monument, † and not finding his body,
came, saying that they savv a vision also of Angels, vvho say
24 that he is aliue. † And certaine men of ours vvent to the
monument: and they found it so as the vvomen said, but him
25 they found not. † And he said to them, O foolish, and slovv
of hart to beleeue, in al things vvhich the Prophets haue
26 spoken. † Ought not Christ to haue suffred these things,
27 and so to enter into his glorie? † And beginning from Moy-
ses and al the Prophets, he did interpret to them in al the
28 scriptures the things that vvere concerning him. † And
they drevv nigh to the tovvne vvhither they vvent:
29 and he made semblaunce to goe further. † And they forced

both. whereby we learne, both the keeping of Sunday, & the Churches count of daies by the 2.3.4 of the Sabboth, to be Apostolical. which S. Sylvester after ward named, 2. 3. 4 feriam &c. *Breuiar. Roman. Decemb. 31*

The Gospel vpō Munday in Easter Weeke.

him, ſaying, Tarie vvith vs, becauſe it is tovvard night, and the day is novv farre ſpent. And he vvent in vvith them.
† And it came to paſſe, vvhiles he ſate at the table vvith them, 30
he "tooke bread, and bleſſed and brake, and did reach to them.
† And their eies vvere opened, and they knevv him: and he 31
vaniſhed out of their ſight. † And they ſaid one to the other, 32
Vvas not our hart burning in vs, vvhiles he ſpake in the vvay, and opened vnto vs the ſcriptures? † And riſing vp the ſame 33
houre they vvent backe into Hieruſalem: and they found the eleuen gathered together, and thoſe that vvere vvith them,
† ſaying, That our Lord is riſen in deede, and hath appeared 34
to Simon. † And they told the things that vvere done in the 35
vvay: and hovv they knevv him in the breaking of bread. ℍ

The Goſpel vpō Tueſday in Eaſter Weeke.

† * And vvhiles they ſpeake theſe things, IESVS ſtoode 36
in the middes of them, and he ſaith to them, Peace be to you:
it is I. feare not. † But they being troubled and frighted, 37
imagined that they ſavv a ſpirit. † And he ſaid to them, Vvhy 38
are you troubled, and cogitations ariſe into your harts? † See 39
my handes, and feete, that it is I my ſelf. handle, and ſee: for a ſpirit hath not fleſh and bones, as you ſee me to haue. † And 40
vvhen he had ſaid this, he ſhevved them his handes and feete.
† But they yet not beleeuing and marueiling for ioy, he ſaid, 41
Haue you here any thing to be eaten? † But they offred him 42
a peece of fiſh broiled, and a honie combe. † And vvhen he 43
had eaten before them, taking the remaines he gaue to them.
† And he ſaid to them, Theſe are the vvordes vvhich I 44
ſpake to you, vvhen I vvas yet vvith you, that al things muſt needes be fulfilled, vvhich are vvritten in the lavv of Moyſes, and the Prophets, and the Pſalmes, of me. † Then he opened 45
their vnderſtanding, that they might vnderſtand the Scriptures. † and he ſaid to them, That ſo it is vvritten, and ſo it 46
behoued Chriſt to ſuffer, and to riſe againe from the dead the third day: † :: and "penance to be preached in his name 47
and remiſſion of ſinnes vnto al nations, ℍ beginning from Hieruſalem. † And you are vvitneſſes of theſe things. † * And 48
I ſend the promes of my Father vpon you: but you, tarie in 49
the citie, til you be endued vvith povver from high.
† And he brought them forth abrode into Bethánia: and 50
lifting vp his handes he bleſſed them. † * And it came to 51
paſſe, vvhiles he "bleſſed them, he departed from them, and vvas

:: As he ſhal be Anathema (ſaith S. Aug.) which preacheth that Chriſt neither ſuffered nor roſe againe, becauſe we learne by the Goſpel, *That it behoued Chriſt to ſuffer and to riſe againe the third day*: ſo he ſhal alſo be Anathema, whoſoeuer preacheth the Church to be els where thē in the cōmunion of al natiōs: becauſe by the ſelf ſame Goſpel We learne in the Wordes next foloWing, *and penāce to be preached in his name & remiſſiō of ſinnes through out al nations. Auguſt. ep. 48.*

ASCENSION DAY.

Mr. 16, 14. *Io.* 20,19.

Act. 1,8. 2,1.

Mr. 16, 19. *Act.* 1,9.

52 vvas caried into heauen. † And they adoring vvent backe
53 into Hierusalem vvith great ioy: † and they vvere alvvaies in the temple praising and blessing God.

ANNOTATIONS
CHAP. XXIIII.

30. Tooke bread.) The Fathers in diuers places take this to be meant of the B. Sacrament. *Author operis imperf. ho. 17.* S. Augustine *li. 39 de consensu Euang. c. 25 & ser. 140 de temp. & ep. 59 ad Paulinum q. 8.* Paulinus him self in the next epistle before that, among S. Augustines. Venerable Bede also vpon this place. Theophylacte vpon this place. And that it should be meant of the holy Sacrament, the forme of solemne taking the bread into his handes, blessing it, breaking it, and reaching it to his disciples (exceding proper to the consecration, and common to none other vulgar benediction, nor any where vsed but in Christs miraculous multiplying the loaues) and the singular effecte in notifying Christ vnto them, do proue. And if it be the Sacrament (as it is most probable) then is it an euident example and vvarrant of ministration in one kinde.

The B. Sacrament in one kinde.

46. Penance to be preached.) He shevved vnto them out of the Scriptures, not onely the things that were now accomplished in him self, but also that were yet to come about his Church: as, where it should begin, to vvit, at Hierusalem: and hovv farre it should goe, to vvit, to al nations: that he might not suffer vs (saith S. Augustine) to erre neither in the bridegrome nor in the bride. For this maketh manifestly against al Heretikes and Schismatikes, that set vp nevv churches in particular countries, dravving the people from the foresaid onely true Church, vvhich from Hierusalem so grovveth *ouer al nations, til the end of the vvorld come.

The Catholike or vniuersal Church.

De vnit. Ec. c. 10.

** Mt. 24, 14.*

50. Blessed them.) Christ our high priest,* prefigured specially therein by Melchisedec, often gaue his blessing to his: somtimes by vvordes, as, *Peace be to you*: somtimes by imposing his handes: and now here by lifting vp his hands ouer his Disciples as it vvere for his farevvel. In vvhat forme, the Scripture doth not expresse, but very like it is that in forme of the crosse, as Iacob the Patriarch blessed his nephevves for signification of Christs benediction. for now the crosse began to be glorious among the faithful, and the Apostles (as it is most certaine * by the fathers vvhich call it an ancient tradition) vsed that signe for an external note of benediction. Yea S. Augustine saith (*in Ps. 30 Conc. 3*) that Christ him self not without cause would haue his signe to be fixed in our foreheads as in the seate of shamefastnes, that a Christian man should not be ashamed of the reproche of Christ. and what forme can a Christian man vse rather to blesse him self or others, then that which was dedicated in Christs death, and is a conuenient memorial of the same? Howsoeuer it be, that the Bishops and Priests of Gods Church blesse with an external signe, no man can reprehend, being warranted by Christs owne example and action.

Christ blessed diuers waies.

Blessing with the signe of the crosse.

** Heb. 7, 6. 10. 20, 21. 26. Marc. 10, 16. Gen. 48, 14.*

** Tertul. de coron. milit. nu. 3 Basil. de Sp. sanct. c. 27.*

THE ARGVMENT OF S. IOHNS GOSPEL.

S. *Iohns Gospel may be divided into foure partes.*

The first part is, of the actes of Christ before his solemne manifestation of himselfe, vvhile Iohn Baptist vvas yet baptizing: Chap. 1. 2. 3. 4.

The second, of his Actes in Iurie (hauing nowv begonne his solemne manifestation in Galilee, Mat. 4, 12) *the second Easter or Paschе of his preaching:* Chap. 5. *For of the first paschе, we had in the first part, chap.* 2, 13: And the paschе of *the Iewes was at hand. And that feast vvhereof vve haue in this second part, chap.* 5, 1: After this there was a festiual day of *the Iewes, is thought of good Authors, to be the feast of Paschе.* Iren. li. 2. c. 39.

* This speach very common in this Gospel, as appeareth by the places here marked, declareth that he writeth to the Gentils.

The third part is, of his Actes in Galilee, and in Iurie, about the third Paschе, and after it: cap. 6, *to the* 12. *For so vve haue chap.* 6, 4: And Paschе the festiual day of *the Iewes was at hand.*

The fourth part is of the fourth paschе (vvhich vve haue in the end of the chap 11, 55: And the paschе of *the Iewes was at hand) that is to say, of the Holy vveeke of his Passion in Hierusalem: chap.* 12. *vnto the end of the booke.*

By vvhich diuision it is manifest, that the intent of this Euangelist vvriting after the other three, vvas, to omit the Actes of Christ in Galilee, because the other three had vvritten them at large: and to reporte his Actes done in Iurie, vvhich they had omitted.

And this he doth, because Iurie vvith Hierusalem and the Temple, beeing the principal parte of the Countrey, there abode the principal of the Ievves, both for authoritie, and also for learning in the lavv or knowvledge of the Scriptures. and therfore that vvas the place, vvhere our Lord IESVS *finding in the Head it selfe and in the leaders of the rest, such vvilful obstinacie and desperate resistance, as the Prophets had foretold, did by this occasion, much more plainely then in Galilee, both say and proue, at sundry times, euen euery yere of his preaching, himselfe to be the* CHRIST *that had bene so lõg promised vnto them, & expected of them: & the same* CHRIST *to be not onely a man, as they imagined, but also the natural, consubstantial, & coëternal Sonne of God the Father, vvho nowv had sent him. Therfore these vvere the vvordes and deedes that serued best the purpose of this Euangelist, being, to shevv the glorie & excellencie of this person IESVS: that thereby the Gẽtils might see, hovv vvorthily Hierusalem & the Ievves vvere reprobated, vvho had refused yea & crucified such an one: and hovv vvel & to their ovvne saluation themselues might doe, to receiue him and to beleeue in him. For this to haue bene his purpose, him selfe declareth in the end, saying:* Io. 20, 31. These are written, that you may beleeue that IESVS is CHRIST the Sonne of God: and that beleeuing, you may haue life in his name.

Hier. in Catal. a Io. 21, 20. b Mat. 4, 21. c Act. 12, 2.

And hereupon it is, that S. Hierome vvriteth thus in his life: Iohn the Apostle, a whom IESVS loued very much, the b sonne of Zebedee, b the brother of Iames the Apostle c whom Herod after our Lords Passion

sion beheaded, last of al wrote the Gospel, at the request of the Bishops of Asia, against Cerinthus, and other Heretikes, and specially against the assertion of the Ebionites then rising, who say that Christ was not before MARIE. Whereupon also he was compelled to vtter his Diuine Natiuitie. *Of his three Epistles, and of his Apocalypse, shal be said in their owne places.*

It followeth in S. Hierome, that In the Second persecution vnder Domitian, fourtene yeres after the persecution of Nero he was exiled into the ile Patmos. But after that Domitian was slaine, and his actes for his passing crueltie repealed by the Senate: vnder Nerua the Emperour he returned to Ephesus, and there continuing vnto the time of Traiane the Emperour, he founded and gouerned al the Churches of Asia, and worne with old age, he died the threescore and eighteth yere after the Passion of our Lord, and was buried besides the same citie.

Whose excellencie the same holy Doctor thus breifly describeth. li. 1 Aduers. Iouinianum.

IOHN *the Apostle, one of our Lords Disciples, who was the yongest among the Apostles, and whom the faith of Christ found a virgin, remained a virgin and therefore is* [a] *more loued of our Lord, and* [a] *lieth vpon the breast of* IESVS: *and that which Peter durst not aske,* [a] *he desireth him to aske: and after the resurrection, when Marie Magdalen had reported that our Lord was risen againe, both of them ranne to the Sepulchre,* [b] *but he came thither first: and when they were in the ship and fished in the lake of Genezareth,* IESVS *stood on the shore, neither did the Apostles know whom they saw:* [c] *onely the virgin knoweth the virgin, and saith to Peter,* It is our Lord. *This Iohn was both an Apostle, and Euangelist, and Prophet: an Apostle, because he wrote to the Churches as a Maister: an Euangelist, because he compiled a booke of the Gospel, which (except Matthew) none other of the twelue Apostles did: a Prophet, for he saw in the ile Patmos, where he was banished by Domitian the Emperour for the testimonie of our Lord, the Apocalypse, conteining infinite mysteries of things to come. Tertullian also reporteth, that at Rome being cast into a barrel of hote boiling oile, he came forth more pure and fresher or liuelier, then he went in. Yea and his Gospel it self much differeth from the rest. Matthew beginneth to write as of a man: Marke of the prophecie of Malachie and Esay: Luke of the Priesthod of Zacharie: the first hath the face of a man, because of the genealogie: the second the face of a lion, for the voice of one crying in the desert: the third the face of a calfe, because of the Priesthod. But Iohn as an Eagle flieth to the things on high, & mounteth to the Father him self, saying:* In the beginning was the VVORD, and the VVORD was with God, and God was the VVORD. *Thus far S. Herome.*

a Io. 13, 23. 24. & c. 21, 20.

b Io. 20, 4.

c Io. 21, 7.

Vpon this Gospel there are the famous commentaries of S Augustine called Tractatus in Euang. Ioan. to. 9. *and twelue bookes of S. Cyrils commentaries.*

THE

THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO IOHN.

CHAP. I.

The I. parte: THE ACTES of Christ before his manifestation, whiles Iohn Baptist was yet baptizing.

The preface of the Euangelist, commending Christ (as being God the Sonne incarnate) to the Gentils, and setting out the blindnes of the Ievves in not receiuing him. 19 Then, the testimonies of Iohn Baptist, first to the solemne legacie of the Ievves: 29 secondly, vvhen he savv IESVS come to him: 35 thirdly, to his ovvne Disciples also, putting them ouer from him self to IESVS. Vvho made it plainer to them that he is Christ, 40 and so began he also to haue Disciples.

The Gospel at the third Masse vpō Christmas day. And euery day at the end of Masse.

IN THE beginning "vvas the WORD, 1
and the WORD vvas "vvith God, and
"God vvas the WORD. † This vvas in 2
the beginning vvith God. † Al things 3
vvere made "by him: and vvithout him
vvas made `nothing. That vvhich vvas
made', † in him vvas life, and the life vvas 4
the light of men: † and the light shineth in darkenesse, and 5
the darkenesse did not comprehend it. † There vvas a man 6
sent from God, vvhose name vvas Iohn. † This man came 7
for testimonie: to giue testimonie of the light, that al might
beleeue through him. † He vvas not the light, but to giue 8
testimonie of the light. † It vvas the true light, vvhich ligh- 9
teneth euery man that commeth into this vvorld. † He vvas 10
in the vvorld, and the vvorld vvas made by him, and the
vvorld knevv him not. † He came into his ovvne, and his 11
ovvne receiued him not. † But as many as receiued him, "he 12
gaue them povver to be made the sonnes of God, to those
that beleeue in his name. † Vvho, not of bloud, nor of the 13
vvil of flesh, nor of the vvil of man, but of God are borne.

`*nothing that was made.*

ET VERBVM CARO FACTVM EST.

† AND "THE VVORD VVAS MADE FLESH, 14
and dvvelt in vs (and vve savv the glorie of him, glorie as it
vvere of the only-begotten of the Father) ful of grace and
veritie.

15 veritie. ¶ † Iohn giueth teſtimonie of him, and crieth ſaying,
This vvas he of vvhom I ſpake, He that ſhal come after me,
16 :: is made before me: becauſe he vvas before me. † And of
17 his fulnes al vve haue receiued, and grace for grace. † For
the lavv vvas giuen by Moyſes, grace and veritie vvas made
18 by IESVS Chriſt. † God no man hath ſeen at any time: the
only-begotten Sonne vvhich is in the boſome of the father,
he hath declared.

:: He is preferred & made of more dignitie and excellencie then I, becauſe he was before me & al things, eternal God.

19 † And this is Iohns teſtimonie, vvhen the Ievves ſent from
Hieruſalem Prieſts and Leuites to him, that they ſhould aſke
20 him, Vvho art thou? † And he confeſſed, and did not denie:
21 and he confeſſed, That I am not CHRIST. † And they
aſked him, Vvhat then? Art thou * Elias? And he ſaid, I am
22 not. Art thou :: * the Prophet? And he anſvvered, No. † They
ſaid therefore vnto him, Vvho art thou, that vve may giue an
anſvver to them that ſent vs? vvhat ſaieſt thou of thy ſelf?
23 † He ſaid, *I am the voyce of one crying in the deſert, make ſtraight the vvay of*
24 *our Lord*, as Eſaie the Prophet ſaid. † And they that vvere ſent,
25 vvere of the Phariſees. † And they aſked him, and ſaid to
him, Vvhy then doeſt thou baptize, if thou be not Chriſt, nor
26 Elias, nor the Prophet? † Iohn anſvvered them, ſaying, * :: I
baptize in vvater: but there hath ſtood in the middes of you
27 vvhom you knovv not. † The ſame is he that ſhal come after
me, that is made before me: vvhoſe latchet of his ſhoe I am
28 not worthie to vnlooſe. † Theſe things were done in Bethania
beyond Iordan, vvhere Iohn vvas baptizing. ¶

Mal. 4, 5
Deu. 18, 15.
Eſa. 40, 3.
Mt. 3, 11.
Mr. 1, 8.
Lu. 3, 16

:: By like the Iewes ignorātly vnderſtood not the place in Deuteronomie, of Chriſt, and therfore they aſke alſo whether he be the Prophet there ſpoken of. See alſo c. 7, 40.

:: He doth oftē here ſignifie the great difference of his baptiſme & of Chriſts, as of his perſon & Chriſts. See Annot. Mat. 3.

29 † The next day Iohn ſavv IESVS cōming to him, and he
ſaith, *Behold the lambe of God, behold him that taketh avvay the ſinne*
30 *of the vvorld.* † This is he of vvhom I ſaid, After me there
commeth a man, vvhich is made before me: becauſe he vvas
31 before me. † And I knevv him not, but that he may be ma-
32 nifeſted in Iſrael, therefore came I baptizing in vvater. † And
Iohn gaue teſtimonie, ſaying, That I ſavv the Spirit deſcending as a doue from heauen, and he remained vpon him.
33 † And I knevv him not: but he that ſent me to baptize in vvater, he ſaid to me, He vpō vvhom thou ſhalt ſee the Spirit deſcending and remaining vpon him, he it is that baptizeth in
34 the holy Ghoſt. † And I ſavv: and I gaue teſtimonie that
this is the ſonne of God. ¶

ſinnes
AGNVS DEI at Maſſe.

The Goſpel on the octaue of the Epiphanie.

35 † The next day againe Iohn ſtoode, and tvvo of his diſ-
36 ciples. † And beholding IESVS vvalking, he ſaith, Behold

The Goſpel vpō S. Andrews eue.

the lambe of God. † And the tvvo Diſciples heard him 37
ſpeaking, and they folovved IESVS. †And IESVS turning, 38
and ſeeing them folovving him, ſaith to them, Vvhat ſeeke
you? Vvho ſaid to him, Rabbi (vvhich is called by interpre-
tation, Maiſter) vvhere dvvelleſt thou? † He ſaith to them, 39
Come and ſee. They came, and ſavv where he abode and they
taried vvith him that day: and it vvas about the tenth houre.
† And Andrevv the brother of Simon Peter vvas one of the 40
tvvo that had heard of Iohn, and folovved him. †He findeth 41
firſt his brother Simon, and ſaith to him, Vve haue found
:: MESSIAS, vvhich is being interpreted, CHRIST.
† And he brought him to IESVS. And IESVS " looking 42
vpon him, ſaid, Thou art Simon the ſonne of Iona: thou
ſhalt be called :: *Cephas*, vvhich is interpreted, *Peter*. † On 43
the morovv he vvould goe forth into Galilee, and he findeth
Philippe. And IESVS ſaith to him, Folovv me. † And Phi- 44
lippe vvas of Bethſaida, the citie of Andrevv and Peter.
† Philippe findeth Nathanael, and ſaith to him, Him vvhom 45
Moyſes in the lavv, and the Prophets vvrote of: vve haue
found IESVS the ſonne of Ioſeph, of Nazareth. † And Na- 46
thanael ſaid to him, From Nazareth can there be any good?
Philippe ſaith to him, Come and ſee. † IESVS ſavv Natha- 47
nael comming to him, and he ſaith of him, Behold an Iſrae-
lite in very deede, in vvhom there is no guile. † Nathanael 48
ſaith to him, Hovv knovveſt thou me? IESVS anſvvered
and ſaid to him, Before that Philippe did cal thee, vvhen thou
waſt vnder the figtree, I ſaw thee. †Nathanael anſvvered him, 49
and ſaith, Rabbi, thou art the ſonne of God, thou art the king
of Iſrael. † IESVS anſvvered, and ſaid to him, Becauſe I ſaid 50
vnto thee, I ſavv thee vnder the figtree, thou beleeueſt: grea-
ter then theſe things ſhalt thou ſee. † And he ſaith to him, 51
Amen Amen I ſay to you, You ſhal ſee the heauen opened,
and the * Angels of God aſcending and deſcending, vpon the
Sonne of man. ⊣

:: Meſſias in Hebrue, in Greeke Chriſt, i Engliſh Anointed, to Witte, With the ſpiritual oile of grace aboue his brethren. *Pſ.* 44.

:: Cephas in Syriake, & Peter in Greeke, in Engliſh, Rocke. See Mat. 16, 18.

The Goſpel in a votiue Maſſe of the holy Angels.

Gen. 28, 12.

ANNOTATIONS
CHAP. I.

How God the Sonne is called the VVORD.

1. *Was the Word,*] The ſecond Perſon in Trinitie which is the natural, onely, and eternal Sonne of God the Father, is called the WORD: not as the holy Scriptures or ſpeaches of the Prophets and Apoſtles (vvritten and ſpoken by Gods commaundement for the vttering of his diuine Wil towards man) be called his Word, but in a more diuine, eminent, and ineffable ſort, to expreſſe vnto

vs

vs in a sort, by a terme agreable to our capacitie, that the Sonne of God so is, and so from euerlasting is borne of God the Father, as our prime concept (which is our internal and mental word) is and issueth out of our intelligence & minde. This VV O R D then, Sonne, or second Person in the holy Trinitie, was and had his being then already, when other creatures (of what sort so euer) had but their beginning, and therfore can not be a creature, as many Heretikes before the Writing of this Gospel thought, and as the Arrians after taught. And this first sentence of the Gospel not onely the faithful, but the Platonikes did so admire (as S. Augustine writeth) that they wished it to be written in gold.

August. de Ciu. Dei li. 10, c. 29.

The Platonikes.

1. *With God.*) Because a man might say, If the VV O R D were before any thing was created, where or how could he be? the Euangelist preuenting that carnal concept, saith first, that he was with God, whose being dependeth not vpon time, place, space, or any other creatures, al which were made by him. secondly, he giueth vs to vnderstand, that the VV O R D hath his proper subsistence or personalitie distincte frō God the Father, wherby Sabellius the old Heretike is refuted. thirdly, here is insinuated the order of these two persons, one towardes the other, to wit, that the Sonne is with and of the Father, and not the Father of the Sonne. Fourthly, you may confute here the blasphemie of Caluin, holding the second Person to be God, not as of God the Father, but as of him self. And yet such are the bookes that our youth now read commonly in England, and that by commaundement.

The VV O R D coeternal with the Father, distinct in person, and of the Father.

Calu. inst. li. 1 c. 13. sect. 23 & 25.

1. *God was the VVord.*] Lest any man vpon the premisses, which set forth the relation and distinction of the second Person from the first, might thinke that the Father onely were God, the Euangelist expresly teacheth, the VV O R D to be God. for though the wordes seeme to lie otherwise (because we haue of purpose followed the elegancie which the Euangelist him self obserued in placing them so, and therfore they stand so both in Greeke and Latin) yet in deede the construction is thus, *The* VV O R D *was God*, and (as in his first Epistle the same Apostle writeth) *true God*: lest any might say (as the Arians did) that he was God in deede, but not truely and naturally, but by common adoption or calling, as good men in the Church be called the sonnes of God. What wonderful wrangling and tergiuersation the Arians vsed to auoid the euidence of this place, we see in S. Augustine *li. 3 de Doct. Christ. c. 2.* euen such as the Protestants do, to auoid the like wordes, *This is my body*, concerning the B. Sacrament.

The VV O R D true God by nature.

The Protestants are like the wrāgling Ariās.

1 Io. 5. 20.

3. *By him.*] Againe, by this he signifieth the eternitie, diuinitie, omnipotencie, and equalitie of the W O R D or Sonne, with God the Father, because by him al things were created. al things he saith, both visible of this world: and inuisible, as Angels and al spiritual creatures. Wherevpon it is euident also, that him self is no creature, being the creator of al: neither is sinne of his creation, being a defecte of a thing, rather then a thing it self, and therfore neither of nor by him.

The VV O R D not a creature but the creator.

12. *He gaue them power.*] Free wil to receiue or acknowledge Christ, & power giuen to men, if they wil, to be made by Christ the sonnes of God: but not forced or drawen therevnto by any necessitie.

Free-vvil.

14. *The Vword made flesh.*] This is the high and diuine testimonie of Christs incarnation and that he vouchsaued to become man. for the acknowledging of which inexplicable benefite and giuing humble thankes for the same, al Christian people in the world by tradition of the Fathers prostrate them selues or kneele downe, when they heare it sung or said at the holy Masse, either in this Gospel: or in the Crede by these wordes, ET HOMO FACTVS EST.

Humble kneeling at the solemne wordes of Christs incarnation.

18. *No man hath seen.*] Neuer man in this mortalitie saw God in the very shape and natural forme of the diuine essence, but men see him onely in the shape of visible creatures, in or by which it pleaseth him to shew him self vnto many diuersly in this world: but neuer in such sort as when he shewed him self in the person of the *Sonne* of God, being made truely man and conuersing with men.

How mortal men see God.

32. *The Spirit.*] Here is an euident testimonie of the third Person in Trinitie, which is the Holy Ghost: so that in this one Chapter we finde expresly against al Heretikes, Iewes, & Pagans, set furth the truth of the Churches doctrine concerning the whole Trinitie.

The B. Trinitie.

42. *Looking vpon him.*] This beholding of Simon, insinuateth Christs designement and preferring of him to be the cheefe Apostle, the Rocke of the Church, and his Vicar. and therfore vpon that Diuine prouidence and intention he accordingly changeth his name, calling him for Simon, *Cephas*, which is a Syriake word, as much to say as, Rocke or Stone. And S. Paul commonly calleth him by this name Cephas, whereas other both Greekes and Latines call him altogether by the Greeke word, *Peter*, which signifieth the self same thing. vvhereof S. Cyril saith, that our Sauiour by foretelling that his name should no more now be *Simon*, but *Peter*, did by the vword it self aptly signifie, that on him, as on a rocke and stone most firme, he vvould build his Church.

Peter by his new name designed to be the Rocke of the Chnrch.

Cephas. Petrus. Li. 2 c. 12 in Ioan.

CHAP. II.

At the requeſt of his mother he vvorketh his firſt miracle, turning vvater into vvine at a mariage in Galilee, although the time of his manifeſtation be not yet come. 12 Then in Hieruſalem at Paſche, being but one, and yet obſcure, he throweth out of the Temple moſt miraculouſly al the marchantes. 28 And being yet of the blind Ievves aſked a ſigne, he ſignifieth ſo long before, that they ſhould kill him, but he vvil riſe againe the third day. 23 Vvhich alſo preſently they vvould doe, but that he knowing their falſes hartes (though many beleeue in him) vvil not tarie among them.

The Goſpel vpõ the 2 Sunday after the Epiphanie.

AND the third day there vvas a mariage 1
made in Cana of Galilee: and the mother
of IESVS vvas there. † And "IESVS 2
alſo vvas called, and his Diſciples to the
mariage. † And the vvine failing, the mo- 3
ther of IESVS ſaith to him, "They haue
no vvine. † And IESVS ſaith to her, 4
Vvhat is to me and thee vvoman? my houre commeth
not yet. † His mother ſaith to the miniſters, "Vvhatſoeuer 5
he ſhal ſay to you, doe ye. † And there were ſet there ſixe-vva- 6
ter-pottes of ſtone, according to the purificatiõ of the Ievves,
holding euery one tvvo or three meaſures. † IESVS ſaith 7
to them, Fil the vvater-pottes vvith vvater. And they filled
them vp to the toppe. † And IESVS ſaith to them, Dravv 8
novv, and carie to the cheefe ſtevvard. And they caried it.

:: He that ſeeth water turned in to Wine, nedeth not diſpute or doubt hovv Chriſt changed bread into his body.

† And after the cheefe ſtevvard taſted the :: vvater made 9
vvine, and knevv not vvhence it vvas, but the miniſters knew
that had dravvne the vvater: the cheefe ſtevvard calleth the
bridegrome, † and ſaith to him, Euery man firſt ſetteth the 10
good vvine: and vvhen they haue vvel drunke, then that
vvhich is vvorſe. But thou haſt kept the good vvine vntil
novv. † This beginning of miracles did IESVS in Cana of 11
Galilee: and he manifeſted his glorie, and his Diſciples belee-
ued in him. ¶

† After this he vvent dovvne to Capharnaum him ſelf 12
and his mother, and his brethren, and his diſciples: and there
they remained not many daies. † And the Paſche of the 13
Ievves vvas at hand, and IESVS vvent vp to Hieruſalem:
† and he found in the temple them that ſold oxen and 14
ſheepe and doues, and the bankers ſitting. † And vvhen he 15
had made as it vvere a vvhippe of litle coardes, he "caſt them
al out of the temple, the ſheepe alſo and the oxen, and the
money of the bankers he powred out, and the tables he ouer-
threvv. † And to them that ſold doues, he ſaid, Take avvay 16

The Goſpel vpõ Munday in the fourth vveeke of Lent.

theſe

theſe things hence, and make not the houſe of my father, a
17 houſe of marchandiſe. † And his Diſciples remembred that
18 it is vvritten, *The zeale of thy houſe hath eaten me.* † The Ievves therfore
Pſ. 68, 10. anſvvered and ſaid to him, Vvhat ſigne doeſt thou ſhevv vs,
19 that thou doeſt theſe things? † IESVS anſvvered and ſaid to
Mt. 26, 61. 27, 40. them, * Diſſolue this temple, and in three daies I vvil raiſe it.
20 † The Ievves therfore ſaid, In fourtie and ſixe yeres vvas this
21 temple built, and vvilt thou raiſe it in three daies? † But he
22 ſpake of the temple of his body. † Therfore vvhen he vvas
riſen againe from the dead, his Diſciples remembred, that he
ſaid this, and they beleeued the ſcripture and the vvord that
23 IESVS did ſay. † And vvhen he vvas at Hieruſalem in the
Paſche, vpon the feſtiual day, many beleeued in his name,
24 ſeeing his ſignes vvhich he did. † But ″IESVS did not com-
25 mit him ſelf vnto them, for that he knevv al, † and becauſe
it vvas not needeful for him that any ſhould giue teſtimonie
of man: for he knevv vvhat vvas in man. ✠

ANNOTATIONS
CHAP. II.

2. IESVS alſo vvas called.) By his vouchſauing to come with his to the Mariage, he approueth the cuſtome of the Faithful in meeting at honeſt feſtes and recreations for maintenance of loue, peace, and amitie among them ſelues: he reproueth the hereſie of Tatian, Marcion, and ſuch like condemning Wedlocke: laſtly (as S. Cyril ſaith) he ſanctifieth and bleſſeth the Mariage of the Faithful in the neW Teſtament, making it a neW creature in him, and diſcharging it of the manifold maledictions and diſorders Wherein it Was before. By Which benediction the often diuorces, remariages, and pluralities of Wiues, and the Womens ſeruile ſubiection and imparitie in that caſe, be redreſſed and reduced to the primitiue inſtitution, and ſo Chriſtian mariage made a Sacrament. See S. *Aug. de nupt. & concup. li. 1 c. 10 & 21. li. 1 de adult. coniug. c. 8.*

Cyril. in 2 Io. c. 22.

Chriſt With his preſence honoureth and approueth Mariage.

3. They haue no vvine.) Our Lady many vvaies vnderſtood that noW the time approched of manifeſting him ſelf to the World by miracles and preaching, and nothing doubted but that he Would noW begin at her requeſt. Whereby We learne that Chriſt ordinarily giueth not his graces, but humbly aſked and requeſted therevnto, and that his mothers interceſſion is more then vulgarly effectual, and that he denieth her nothing.

Our Ladies interceſſion.

4. *What is to me and thee?*) Becauſe this ſpeach is ſubiect to diuers ſenſes, We keepe the Wordes of our text, leſt by turning it into any Engliſh phraſe, We might ſtraiten the holy Ghoſts intention to ſome certaine ſenſe either not intended, or not onely intended, and ſo take avvay the choiſe and indifferencie from the reader, vvhereof (in holy Scripture ſpecially) al Tranſlatours muſt bevvare. Chriſt then may meane here, What is that, Woman, to me & thee being but ſtrãgers, that they Want Wine? as ſome interpret it. or (Which is the more proper vſe of that kinde of ſpeach in holy Write) What haue I to doe With thee? that is, Why ſhould I haue reſpect to thy deſire in this caſe? In matters touching my charge & the cõmiſſion of my father for preaching, Working miracles, and other graces, I muſt not be tied to fleſh and bloud. Which vvas not a reprehẽſion of our Lady, or ſignificatiõ that he vvould not heare her in this or other things pertaining to Gods glorie or the good of men, for the euent ſhevveth the contrarie. but it vvas a leſſon to the companie that heard it, and namely to his Diſciples, that reſpect of kinred ſhould not dravv them to doe any thing againſt reaſon, or be the principal motion vvhy they doe their dueties, but Gods glorie.

Tranſlatours of holy Scriptures.

5. Whatſoeuer he ſhal ſay.) By this you ſee, our Lady by her diuine prudence and entiere familiaritie and acquaintance With al his maner of ſpeaches, kneW it Was no checke to her, but a doctrine to others: and that ſhe had no repulſe, though he ſeemed to ſay his time Was not yet come

Our lady doubteth not but Chriſt vvil graũt her petition.

to worke miracles: not doubting but he would begin a litle before his ordinary time for her sake, as S. Cyril thinketh he did: and therfore she admonisheth the waiters to marke wel, & to execute whatsoeuer Christ should bid them doe. *li. 2 in Io. c. 23.*

15. Cast them out.) By this chastising corporally the defilers and abusers of the Temple, he doth not onely shew his power, thar being but one poore man he could by force execute his pleasure vpon so many sturdy fellowes: but also his soueraine authoritie ouer al offenders, and that not vpon their soules onely, as by excommunication and spiritual penalties, but so far as is requisite for the execution of spiritual iurisdiction, vpon their bodies and goods also. That the Spiritualtie may learne, how far and in what cases, for iust zeale of Christs Church, they may vse and exercise both spiritually and temporally their forces and faculties against offenders, specially against the prophaners of Gods Church, according to the Apostles allusion 1 Cor. 3. *If any defile the Temple of God, him vvil God destroy.*

Profaners of Gods Church are to be punished in soul & body by the Spiritual power.

24. IESVS *committed not him self.*) S. Augustine applieth this their first faith and beleefe in Christ, sodenly raised vpon the admiration of his wonders, but yet not fully formed or established in them, vnto the faith of Nouices or Catechumens in the Church: and Christs not committing his Person to them as yet, to the Churches like warinesse and wisedom, in not opening nor giuing to them our Lord in the B. Sacramēt, becausе al were not to be trusted with that high point without ful trial of their faith. *Tract. in Io. 11.*

The B. Sacrament is not to be giuen to nouices or yonglings in faith.

CHAP. III.

He teacheth Nicodemus, that to come to the kingdom of God, Baptisme is necessarie, as being our Regeneration. 10 Vvhich point Nicodemus as then not vnderstāding, 11 he sheuveth that they must beleeue him, and vvhat good cause there is for them so to doe. 23. After this he also baptizeth, and Iohn likevvise at the same time. 25 Whereupon a question being moued, Whether Baptisme is better, 25 Iohn answvereth it by saying, that he is so far inferiour to Christ, as a mere man to God most high.

The Gospel vpō Holy Roode day, Maij 3.

AND there vvas a man of the Pharisees, named Nicodemus, a prince of the Ievves. † This man came to IESVS by night, and said to him, Rabbi, vve knovv that thou art come from God a maister, for no man can doe these signes vvhich thou doest, vnles God be vvith him. † IESVS answvered, and said to him, Amen, Amen I say to thee, Vnles a man be borne againe, he can not see the kingdom of God. † Nicodemus said to him, Hovv can a man be borne, vvhen he is old? can he enter into his mothers vvombe againe and be borne? † IESVS answvered, Amen, Amen I say to thee, Vnles a man be" borne againe of vvater and the Spirit, he can not enter into the kingdom of God. † That vvhich is borne of the flesh, is flesh: & that vvhich is borne of the spirit, is spirit. † Marueil not, that I said to thee, You must be borne againe. † The spirit breatheth vvhere :: he vvil: and thou hearest his voice, but thou knovvest not vvhence he commeth and vvhither he goeth: so is euery one that is borne of the Spirit. † Nicodemus answvered, & said to him, Hovv can these things be done? † IESVS answvered, and said to him, Thou art a maister

1 2 3 4 5 6 7 8 9 10

:: we solow rather S. Augustī. & those ancient fathers, which most commōly vnderstand this place of the holy Ghost, & not of the winde: although both senses be good.

maister in Israel, and art thou ignorant of these things?
11 †Amen, Amen I say to thee, that vve speake that vvhich vve knovv, and that vvhich vve haue seen vve testifie, and our te-
12 stimonie you receiue not. † If I haue spoken to you earthly things, and you beleeue not: hovv if I shal speake to you
13 heauenly things, vvil you beleeue? † And no man hath ascended into heauen, but he that descended from heauen, the
Nu.21,9 14 Sonne of man vvhich is in heauen. † And as *Moyses exalted the serpent in the desert, so must the Sonne of man be
15 exalted: † that euery one vvhich beleeueth in him, perish
16 not, but may haue life euerlasting. † For so God loued the vvorld, that he gaue his only-begotten sonne: that euery one that beleeueth in him, perish not, but may haue life euerla-
17 sting. ¶ † For God sent not his sonne into the vvorld, to iudge the vvorld, but that the vvorld may be saued by him.
18 † He that beleeueth in him, is not iudged. but he that doeth not beleeue, " is already iudged: because he hath not beleeued
19 in the name of the only-begotten sonne of God. † And this is the iudgment: because the light is come into the vvorld, and men haue loued the darkenesse rather then the light: for
20 their vvorkes vvere euil. † For euery one that doeth il, hateth the light, and commeth not to the light, that his vvorkes
21 may not be controuled. † But he that doeth veritie, commeth to the light, that his vvorkes may be made manifest, because they vvere done in God. ¶

The Gospel vpō Munday in the Whitsonweeke.

22 † After these things IESVS came and his Disciples into the countrie of Ievvrie: and there he abode vvith them, and
23 baptized. † And Iohn also vvas baptizing in Ænon beside Salim: because there vvas much vvater there, and they came,
24 and vvere baptized. † For Iohn vvas not yet cast into pri-
25 son. † And there rose a question of Iohns disciples vvith
26 the Ievves concerning purification. † And they came to Iohn, and said to him, Rabbi, he that vvas vvith thee beyond
Io.1,19. Iordan, to vvhom * thou didst giue testimonie, behold he
27 baptizeth, and al come to him. † Iohn answered and said, A man can not receiue any thing, vnlesse it be giuen him from
Io.1,20. 28 heauen. † Your selues doe beare me vvitnesse, * that I said,
29 I am not CHRIST: but that I am sent before him. † He that hath the bride, is the bridegrome: but the frende of the bridegrome that standeth and heareth him, reioyceth vvith ioy for the voice of the bridegrome. This my ioy therfore is fil-

led

led. † He must increase,and I diminish he. † "He that cõmeth 30
from aboue, is aboue al. He that is of the earth, of the earth 31
he is, and of the earth he speaketh. He that commeth from
heauen, is aboue al. † And vvhat he hath seen and heard, 32
that he testifieth: and his testimonie no man receiueth. † He 33
that hath receiued his testimonie,hath signed that God is true.
† For he vvhom God hath sent, speaketh the vvordes of 34
God.for God doth not giue the spirit by measure. † The Fa- 35
ther loueth the Sonne: & he hath giuen al things in his hand.
† He that beleeueth in the Sonne,hath life euerlasting:but he 36
that is incredulous to the Sonne, shal not see life, but the
vvrath of God remaineth vpon him.

ANNOTATIONS
CHAP. III.

Baptisme in water necessarie to saluation.

5. Borne againe of Water.] As no man can enter into this World nor haue his life and being in the same, except he be borne of his carnal parents: no more can a mã enter into the life & state of grace which is in Christ,or attaine to life euerlasting, vnles he be borne and baptized of Water and the Holy Ghost. Whereby We see first,this Sacrament to be called our regeneration or second birth, in respect of our natural and carnal which was before. Secondly, that this Sacrament consisteth of an external element of Water,and internal vertue of the Holy Spirit: Wherein it excelleth Iohns Baptisme, which had the external element, but not the spiritual grace. thirdly, that no man can enter into the kingdom of God, nor into the fellowship of Holy Church,without it. Whereby the * Pelagians, and Caluinists be condemned, that promisse life euerlasting to yong children that die without Baptisme, and al other that thinke onely faith to serue, or the external element of Water superfluous or not necessarie: our Sauiours Wordes being plaine and general. Though in this case, God Which hath not bound his grace,in respect of his owne freedom,to any Sacrament, may and doth accept them as baptized, Which either are martyred before they could be baptized, or els depart this life With vow and desire to haue that Sacrament,but by some remediless necessitie could not obtaine it. Lastly,it is proued that this Sacrament giueth grace *ex opere operato*, that is, of the Worke it self (Which al Protestants denie) because it so breedeth our spiritual life in God, as our carnal birth giueth the life of the World.

* *August. hæres. 88.*

Baptisme in two cases not necessarie, but othervvise supplied.

Euery infidel, and namely heretikes, are iudged already.

18. Is iudged already.] He that beleeueth in Christ With faith Which Worketh by charitie (as the Apostle speaketh) shal not be condemned at the later day nor at the houre of his death. but the Infidel,be he Iew, Pagan, or Heretike,is already (if he die in his incredulitie) by his owne profession and sentence condemned, and shal not come to iudgement either particular or general, to be discussed according to his Workes of mercie done or omitted. In Which sense S. Paul saith that the obstinate Heretike is condemned by his owne iudgement, preuenting in him self, of his owne free Wil,the sentence both of Christ and of the Church.

Gal. 5, 6

Tit. 3, 11

The excellencie of Christs povver and graces.

31. He that commeth from aboue.] As though he should say, No maruel that men resort to Christ so fast and make lesse account of me. for, his baptisme and his preaching and his person are al from heauen immediatly. He bringeth al from the very bosome, mouth, and substance of God his Father. Whatsoeuer is in me, is but a litle drop of his grace. His spirit and graces are aboue al measures or mens gifts,euen according to his Manhod: and al power temporal and spiritual, the kingdom and the Priesthod, and al soueraintie in heauen and earth are bestowed vpon him as he is man also.

CHAP. IIII.

Leauing Ievvrie becauſe of the Phariſees, in the vvay to Galilee he talketh vvith a Samaritane vvoman, telling her that he vvil giue vvater of euerlaſting life, 16 ſhevving him ſelf to knovv mens ſecretes, 19 preferring the Ievves religion before the Samaritanes, but ours (the Chriſtian Catholike religion) before them both, 25 and vttering vnto her that he is Chriſt. 28 vvhich by her teſtimonie and his preaching very many Samaritanes do beleeue: he in the meane time fore telling his Diſciples, of the harueſt he vvil ſend them into. 45 The Galilaans alſo receiue him, vvhere againe he vvorketh his ſecond miracle.

1 WHEN IESVS therfore vnderſtoode that the
2 Phariſees heard that IESVS maketh mo Diſciples,
3 and baptizeth, thē Iohn, † (hovvbeit :: IESVS did
4 not baptize, but his Diſciples) † he left Ievvrie, and
5 vvent againe into Galilee. † and he had of neceſsitie to paſſe
through Samaria. † He commeth therfore into a citie of Sa-
Gen. 48, 22. maria vvhich is called Sichar: * beſide the maner that Iacob
6 gaue to Ioſeph his ſonne. † And there vvas there the foun-
taine of Iacob. IESVS therfore vvearied of his iourney, ſate
ſo vpon the fountaine. It vvas about the ſixt houre.
7 † There commeth :: a vvoman of Samaria to dravv vva-
8 ter, IESVS ſaith to her, Giue me to drinke. † For his Diſ-
9 ciples vvere gone into the citie, to bie meates. † Therfore that
Samaritane vvoman ſaith to him, Hovv doeſt thou being
a Ievve, aſke of me to drinke, vvhich am a Samaritane vvomā?
For the Ievves :: do not communicate vvith the Samaritanes.
10 † IESVS anſvvered, and ſaid to her, If thou didſt knovv the
gift of God, and vvho he is that ſaith vnto thee, Giue me to
drinke: thou perhaps vvouldeſt haue aſked of him, and he
11 vvould haue giuen thee [c] liuing vvater. † The vvoman
ſaith to him, Sir, neither haſt thou vvherein to dravv, and the
12 vvel is deepe: vvhence haſt thou the liuing vvater? † art thou
greater then our father Iacob, vvho gaue vs the vvel, and him
13 ſelf dranke of it, and his children, and his cattel? † IESVS an-
ſvvered, and ſaid to her, Euery one that drinketh of this vva-
ter, ſhal thirſt againe: but he that ſhal drinke of the vvater
14 that I vvil giue him, ſhal not thirſt for euer, † but the vvater
that I vvil giue him, ſhal become in him a fountaine of vva-
15 ter ſpringing vp vnto life euerlaſting. † The vvoman ſaith
to him, Lord giue me this vvater, that I may not thirſt, nor
come hither to dravv.
16 † IESVS ſaith to her, Goe, call thy huſband, and come
17 hither. † The vvoman anſvvered and ſaid, I haue no huſ-

:: He did not baptize ordinarily. yet that he baptized his Apoſtles, S. Aug. thinketh it very probable, *ep. 108.*

The Goſpel vpō Friday in the 3 Weeke in Lent.

:: This woman is a figure of the Church, not yet iuſtified, but noW to be iuſtified. *Aug. tract. 15 in Ioan.*

:: There were many other cauſes Why the faithful Iewes could not abide the Samaritans, but their preciſe abſtaining from their companie & cōuerſation, was their Schiſmatical Temple and ſeruice in moūt Garizim.

c He ſpeaketh of his baptizing in the Holy Ghoſt. See Io. c. 7, 39.

band. IESVS ſaith to her, Thou haſt ſaid vvel, that I haue
no huſband. † For thou haſt had fiue huſbands: and he 18
vvhom thou novv haſt, is not thy huſband. this thou haſt
ſaid truely.

† The vvoman ſaith to him, Lord, I perceiue that thou art 19
a Prophet. † Our fathers adored in this mountaine, and you 20
ſay, * that at Hieruſalem is the place vvhere men muſt adore. *Deu.* 12.
† IESVS ſaith to her, Vvoman beleeue me, that the houre 21 6. *Pſ.* 121
ſhal come, vvhen you ſhal neither in this mountaine, nor in 13.
Hieruſalem adore the Father. † * You adore that you knovv 22 *4 Reg.*
not: vve adore that vve knovv, for ſaluation is of the Ievves. 17, 28
† But the houre commeth, and novv it is, vvhen the true 23 36.
adorers ſhal adore the Father in ſpirit and veritie. for the Father alſo ſeeketh ſuch, to adore him. † God is a ſpirit, and 24
they that adore him, muſt adore in ſpirit and veritie. † The 25
vvoman ſaith to him, I knovv that MESSIAS commeth,
(vvhich is called CHRIST): therfore vvhen he commeth,
he vvil ſhevv vs al things. † IESVS ſaith to her, I am he, that 26
ſpeake vvith thee.

† And incontinent his Diſciples came: and they marueiled 27
that he talked vvith a vvoman. No man for al that ſaid, Vvhat
ſeekeſt thou, or vvhy talkeſt thou vvith her?

† The vvoman therfore left her vvater-pot: and ſhe vvent 28
into the citie, and ſaith to thoſe men, † Come, and ſee a man 29
that hath told me al things vvhatſoeuer I haue done. Is not
he CHRIST? † They vvent forth therfore out of the citie, 30
and came to him.

† In the meane time the Diſciples deſired him, ſaying, 31
Rabbi eate. † But he ſaid to them, I haue meate to eate 32
vvhich you knovv not. † The Diſciples therfore ſaid one to 33
an other, Hath any man brought him for to eate? † IESVS ſaith 34
to them, My meate is to doe the vvil of him that ſent me, to
perfit his vvorke. † Doe not you ſay that yet there are foure 35
moneths, and harueſt commeth? Behold I ſay to you,
lift vp your eies, and ſee the countries, that they are vvhite
already to harueſt. † And he that reapeth, receiueth hire, 36
and gathereth fruite vnto life euerlaſting: that both he that
ſovveth, and he that reapeth, may reioyce together. † For 37
in this is the ſaying true: that it is one man that ſovveth, and
it is an other that reapeth. † I haue ſent you to reape that 38
vvhich you laboured not: others haue laboured, and you

haue

haue entred into their labours.

39 † And of that citie many beleeued in him of the Samaritans, for the vvord of the:: vvoman giuing teſtimonie, that
40 he told me al things vvhatſoeuer I haue done. † Therfore vvhen the Samaritans vvere come to him, they deſired him that he vvould tarie there. And he taried there tvvo daies.
41 † And many moe beleeued for his ovvne vvord. † And
42 they ſaid to the vvoman, That novv not for thy ſaying doe vve beleeue: for our ſelues haue heard, and doe knovv that this is the Sauiour of the vvorld in deede. ℍ

:: This Womã myſtically beīg the Church, it is here ſignified, that they which at the firſt beleeue becauſe the Church teacheth ſo, afterward be much confirmed, finding it in the Scripture alſo, and by other inſtructions.

43 † And after the tvvo daies he departed thence: and vvent
44 into Galilee. † For IESVS him ſelf gaue teſtimonie that a
45 Prophet hath not honour in his ovvne countrie. † Therfore *vvhen he vvas come into Galilee, the Galilæans receiued him, vvhereas they had ſeen al things that he had done at Hieruſalem in the feſtiual day: for them ſelues alſo came to the feſtiual day.

Mt. 4, 12 *Mr.* 1, 14 *Luc.* 4, 14.

46 † He came againe therfore into Cana of Galilee, * Vvhere he made vvater vvine. And there vvas a certaine lord vvhoſe
47 ſonne vvas ſicke at Capharnáum. † He hauing heard that IESVS came from Ievvrie into Galilee, vvent to him, and deſired him that he vvould come dovvne & heale his ſonne.
48 for he began to die. † IESVS therfore ſaid to him, Vn-
49 leſſe you ſee ſignes and vvonders, you beleeue not. † The lord ſaith to him, Lord, come dovvne before that my ſonne
50 die. † IESVS ſaith to him, Goe, thy ſonne liueth. The man
51 beleeued the vvord that IESVS ſaid to him, and vvent. † And as he vvas novv going dovvne, his ſeruants mette him: and
52 they brought vvord, ſaying, That his ſonne liued. † He aſked therfore of them the houre, vvherein he vvas amended. And they ſaid to him, That yeſterday at the ſeuenth houre the feuer
53 left him. † The father therfore knevv that it vvas in the ſame houre vvherein IESVS ſaid to him, Thy ſonne liueth. and
54 him ſelf beleeued and his vvhole houſe. ℍ † This againe the * ſecond ſigne did IESVS, vvhen he vvas come from Ievvrie into Galilee.

Io. 2, 9.

The Goſpel vpō the 20 Sunday after Pentecoſt.

Io. 2, 11.

ANNOTATIONS
CHAP. IIII.

20. *Our Fathers adored.*] By adoration is meant doing of ſacrifice. for other offices of Religion might be done in any place. The Samaritanes to defend their adoring in Garizim, pretended their Worſhiping there to be more ancient then the Iewes in Hieruſalem, referring it to Iacob

The Schiſmatical tēple contendeth againſt the true Tēple.

Iacob: Whereas in deede that Patriarch adoring there before the Temple vvas appointed, or the Lavv giuen, made nothing for their Schisme: Which vvas begone by Manasses a fugitiue Priest, onely to hold his vnlavvful wife thereby, and to obtaine Superioritie, in Schisme: vvhich he could not doe in the vnitie of his brethren: long after the Temple of Hierusalem, from vvhich the reuolt vvas made. Therfore Christ giueth sentence for the Ievves and the Temple of Hierusalem, affirming that they had a good ground thereof, but the Samaritanes none at al. *Ioseph. li. antiq. 11. c. 8.*

The true Temple preuaileth.

Iosephus also recordeth hovv the Samaritanes demaunded of Alexander the Great, the like priuileges and immunities as he had graunted to the high Priest and Temple of Hierusalem, pretending their Temple to be as great and as vvorthy, and them selues to be Ievves as the other, and to vvorship the same God. but their Schismatical hypocrisie vvas easely spied and dimissed vvith nothing. An other time the Ievves and Samaritanes (as the same vvriter testifieth) made a great sturre in Alexandria about the truth and antiquitie of the Schismatical temple and seruice in Garîzim and the other true Temple of Salomon: in so much that the matter vvas put to arbitrement by Ptolomæus the kings commaundement, onely to trie whether of the two was first. And the Schismatikes (as their custome is) *per saltum* can make their Church or seruice as old as they list, referring it to the Patriarches, as our Schismatikes do now to Christ and the Apostles. But when the trial was made, onely they of Hierusalem did inuincibly proue by continual succession of their Priests, and by the iust note of the time when the Schismatikes went out from them, that theirs was the lavvful, and the other the false temple and false adoration. and so it was iudged, and the Samaritanes put to silence. Afterward the said Schismatikes (which is lightly the end of al Schismes) reuolted quite from the Iewes religion, and dedicated their temple in Garîzim to Iupiter Olympius, as Caluins supper and his bread and wine is like at length to come to the sacrifice of Ceres and Bacchus. *Ioseph. li. 13. antiq. c. 6.*

The true Temple is proued by continual succession.

23. In Spirit and veritie.) Our Sauiour foretelleth her that the end & ceasing of their sacrifice & adoration in both the Temples should shortly be, and euen then vvas begone to be fulfilled: instructing her in three things concerning that point. first, that the true Sacrifice should be tied no more to that one place or nation, but that true adoration should be through out al Nations according to the Prophecie of Malachie. Secondly, that the grosse and carnal adoration by the flesh and bloud of beastes and other external terrene creatures, not hauing in them grace, spirit, and life, should be taken avvay, & an other sacrifice succeede, which should be in it self inuisible, celestial, diuine, ful of life, Spirit, and grace. and thirdly, that this adoration and sacrifice should be the veritie it self, vvhereof al the former sacrifices and hostes were but shadovves and figures. and he calleth that here spirit and truth, vvhich in the first Chapter is called grace and truth. Al vvhich is no more but a prophecie and description of the Sacrifice of the faithful Gentils in the body and bloud of Christ: not that it is not by external meanes giuen to vs, (for othervvise vve being men consisting of flesh and bloud could not be capable thereof) but that it is spirit and life in it self, being the flesh of the VVORD of God. And if a man enlarge the vvord of Adoratiõ, (vvhich here as is said, signifieth properly the worship of God by sacrifice) to al the Sacraments of the new Law, they al likewise be spirit and grace, the Holy Ghost working inuisibly and internally vpon our soules by euery one of them. Wherevpõ our Baptisme, is Water & the Holy Ghost: our Penance, the word of absolution and the Holy Ghost: our Confirmatiõ, oile & the Holy Ghost by imposition of handes: finally, al the adoration of the Catholike Church, is properly spiritual, though certaine external creatures for our natures, state and necessitie, be ioyned therevnto. Take heede therfore thou gather not of Christs wordes, that Christian men should haue no vse of external office towards God: for that would take away al sacrifice, Sacraments, praiers, Churches, and societie of men in his Seruice. *Mal. 1, 11.* *Io. 1, 17.*

Christian adoratiõ throughout al natiõs in euery place, in spirit & veritie: that is, in the Sacraments and seruice of the new law, ful of spirit & grace: in the veritie of things before prefigured, specially the true sacrifice of Christs body and bloud.

The 2 part: THE ACTES of Christ in Iewrie (hauing already begonne his solemne Manifestation in Galilee Mt. 4, 12.) the second Pasche of his preaching.

CHAP. V.

Curing a bedred man at the pond of miracle, because he doth it on the Sabboth, the blind Ievves do persecute him, 7 and againe because he saith that God is his natural father. 19 He thereupon continueth saying, the Fathers operation and his to be in euery thing al one, and that he shal do greater things then these miraculous cures, to vvit, 21 quicken the dead in soule by sinne, as being appointed Iudge of al, 28 yea and quicken the dead in bodies also. incõtinent iudging al vprightly. 31 And that these are not bragges of his ovvne, but his vvitnesses to be, 33 Iohn Baptist, 36 his ovvne miraculous vvorkes, 37 his fathers voice at his baptisme, 39 the Scriptures also, namely of Moyses.

AFTER

1 AFTER theſe things there vvas a feſtiual day of the Ievves, and IESVS vvent vp
2 to Hieruſalem. † And there is at Hieruſalem' vpon' :: Probatica a" pond vvhich
3 in hebrevv is ſurnamed ' Bethſaida', hauing fiue porches. † In theſe lay a great mul
4 titude of ſicke perſons, of blinde, lame, vvithered, expecting the ſtirring of the vvater. † And an Angel of our Lord deſcended at a certaine time into the pond:
5 and the vvater vvas ſtirred. And he that had gone dovvne firſt into the pond after the ſtirring of the vvater, vvas made
6 vvhole of vvhatſoeuer infirmitie he vvas holden. † And there vvas a certaine man there that had been eight and thirtie yeres in his infirmitie. † Him vvhen IESVS had ſeen
7 lying, & knevv that c he had novv a long time, he ſaith to him, Vvilt thou be made vvhole? † The ſicke man anſvvered him, Lord, I haue no man, vvhen the vvater is troubled, to put me into the pond. For vvhiles I come, an other goeth dovvne
8 before me. † IESVS ſaith to him, Ariſe, take vp thy bed,
9 and vvalke. † And forthvvith he vvas made vvhole: and he tooke vp his bed, and vvalked. And it vvas the Sabboth
10 that day. † The Ievves therfore ſaid to him that vvas healed,
11 It is the Sabboth, thou maiſt not take vp thy bed. † He anſvvered them, He that made me vvhole, he ſaid to me, Take
12 vp thy bed, and vvalke. † They aſked him therfore, Vvhat is that man that ſaid to thee, Take vp thy bed, and vvalke?
13 † But he that vvas made vvhole, knevv not vvho it vvas. For IESVS ſhronke aſide from the multitude ſtanding in the
14 place. † Aftervvard IESVS findeth him in the temple, and ſaid to him, Behold thou art made vvhole: " ſinne nomore,
15 leſt ſome vvorſe thing chaunce to thee. † That man vvent his vvay, and told the Ievves that it vvas IESVS that made
16 him vvhole. ¶ † Therevpon the Ievves perſecuted IESVS, becauſe he did theſe things on the Sabboth.

17 † But IESVS anſvvered them, My father vvorketh vn-
18 til novv: and I doe vvorke. † Therevpō therefore the Ievves ſought the more to kil him: becauſe he did not only breake the Sabboth, but alſo he ſaid God was his father, making him
19 ſelf æqual to God. † IESVS therfore anſvvered, and ſaid to them, Amen, amen I ſay to you, The Sonne can not doe any thing of him ſelf, but that vvhich he ſeeth the Father doing.

The Goſpel vpō friday in the firſt vveeke of Lent.

' Bethesda,

:: By our latin text and the Greeke, this miraculous pond vvas in or vpon *Probatica*, that is, a place vvhere the ſheepe to be ſacrificed, vvere kept. But by other latin copies, S. Hierom, and ſome Greeke fathers, *Probatica* is the very pōd it ſelf: ſo called, becauſe the ſheepe of ſacrifice vvere there vvaſhed.

c multū tempus haberet,

For vvhat things ſoeuer he doeth, theſe the Sonne alſo doeth
in like maner. † For the Father loueth the Sonne, and ſhevv- 20
eth him al things that him ſelf doeth, and greater vvorkes
then theſe vvil he ſhevv him, that you may marueil. † For as 21
the Father doth raiſe the dead and quickeneth: ſo the Son-
ne alſo quickeneth vvhom he vvil. † For neither doth the 22
Father iudge any man: but al iudgement he hath giuen to
the Sonne, † that al may honour the Sonne, as they doe 23
honour the Father. He that honoureth not the Sonne, doth
not honour the Father, vvho ſent him. † Amen, amen I ſay 24
to you, that he vvhich heareth my vvord, and beleeueth him
that ſent me, hath life euerlaſting. and he commeth not
into iudgement, but `ſhal paſſe' from death into life.
The Goſpel vpõ Alſoules day. † Amen, amen I ſay to you, that the houre commeth, and 25
novv it is, vvhen the dead ſhal heare the voice of the Sonne
of God, and they that haue heard, ſhal liue. † For as the Fa- 26
ther hath life in him ſelf: ſo he hath giuen to the Sonne alſo
to haue life in him ſelf: † and he hath giuẽ him povver to doe 27
iudgement alſo, becauſe he is the Sonne of man. † Marueil 28
not at this, becauſe thè houre commeth vvherein al that are
:: Not faith only, but good and il deedes ſhal be counted, and accordingly rewarded at the day of iudgement. in the graues, ſhal heare his voice, † and they that haue 29
:: done good things, ſhal come forth into the reſurrection
of life: but they that haue done euil, into the reſurrection of
iudgement. ℍ † I can not of my ſelf doe any thing. As I hea- 30
re, ſo I iudge: and my iudgement is iuſt. becauſe I ſeeke not
my vvil, but the vvil of him that ſent me. † If I giue teſtimo- 31
nie of my ſelf, my teſtimonie is not true. † There is an other 32
that giueth teſtimonie of me: and I knovv that the teſtimo-
nie is true vvhich he giueth of me.
:: Catholikes ſearche the ſcriptures, and finde there, Peters & his ſucceſſors Primacie, the real preſence, the Prieſts poWer to forgiue ſinnes, iuſtification by faith & good Workes, Virginitie preferred before matrimonie, breach of the voW of cõtinencie damnable, voluntarie pouertie, Penãce, almes, and good deedes meritorious, diuers reWardes ĩ heauẽ accordĩg to diuers merites, & ſuch like. † * You ſent to Iohn: and he gaue teſtimonie to the truth. 33 Io. 1,15
† But" I receiue not teſtimonie of man: but I ſay theſe things 34
that you may be ſaued. † He vvas the lampe burning and 35
ſhining. And you vvould for a time reioyce in his light.
† But I haue a greater teſtimonie then Iohn. For the vvorkes 36
vvhich the Father hath giuen me to perfit them: the very
vvorkes them ſelues vvhich I doe, giue teſtimonie of me, that
the Father hath ſent me. † And the Father that ſent me, him 37
ſelf hath * giuen teſtimonie of me. neither haue you heard Mt. 3,1
his voice at any time, nor ſeen his ſhape, † and his vvord 38
you haue not remaining in you: becauſe vvhom he hath ſent,
him you beleeue not. † "Search the :: ſcriptures, for you 39
thinke

' is paſſed

thinke in them to haue life euerlasting: and the same are they
40 that giue testimonie of me: † and you vvil not come to me
41 that you may haue life. † Glorie of men I receiue not. † But
42 I haue knovven you, that the loue of God you haue not in
43 you. † I am come in the name of my Father, and you receiue
me not: if :: an other shal come in his ovvne name, him you
44 vvil receiue. † Hovv can you beleeue, that receiue glorie one
of an other: and the glorie vvhich is of God only, you seeke
45 not? † Thinke not that I vvil accuse you to the Father. there
46 is that accuseth you, Moyses, in vvhom you trust. † For if
you did beleeue Moyses: you vvould perhaps beleeue me
47 also. for of me he hath vvritten. † And if you doe not be-
leeue his vvritings: hovv vvil you beleeue my vvordes?

:: He meaneth specially Anti-christ. How thē can the Pope be he, seing the Iewes receiue him not?

ANNOTATIONS
CHAP. V.

2. *Apond.*) This is as great a Wonder and Worke as Was in the old LaW, yet neuer recorded in the Scripture before: the conditions and circunstances of the same much to be distinctly Weighed against the Miscreants of this time for many causes. First, that God Without derogation to his honour, yea to the great cōmendation of it, doth giue vertue of miracles and cure to Water or other creatures. Secondly, that he giueth such vertues to these creatures specially Which be by vse and occupying in sacred functions or otherWise, as it Were sanctified: for this pond Was it Wherein the carcasses of sheepe (therfore called Probatica) & other beasts to be sacrificed, Were first Washed, to which being alWaies red (as S. Hierom saith) With the bloud of hostes, this force Was giuen, for the commendation of the sacrifices of the LaW there offered. HoW much more may We acknoWledge such Workes of God miraculously done in or about the Sacrifice or Sacraments of the neW Testament, Which faithlesse men Wholy reiect and condemne for fables, because they knoW not the Scriptures nor the poWer of God. Thirdly, that this operation Was giuen at one time more then an other, & rather on great festiual daies then other vulgar times (for this vvas the feast of Pasche or of Pentecost) as daies more sanctified, and vvhen the people made greater concourse: Which shevveth that vve should not vvonder to see great miracles done at the Memories and feastes of Martyrs or other great Festiuities, more then at other places and times. Fourthly, that the Angels or some special Saincts are Presidents or Patrones of such places of miracle, and Workers also vnder God of the effects that there extraordinarily be done. Which ought to make Christians lesse doubt, that the force of diuers Waters in the World is iustly attributed by our forefathers and good stories to the prayers and presence of Saincts, Which profane incredulous men referre onely to nature, vntruely pretending that God is more glorified by the Workes of nature, Which be of his ordinarie prouidence, then by the graces of Miracle giuen to his Saincts or Angels by his extraordinarie prouidence. Fifthly, that miracles be not Wrought on men by their faith onely and as Wel by their presence in spirit as in body, or vpon the parties desire or deuotion onely, according to the Heretikes pretext that God is a like present by his poWer and grace to euery man and place: and therfore that men neede not to go from their oWne houses or countries to seeke holines or health at the places of Christs or his Saincts birth, death, memories: for none could haue benefite of this Water but he that could touch it, and be in it corporally, and at that iust time When the Water Was in motion by the Angel. Yea sixtly, We may consider that in such cases to make the matter more maruelous, rare, and more earnestly to be sought for, and to signifie to vs that God hath al such extraordinary operations in his oWne Wil and commaundement, Without al rules of our reasons and questioning thereon, none could be healed but that person Who first could get into the pond after the Angel came and stirred the same. Seuenthly, that these graces of corporal cures giuen to this Water, * prefigure the like force of the Sacrament of Baptisme for the cure of soules, though We neede not seeke the correspondence thereof to the figure in euery point.

Hiero. de locis Hebr. post med.

Hiero. con. Lucifer. c. 3 to. 2.

Lastly, Christ by his poWer of excellencie and prerogatiue could and did heale this poore man that

1 Vertue of miracles giuen to creatures.

2 The same giuē specially to sanctified creatures.

3 Miracles done at on time more thē at an other, specially ī greater solemnities.

4 Angels and Saincts patrones & Workers in places of miracles.

5 Miracles in certaine places, & Wrought vpō thē that corporally visite the same. See S. Augustine ep. 137.

6 Al reasonīg in these matters must yeld to Gods pleasure.

7 This Water is a figure of Baptisme.

that could get no body to help him into the water, becauſe he earneſtly and long deſired the remedie by God appointed, but was excluded by neceſſitie: as our Lord ſaueth al ſuch as die without Baptiſme, if they in their owne perſons earneſtly intended, deſired, and ſought for the ſame.

8 Chriſt extraordinarily healeth and ſaueth vvithout creatures.

14. Sinne no more.) We may gather hereby that this mans long infirmitie was for puniſhment of his ſinnes, and that men often attribute their ſicknes to other natural defects, and ſeeke for remedies of the World in vaine, when the ſinne for which it was ſent, remaineth, or is not repented of: and therfore that in al infirmities men ſhould firſt turne to God & goe to their Ghoſtly father, and then call for the Wordly Phiſicions afterward.

Sinne the cauſe of ſicknes and infirmities.

34. I receiue not.) Our Maiſter meaneth that mans teſtimonie is not neceſſarie to him, nor that the truth of his Diuinitie dependeth on Worldly Witneſſes or mens commendations: though to vs ſuch teſtimonies be agreable and neceſſarie. and ſo for our inſtruction he vouchſaued to take the teſtimonies of Iohn the Baptiſt and Moyſes and the Prophets: and departing out of this World, to ſend forth al his Apoſtles, and in them al Biſhops and Lawful Paſtors, to be his Witneſſes from Hieruſalem to the ends of the World.

39. Searche the Scriptures.) He reprehendeth the Ievves, that reading daily the Scriptures and acknowledging that in them they ſhould finde life and ſaluation, they yet looked ouer them ſo ſuperficially that they could not finde therein him to be CHRIST their King, Lord, life, and Sauiour. For the ſpecial maiſters & Scribes of the Ievves then, Were like vnto our Heretikes novv, vvho be euer talking and turning and ſhuffling the Scriptures, but are of al men moſt ignorant in the deepe knovvledge thereof. And therfore our Maiſter referreth them not to the reading onely or learning them without booke, or hauing the ſentences thereof glorioufly painted or vvritten in thier Temple, houſes, or coates: but to the deepe ſearche of the meaning and myſteries of the Scriptures, vvhich are not ſo eaſily to be ſeen in the letter.

Neither Ievves nor Heretikes finde the truth, becauſe they ſearche not the Scriptures deepely, but read ſuperficially.

CHAP. VI.

Hauing vvith fiue loaues fed fiue thouſand 16 (vvalking alſo the night after vpon the ſea) 22 on the morovv the people there vpon reſorting vnto him, 27 he preacheth vnto them of the Bread vvhich he vvil giue: telling them that he is come from heauen, and therfore able to giue ſuch bread as cã quicken the World, euen his ovvne fleſh: and that al his Elect ſhal beleeue as much. 60 Many notvvithſtanding do murmur at this doctrine, yea and become apoſtataes, thoug he tel them that they ſhal ſee by his Aſcenſion into heauen, that he is deſcended from heauen. but the Tvvelue ſticke vnto him, beleeuing that he is God omnipotent, as he ſaid. Among vvhom alſo (that no man be ſcandalized) he ſignifieth that he foreknovveth vvhich vvil become a traitor: as among the foreſaid, vvhich vvould become apoſtataes.

The 3 part. HIS ACTES in Galilee, & in Iewrie, about the third Paſche and after.

The Goſpel vpõ Midlent Sũday.

AFTER theſe things IESVS vvent beyond 1
the ſea of Galilee, vvhich is of Tiberias: *Mt. 14, 13. Mar. 6, 32. Lu. 9, 10*
† and a great multitude folovved him, be- 2
cauſe they ſavv the ſignes vvhich he did
vpon thoſe that vvere ſicke. † IESVS ther- 3
fore went vp into the mountaine, and there
he ſate vvith his Diſciples. † And the Paſche vvas at hand, 4
the feſtiual day of the Ievves. † Vvhen IESVS therfore had 5
lifted vp his eies, and ſavv that a very great multitude commeth to him, he ſaith to Philippe, Vvhence ſhal vve bie
bread: that theſe may eate? † And this he ſaid, tempting him. 6
for him ſelf knevv vvhat he vvould doe? † Philippe anſvve- 7
red him, Tvvo hundred penie vvorth of bread is not ſufficient for them, that euery man may take a litle peece. † One 8
of his Diſciples, Andrevv the brother of Simon Peter, ſaith

to

9 to him, † There is a boy here that hath fiue barley loaues, &
10 tvvo fiſhes: but vvhat are theſe among ſo many? † IESVS
therfore ſaith, Make the men to ſit dovvne. And there vvas
much graſſe in the place. The men therfore ſate dovvne, in
11 number about fiue thouſand. † IESVS therfore tooke the
loaues: and vvhen he had giuen thankes, he diſtributed to
them that ſate. in like maner alſo of the fiſhes as much as they
12 vvould. † And after they vvere filled, he ſaid to his Diſci-
ples, Gather the fragments that are remaining, leſt they be
13 loſt. † They gathered therfore, and filled tvvelue baſkets
vvith fragments of the fiue barley loaues, vvhich remained to
14 them that had eaten. † Thoſe men therfore vvhen they had
ſeen vvhat a ſigne IESVS had done, ſaid, That this is the
15 Prophet in deede that is to come into the vvorld. † IESVS
therfore vvhen he knevv that they vvould come to take him,
and make him king, * he fled againe into the mountaine him
Mt. 14, 23. Mr. 6, 46. ſelf alone. ✣
16 † And vvhen euen vvas come, his Diſciples vvent dovvne
17 to the ſea. † And vvhen they vvere gone vp into the ſhippe,
they came beyond the ſea into Capharnáum. and novv it vvas
18 darke, and IESVS vvas not come vnto them † And the ſea
19 aroſe, by reaſon of a great vvinde that blevv. † Vvhen
they had rovved therfore about fiue and tvventie or thirtie
furlonges, they ſee IESVS vvalking vpon the ſea, and to
20 dravv nigh to the ſhippe, and they feared. † But he ſaith to
21 them, It is I, feare not. † They vvould therfore haue taken
him into the ſhippe: and forthvvith the ſhippe vvas at the
land to vvhich they vvent.
22 † The next day, the multitude that ſtoode beyond the
ſea, ſavv that there vvas no other boate there but one, and
that IESVS had not entred into the boate vvith his Diſciples,
23 but that his Diſciples only vvere departed: † but other boa-
tes came in frō Tiberias beſide the place vvhere they had eaté
24 the bread, our Lord :: giuing thankes. † Vvhen therfore the
multitude ſavv that IESVS vvas not there, nor his Diſciples,
they vvent vp into the boates, & came to Capharnaũ ſeeking
25 IESVS. † And vvhẽ they had found him beyond the ſea, they
26 ſaid to him, Rabbi, vvhẽ cameſt thou hither? † IESVS anſvve-
red them, and ſaid, Amen, amen I ſay to you, you ſeeke me
not becauſe you haue ſeene ſignes, but becauſe you did eate
27 of the loaues, and vvere filled. † "Vvorke not the meate that

:: Theſe Wordes do plainly import, that the giuing thankes was an effectual bleſſing of the bread and Working the multiplication thereof.

perisheth, but that endureth vnto life euerlasting, vvhich the Sonne of man vvil giue you. For him the Father, God, hath signed. † They said therfore vnto him, Vvhat shal vve doe that vve may vvorke the vvorkes of God? † IESVS answered, and said to them, This is the vvorke of God, that you beleeue in him vvhom he hath sent. † They said therfore to him, Vvhat signe therfore doest thou, that vve may see, and may beleeue thee? vvhat vvorkest thou?

† Our *fathers did eate Manna in the desert, as it is vvritten, *Bread from heauen he gaue them to eate.* † IESVS therfore said to them, ::Amen, amen I say to you, Moyses gaue you not the bread from heauen, but my Father giueth you "the true bread from heauen. † For the bread of God it is that descendeth from heauen, and giueth life to the vvorld. † They said therfore vnto him, Lord, giue vs alvvaies this bread. † And IESVS said to them, I am the bread of life, he that commeth to me, shal not hunger: and he that beleeueth in me, shal neuer thirst. † But I said to you that both you haue seen me and you beleeue not. † Al that the Father giueth me, shal come to me: and him that commeth to me I vvil not cast forth. † Because I descended from heauen, not to doe mine ovvne vvil, but the vvil of him that sent me. † For this is the vvil of him that sent me, the Father: that al that he hath giuẽ me I leese not thereof, but raise it in the last day. † And this is the vvil of my father that sent me: that euery one that seeth the Sonne, and beleeueth in him, haue life euerlasting, and I vvil raise him in the last day. ℍ

† The Ievves therfore murmured at him, because he had said, I am the bread vvhich descended from heauen: † and they said, Is not this IESVS the sonne of Ioseph, vvhose father and mother vve knovv? Hovv then saith he, That I descended from heauen? † IESVS therfore answered and said to them, Murmure not one to an other: † no man can come to me, vnles the Father that sent me, "dravv him: and I vvil raise him vp in the last day. † It is vvritten in the Prophets, *And al shal be docible of God.* Euery one that hath heard of the Father, and hath learned, commeth to me. † Not that any man hath seen the Father, but he vvhich is of God: this hath seen the Father. † Amen, amen I say to you, he that beleeueth in me, hath life euerlasting. † I am the bread of life. † Your fathers did eate "Manna in the desert: and they died.

::Why we keepe the hebrue word, *Amen*, & translate it not, See the Annot. *c.8.vers.34.*

The Gospel in the Añiuersarie of the dead.

The Gospel vpõ Imber vvenesday in vvhitsonvveeke.

Exo. 16, 4. 14. Ps. 77, 24.

Esa. 54, 13.

† This

50. † This is the bread that descendeth from heauen: that if any
51 man eate of it, he die not. † I am the liuing bread, that came dovvne from heauen. If any man eate of this bread, he shal liue for euer: and * the bread vvhich I vvil giue, is my flesh for the life of the vv orld. ℋ

The Gospel in a daily Masse for the dead.

Mt. 26, 26. Mr. 14, 22. Lu. 22, 19. 1. Cor. 11, 24.

52 † The Ievves therfore stroue among them selues, saying,
53 "Hovv can this man giue vs his flesh to eate? † IESVS therfore said to them, Amen, amen I say to you, "Vnles you eate the flesh of the Sonne of man, "and drinke his bloud," you
54 shal not haue life in you. † He that eateth my flesh, and drinketh my bloud, hath life euerlasting: and "I vvil raise him
55 vp in the last day. ℋ † For my flesh, is "meate in deede: and
56 my bloud is drinke in deede. † He that eateth my flesh, and
57 drinketh my bloud, abideth in me, and I in him. † As the liuing father hath sent me, and I liue by the father: and he that
58 eateth me, the same also shal liue by me. † This is the bread that came dovvne from heauen. Not as your fathers did eate Manna, and died. " He that eateth this bread, shal liue for e-
59 uer. ℋ † These things he said teaching in the Synagogue, in Capharnáum.

The Gospel vpō CORPVS CHRISTI day.

60 † Many therfore of his Disciples hearing it, said, This
61 saying is hard, and vvho can heare it? † But IESVS knovving vvith him self that his Disciples murmured at this, he said to
62 them, Doth this scandalize you? † "If then you shal see * the
63 Sonne of man ascend vvhere he vvas before? † It is the spirit that quickeneth, "the flesh profiteth nothing. The vvor-
64 des that I haue spoken to you, be spirit and life. † But there be certaine of you "that beleeue not. For IESVS knevv from the beginning vvho they vvere that did not beleeue, and
65 vvho he vvas that vvould betray him. † And he said, Therfore did I say to you, that no man can come to me, vnles it
66 be giuen him of my Father. † After this many of his Disciples "vvent backe: and novv they vvalked not vvith him.
67 † IESVS therfore said to the Tvvelue, Vvhat, vvil you
68 also depart? † Simon "Peter therfore answvered him, Lord, to vvhom shal vve goe? thou hast the vvordes of eternal life.
69 † And vve beleeue and haue knovven that thou art Christ
70 the sonne of God. † IESVS answvered them, Haue not I cho-
71 sen you the Tvvelue: & of you one is a deuil? † And he meant Iudas Iscariot, Simons sonne: for this same vvas to betray him, vvhereas he vvas one of the Tvvelue.

Io. 3, 13.

ANNOTATIONS
CHAP. VI.

27. *Worke not the meate.*] By their greedy seeking after him for meate of the body, he taketh occasion to drawv them to the desire of a more excellent foode which he had to giue them, and so by litle to open vnto them the great meate and mysterie of the B. Sacrament: which (as he proueth) doth not onely far passe their ordinarie bread or his maruelous multiplied loaues, but Manna it self, which they thought came from heauen, and so much wondered at it.

32. *The true bread.*] Though the person of Christ incarnate, euen out of the Sacrament also, be meant vnder the Metaphores of bread and drinke from heauen: and our beleefe in him, be signified by eating and feeding: yet the causes why they should be recommended vnto vs in such termes, were, that he was to be eaten and drunken in deed in the formes of bread and wine: for the which cause his body on the crosse is called* his bread: & his bloud shed on the crosse,* the bloud of the grape: no doubt because the same body and bloud were in Holy Sacrament to be eaten and drunken. In vvhich speaches, either of Christs person generally, or peculiarly of the same as in the B. Sacrament, *the true bread* is not taken proprely and specially for that substance which is of corne, and called vvith vs bread: but generally for food or meate, and therfore it hath ioyned vvith it lightly a terme signifying a more excellent sort of sustenance: as, the true bread, the bread of heauen, the bread of life, Supersubstantial bread. in which sort the holy Sacrament which is Christs body, is both here, and in S. Luke and S. Paul also, often called bread, euen after consecration: not onely for that it was made of bread, but because it is bread more truely, and by more excellent property and calling, then that vvhich ordinarily is named bread.

Why Christ is called bread: & beleeuing, eating.

Ierem. 11, 19. Gen. 49, 11.

What signifieth, The true bread.

Lu. 24, 35. Act. 2, 42. 20, 7. 1 Cor. 10.

The B. Sacrament called bread.

44. *Drawv him*] The Father dravveth vs and teacheth vs to come to his Sonne, and to beleeue these high and hard mysteries of his incarnation and of feeding vs vvith his ovvne substance in the Sacrament: not cõpelling or violenty forcing any against their will or without any rẽspect of their consent, as Heretikes pretend: but by the svveete internal motions and persuasions of his grace and spirit he wholy maketh vs of our owne vvill and liking to consent to the same.

God draweth vs vvith our free wil.

Aug. cont. duas Ep. Pelag. li. 1 c. 19. & Ser. 2 de verb. Ap. c. 2.

49. *Manna, and died.*] The Heretikes holding the fathers of the old Testament to haue eaten of the same meate, and to haue had as good Sacraments as vve, be here refuted: Christ putting a plaine difference in the very substance thereof, and in the graces and effects much more at large. Manna vvas onely a figure of the B. Sacrament, though a very excellent figure thereof for many causes. It came in a sort from heauen, our Sacrament more: it vvas made by God miraculously, our Sacrament more: it vvas to be eaten for the time of their peregrination, our Sacrament more: it vvas to euery man vvhat he liked best, our Sacrament more: a litle thereof serued and sufficed as vvel as much, our Sacrament more: it vvas reserued for such daies as it could not be gathered, and our Sacramẽt much more: it vvas kept for a memorial in the arke of the Testament, our Sacrament much more: the discontented and incredulous murmured and gainsaid it, at our Sacrament much more: it sustained their bodies in the desert, our Sacrament both body and soule much more.

The manifold preemineces of the B. Sacramẽt aboue Manna.

52. *Hovv can this man?*] *It came not to their minde that nothing vvas impossible to God, that vvickedly said, Hovv can this man giue vs his flesh? but vve may make great profite of their sinne, beleeuing the Mysteries, and taking a lesson, neuer to say or once thinke, Hovv? for it is a Ievvish vvord and vvorthy al punishment.* so saith *S. Cyril. li. 4 c. 13 in Io.* Neuertheles if one asked onely for desire to learne in humility, as our Lady did touching her hauing a childe in her virginitie, then he must take the Angels answer to her, That it is of the Holy Ghost. so saith S. Damascene *li. 4. c. 14.*

In the B. Sacrament, *Hovv*, is a Iewish word.

53. *vnles you eate.*) *Christ cõmending the Sacrament of the faithful vnto vs, said, Except you eate &c. you can not haue life in you. So the life saith of life, and to him that thinketh the life to be a lier, this meate shal be death & not life to him.* August. *Ser. 2 de verb. Ap. c. 1.* And S. Leo thus, *Because our Lord saith, Except you eate & c. let vs so communicate that vve nothing doubt of the truth of Christes body and bloud: for that is receiued vvith mouth, vvhich is beleeued in hart: and they answver Amen in vaine, that dispute against that vvhich they receiue.*

The real presence.

Ser. 6 de ieiun. 7. mens.

53. *And drinke.*) This the Protestants alleage for the necessitie of receiuing in both kindes: but in respect of them selues (who lightly hold al this chapter to pertaine nothing to the Sacramental receiuing, but to spiritual feeding on Christ by faith onely) it can make nothing for one kinde or other. And in respect of vs Catholikes, who beleeue Christs whole person both humanitie and Diuinitie, both flesh and bloud to be in either forme, and to be vvholy receiued no lesse in the first, then in the second or in both, this place commaundeth nothing for both the kindes.

Receiuing in both kindes not necessarie.

53. *You shal not haue life.*) Though the Catholikes teach these wordes to be spoken of the Sacrament, yet they meane not (no more then our Sauiour here doth) to exclude al from saluation, that receiue not actually and Sacramentally vnder one or both kindes. For then children that die after they be baptized and neuer receiued Sacramentally, should perish: which to hold, were heretical. Neither did S. Augustine meane, applying these wordes to infants also, that they could not be saued without receiuing sacramentally; as not onely the Heretikes, but Erasmus did vnlearnedly

The Sacramental receiuing of Christs body, not alwaies necessarie to saluation.

Li. 1 de pec. merit. c. 20

nedly miſtake him: but his ſenſe is that they were by the right of their Baptiſme ioyned to Chriſts body Myſtical, and thereby ſpiritually partakers of the other Sacrament alſo of Chriſts body and bloud. As al Catholike men that be in priſon, ioyning with the Church of God in hart and deſire to receiue and be partakers with the Church of this Sacrament, and thoſe ſpecially that deuoutly heare Maſſe and adore in preſence the body and bloud of Chriſt, ioyning in hart with the Prieſt, al theſe receiue life and fruite of the Sacrament, though at euery time they receiue not ſacramentally in one or both kindes. And although in the Primitiue Church the holy Sacrament in the ſecond kind were often giuen euen to infants to ſanctifie them, yet (as the holy Councel hath declared) it was neuer miniſtred vnto them with opinion that they could not be ſaued without it. and therfore the Heretikes do vntruely charge the Church and the Fathers with that errour.

Cõc. Trid. ſeſ. 21 c. 4.

The true meaning of S. Auguſtins vvordes touching infants receiuing of the B. Sacrament.

54. *I vvil raiſe him.*) *As the Sonne liueth by the Father, euen ſo do vve liue by his fleſh*, ſaith S. Hilarie. *li. 8. de Trin.* And *S.* Cyril againe thus, *Though by nature of our fleſh vve be corruptible, yet by participation of life vve are reformed to the propertie of life. For not onely our ſoules vvere to be lifted vp by the holy Ghoſt to life euerlaſting, but this rude groſſe terreſtrial body of ours is to be reduced to immortalitie, by touching, taſting, and eating this agreable food of Chriſtes body. And vvhen Chriſt ſaith, I vvil raiſe him vp, he meaneth that this body vvhich he eateth, ſhal raiſe him. Our fleſh* (ſaith Tertullian) *eateth the body and bloud of Chriſt, that the ſoule may alſo be fatted. therfore they ſhal both haue one revvard at the Reſurrection.* And S. Irenæus, *Hovv do they affirme that our bodies be not capable of life euerlaſting, vvhich is nouriſhed by the body and bloud of our Lord? Either let them change their opinion, or els ceaſe to offer the Euchariſt.* S. Gregorie Nyſſene alſo ſaith, *That liuely body entering into our body, changeth it and maketh it like and immortal.*

Cyril. li. 4. 14, 15.

Tertul. de reſur. car. 8. 7.

Li 4, c. 34.

Nyſſ. in o-rat. catech. magna.

The effects of the B. Sacramẽt both in our body and ſoule.

55. *Meate in deede.*) Manna, was not the true meate: nor the Water of the rocke, the drinke in deede: for they did but driue avvay death or famine for a time and for this life. *But the holy Body of Chriſt is the true food nouriſhing to life euerlaſting, and his bloud the true drinke that driueth death avvay vtterly, for they be not the body and bloud of a mere man, but of him that being ioyned to life is made life: and therfore are vve the body and members of Chriſt, becauſe by this benediction of the myſterie vve receiue the ſonne of God him ſelf.* So ſaith S. Cyril li. 4 c. 16 in Io.

The B. Sacrament is the true Manna & vvater of the rocke.

58. *He that eateth this bread.*) By this place the holy Councel proueth that for the grace and effect of the Sacrament, which is the life of the ſoule, there is no difference whether a man receiue both kindes or one. becauſe our Sauiour vvho before attributed life to the eating and drinking of his body and bloud, doth here alſo affirme the ſame effect, vvhich is life euerlaſting, to come of eating onely vnder one forme. Therfore the Heretikes be ſeditious calumniators that would make the people beleeue, the Catholike Church and Prieſts to haue defrauded them of the grace and benefite of one of the kindes in the Sacrament. Nay, it is they that haue defrauded the world, by taking away both the real ſubſtance of Chriſt, and the grace from one kinde and both kindes, and from al other Sacraments. The Church doth onely (by the wiſedom of Gods Spirit and by inſtruction of Chriſt and his Apoſtles, according to time and place, for Gods moſt honour, the reuerence of the Sacrament, and the peoples moſt profite thereby) diſpoſe of the maner and order, how the Prieſt, how the people ſhal receiue, and al other particular pointes, *Which him ſelf* (ſaith S. Auguſtine) *did not take order for, that he might cõmit that to the Apoſtles, by vvhom he vvas to diſpoſe his Churches affaires.* though both he and the Apoſtles and the Fathers of the primitiue Church left vs example of receiuing vnder one kind. Chriſt *at Emmaüs, The Apoſtles *Act. 2, 42.* The primitiue Church in giuing the bloud onely to children, *Cypr. li. de lapſis, nu. 10.* in reſeruing moſt commonly the body onely, *Tertul. li. 2 ad vxo. nu. 4. Cypr. li. de lapſis, nu. 10.* in houſeling the ſicke therewith, *Euſeb. Ec. hiſt. li. 6 c. 36.* in the holy Eremites alſo that receiued and reſerued it commonly and not the bloud, in the wildernes, *Baſil. ep. ad Cæſariam Patritiam.* and in diuers other caſes which were to long to rehearſe.

Cõc. Trid. Seſ. 21 c. 1.

Ep. 118 c. 6 ad Ianuarium.

Lu. 24, 35.

The vvhole grace and effect thereof in one kinde, and therefore the people not defrauded.

Receiuīg in one or both kindes, īdifferẽt, according to the holy Churches appointment.

Authoritie of Scriptures and the Primitiue Church for receiuing in one kinde.

Whereby the Church being warranted and in the ruling of ſuch things fully taught by Gods ſpirit, as wel for the reprouing of certaine hereſies, that Chriſt God and man vvas not vvhole and al in euery part of the Sacrament, as ſpecially for that the Chriſtian people being novv enlarged, and the communicants often ſo many at once, that neither ſo much vvine could be conueniently conſecrated, nor vvithout manifold accidents of ſheading or abuſing be receiued (vvhereof the Proteſtants haue no regard, becauſe it is but common vvine vvhich they occupie; but the Church knovving it to be Chriſtsovvne bloud, muſt haue al dreadful regard) therſore I ſay ſhe hath decreed and for ſome hundreth yeres put in vſe, that the Prieſt ſaying Maſſe, ſhould alvvaies both conſecrate and alſo receiue both kindes, becauſe he muſt expreſſe liuely the Paſſion of Chriſt, and the ſeparation of his bloud from his body in the ſame, and for to imitate the vvhole action and inſtitution as vvel in ſacrificing as receiuing as to vvhom properly it vvas ſaid, *Do this*, for that vvas ſpoken onely to ſuch as haue povver thereby to offer and conſecrate. But the Lay men, and the Clergie alſo vvhen they do not execute or ſay Maſſe them ſelues, ſhould receiue in one kinde, being thereby no leſſe partakers of Chriſts vvhole perſon and grace, then if they receiued both. For (as *S.* Paul ſaith) *He that eateth the hoſtes, is partaker of the altar.* He that eateth, ſaith he: for though there vvere drink-offerings or libaments ioyned lightly to euery ſacrifice, yet it vvas ynough to eate onely of one kinde, for to be partaker of the vvhole.

The cauſes of the Churches practiſe & ordinãce cõcerning one kinde.

The Prieſts that ſay Maſſe, muſt receiue both kindes.

Lu. 22, 19. 1 Cor. 11.

1 Cor. 10, 18.

Christ insinuateth that faithles mẽ shal not beleeue his presence in the B. Sacrament, because he is ascẽded.

63. If you shal see.) Our Sauiour seemeth to insinuate, that such as beleeue not his Wordes touching the holy Sacrament, and thinke it impossible for him to giue his Body to be eaten in so many places at once, being yet in earth, should be much more scandalized and tempted after they saw or knew him to be ascended into heauen. Vvhich is proued true in the Capharnaites of this time. whose principal reason against Christs presence in the Sacrament is, that he is ascended into heauen: yea, who are so bold as to expound this same sentence for them selues thus, It is not this body or flesh which I wil giue you, for that I wil carie with me to heauen. Whereby if they meant onely that the condition and qualities of his body in heauen should be other then in the Sacrament, it were tolerable: for S. Augustine speaketh sometime in that sense. but to deny the substance of the body to be the same, that is wicked.

The Capharnaites grosse vnderstanding of Christs flesh to be giuen or eaten. And, how his flesh doth profit, and not profit.

63. The flesh profiteth nothing.) If this speach were spoken in the sense of the Sacramentaries, it would take away Christs Incarnation, manhod, and death, no lesse then his corporal presence in the Sacrament. for if his flesh were not profitable, al these things were vaine. Therfore CHRIST denieth not his owne flesh to be profitable, but that their grosse and carnal conceiuing of his wordes, of his flesh, and of the maner of eating the same, was vnprofitable. Which is plaine by the sentence folowing, where he warneth them, that his wordes be spirit and life, of high Mystical meaning, and not vulgarly and grosly to be taken, as they tooke them. And it is the vse of the Scripture to call mans natural sense, reason, and carnal resisting or not reaching supernatural truthes, flesh or bloud. as, *Flesh and bloud reuealed not this to thee &c. Mat. 16.*

Christs flesh giueth life because it is the flesh of God & man.

This carnalitie then of theirs, stood in two points specially: first, that they imagined that he would kill him self, and cut & mãgel his flesh into partes, & so giue it them raw or rost to be eaten among them. Which could not be meant, saith S. Augustine: for that had conteined an heinous and barbarous facte, and therfore they might and should haue bene assured, that he would commaund no such thing: but some other sweete sense to be of his hard, mystical, or figuratiue wordes, and to be fulfilled in a Sacrament, mysterie, and a maruelous diuine sort, otherwise then they could comprehend. Secondly, they did erre touching his flesh, in that they tooke it to be the flesh of a mere man, and of a dead man also, when it should come to be eaten: of which kind of flesh Christ here pronoũceth, that it profiteth nothing. Wherevpon S. Cyril saith, *This body is not of Peter or Paul or any other like, but of Christ* IESVS *Who is the life it self: and therfore this Body giueth life, the very fulnes of the Diuinitie dvvelling in it.* And the holy Councel of Ephesus in the 11 Anathematisme expounded also by the said *S.* Cyril: *The Eucharist is not the body of any common person (for the flesh of a common man could not quicken) but of the* VVORD *it self. But the Heretike Nestorius dissolueth the vertue of this Mysterie, holding mans flesh onely to be in the Eucharist.* Thus there. And *S.* Ignatius cited of Theodorete, and many other Fathers haue the like. Whereby We may see that it commeth of the Diuinitie and Spirit (Without Which Christs flesh can not be) that this *S*acrament giueth life.

August. de Doct. Chr. li. 3 c. 13.

Li. 4 c. 23 in Io.

Ignatius apud Theodor. dial. 3.

Iudas the cheefe of them that beleeue not the real presence.

64. That beleeue not.) It is lacke of faith, you seee here, that causeth men to spurne against this high truth of the *S*acrament: as also it may be learned here, that it is the great and merciful gift of God that Catholike men do against their senses and carnal reasons, beleeue and submit them selues to the humble acknowledging of this Mysterie: lastly, that it may wel * by Christs insinuation of Iudas, be gathered, that he specially spurned against our Maisters speaches of the holy Sacrament.

* *vers. 64*

Heretikes beleeue not the real presence, because they see bread and Wine: as the Iewes beleeued not his Godhead because of the shape of a poore man.

66. Went backe.) It can be no maruel to vs now that so many reuolt from the Church, by offense or scandal vniustly taken at Christs body and bloud in the Sacrament: seeing many of his Disciples that savv his vvonderful life, doctrine, and miracles, forsooke Christ him self, vpon the speach & promises of the same Sacramẽt. for the mysterie of it is so supernatural and diuine in it self, and withal so low & base for our sakes, by the shew of the formes of these terrene elements vnder which it is, and We eate it: that the vnfaithful and infirme do so stumble at Christ in the *S*acrament, as the Iewes and Gentils did at Christ in his humanitie. For, the causes of contradictions of the Incarnation and Transsubstantion be like. And it may be verily deemed, that Whosoeuer now can not beleeue the Sacrament to be Christ, because it is vnder the formes of bread and Wine, and is eaten and drunken, Would not then haue beleued that Christ had bene God, because he was in shape of man, and crucified. To conclude, it was not a figure nor a mysterie of bare bread and Wine, nor any Metaphorical or Allegorical speach, that could make such a troupe of his Disciples reuolt at once. When he said he was a doore, a vine, a Way, a Pastor, and such like (vnto Which kinde of speaches the Protestants ridiculously resemble the wordes of the holy Sacrament) who was so mad to mistake him, or to forsake him for the same? For the Apostles at the least would haue plucked them by the sleeues, and said, Goe not away my maisters, he speaketh parables. The cause therfore Was their incredulitie, and the height of the Mysterie, for that they neither knew the meanes how it might be present, nor would beleeue that he was able to giue his flesh to be eaten in many places. And euen such is the vnbeleefe of the Heretikes about this matter at this day.

The disciples reuoltig at Christs wordes, proue that he spake not metaphorically, as at other times.

As Iudas of al vnbeleeuing heretikes, so Peter beareth the per-

68. Peter answered.) Peter answereth for the TWelue, not knowing that Iudas in hart was already naught, and beleued not Christs former Wordes touching the B. Sacrament, but was to reuolt afterward as wel as the other. * Wherein Peter beareth the person of the Church and al Catholike men, that for no difficulty of his Word, nor for any reuolt (be it neuer so general) of

* *Cypr. ep. 55. nu. 3.*

Schisma-

Schismatikes, Heretikes, or Apostataes, either for this Sacrament or any other Article, Wil euer forsake Christ. And When company draWeth vs to reuolt, let vs say thus: Lord, Whither or to Whom shal We goe, When We haue forsaken thee? to Caluin, Luther, or such: and forsake thee and thy Church With the vnfaithful multitude? No, thou hast the Wordes of life, and We beleeue thee, and thy Church Wil not nor can not beguile vs. *Thou hast* (saith S. Augustine) *life euerlasting in the ministration of thy body and bloud*. and a litle after, *Thou art life euerlasting it self, and thou giuest not in thy flesh and bloud but that vvhich thy self art.*

ract. 27 1 Euang. 9.

uing Catholikes: namely in the B. Sacrament.

CHAP. VII.

The Ievves (of Hierusalem) seeking his death, he Walketh in Galilee: Where he signifieth to his brethren, that not in this feast Scenopégia, but in an other (to Wit, Pasche folovving) the Ievves should kil him: that is, not vvhen they vvould, but vvhen he vvil. 10 In so much that at this feast he teacheth openly in the Temple, and conuerteth many, 14 both in the middle day 37 and the last day thereof, vvithout any hurt, though also the Rulers send to apprehend him.

1 AFTER these things IESVS vvalked ` into Galilee', for he vvould not vvalke ` into Ievvrie': 2 becausе the Ievves sought to kil him. † And the festiual day of the Ievves, * :: Scenopégia, 3 vvas at hand. † And his brethrē said to him, Passe from hence, and goe into Ievvrie: that thy Disciples also may 4 see thy vvorkes vvhich thou doest. † For no man doeth any thing in secrete, and seeketh him self to be in publike. If thou 5 doe these things, manifest thy self to the vvorld. † For nei- 6 ther did his brethren beleeue in him. † IESVS therfore saith to them, My time is not yet come: but your time is alvvaies 7 readie. † The vvorld can not hate you. but me it hateth: becausе I giue testimonie of it, that the vvorkes thereof are euil. 8 † Goe you vp to this festiual day: ` I goe not vp' to this festiual day: becausе my time is not yet accomplished.

` in Galilee, ` in Iurie: Leu. 23, 34.

` I vvil not yet goe vp

9 † When he had said these things, him self taried in Ga- 10 lilee. † But after his brethren vvere gone vp, then he also vvent vp to the festiual day, not openly, but as it vvere in 11 secrete. † The Ievves therfore sought him in the festiual 12 day, and said, Vvhere is he? † And there vvas much murmuring in the multitude of him. For certaine said, That he is good. And others said, No, but he seduceth the multi- 13 tudes. † Yet no man spake openly of him for feare of the Ievves. ⊣

The Gospel vpō Tuesday in Passion Weeke.

:: *Scenopégia (Leu. 23 σκηνῶν ἑορτὴ)* is the *feast of Tabernacles*, Which the Iewes kept frō the 7 octob. for eight daies together, by Gods commaundement, for a memorie that their fathers dWelt by Gods protectiō fourtie yeres in tabernacles or tentes, and not in houses, comming out of AEgypt. *See Leuit. 23, 34.*

14 † And vvhen the festiuitie vvas novv halfe done, IESVS 15 vvent vp into the tēple, and taught. † And the Ievves marueiled.

The Gospel vpō Tuesday in the 4 Weeke of Lent.

ueiled, saying, Hovv doth this man knovv letters, vvhereas
he hath not learned? † IESVS answered them, and said, My 16
doctrine is not mine, but his that sent me. † If any man 17
:: vvil doe the vvil of him, he shal vnderstand of the doctrine
vvhether it be of God, or I speake of my self. † :: He that 18
speaketh of him self, seeketh his ovvne glorie. But he that
seeketh the glorie of him that sent him, he is true, and iniu-
stice in him there is not. † Did not Moyses giue you the lavv, 19
and none of you doeth the lavv? † * Vvhy seeke you to kil 20
me? The multitude answered, and said, :: Thou hast a deuil,
vvho seeketh to kil thee? † IESVS answered, and said to 21
them, One vvorke I haue done: and you doe al marueil.
† Therfore * Moyses gaue you circuncision: not that it is 22
of Moyses, but * of the fathers, and in the Sabboth you cir-
cuncise a man. † If a man receiue circuncision in the Sabboth, 23
that the lavv of Moyses be not broken: are you angrie at me
becavse I haue healed a man vvholy in the Sabboth? † Iudge 24
not according to the face, but iudge iust iudgement.

† Certaine therfore of Hierusalem said, Is not this he 25
vvhom they seeke to kil? † And behold, he speaketh openly, 26
and they say nothing to him. Haue the Princes knovven in
deede that this is CHRIST? † But this man vve knovv vvhēce 27
he is. But vvhen CHRIST cōmeth, no man knovveth vvhence
he is. † IESVS therfore cried in the temple teaching, and 28
saying, Both me you doe knovv, and vvhence I am you
knovv. And of my self I am not come, but he is true that sent
me, vvhom you knovv not. † I knovv him, becavse I am of 29
him, and he sent me. † They sought therfore to apprehend 30
him: and no man laide handes vpon him, becavse his houre
vvas not yet come. † But of the multitude many beleeued 31
in him, † and said, CHRIST vvhen he cōmeth, shal he doe
more signes then these vvhich this man doeth? † The Pha- 32
risees heard the multitude murmuring these things touching
him: and the ` Princes' and Pharisees sent ministers to appre-
hend him. † IESVS therfore said to them, Yet a litle time 33
I am vvith you: and I goe to him that sent me. † * You seeke 34
me, and shal not finde: and vvhere I am, you can not come.
† The Ievves therfore said among them selues, Vvhither vvil 35
this man goe, that vve shal not finde him? Vvil he goe into
the dispersion of the Gētiles, and teach the Gentiles? † Vvhat 36
is this saying that he hath said, You shal seeke me, and shal
not

:: The vvay to come to knovv the truth, is to liue vvel.

:: It is spoken of Antichrist specially, and it is true in al Heretikes. *August. tract. 29. in Euang Io.*

:: No maruel, vvhen these speake thus to Christ him self, if Heretikes call his vicar Antichrist.

The Gospel vpō Mūday in Passion vveeke.

Io. 5, 18.

Leu. 12 3. . Gen. 17 10.

` chee Priests

not finde: And vvhere I am, you can not come.

Leu. 23, 36.

37 † And in the laſt, the * great day of the feſtiuitie IESVS ſtoode, and cried, ſaying, If any man thirſt, let him come to
38 me, and drinke. † He that beleeueth in me, as the ſcripture
39 ſaith, *Out of his belly ſhal flovv riuers of liuing vvater.* † (And this he ſaid * of the Spirit that they ſhould receiue vvhich beleeued in him. ⊣ :: for as yet the Spirit vvas not giuen: becauſe IESVS vvas not yet glorified.)

Ioel. 2, 28. * *Act.* 2, 1.

:: This was fulfilled on whitſunday Act. 2, & afterward alvvaies by impoſition of hands in the Sacrament of Confirmation: viſibly in the primitiue Church, and inuiſibly to the end of the world.

40 † Of that multitude therfore, vvhen they had heard theſe
41 wordes of his, ſome ſaid, This is the Prophet in deede. † others ſaid, This is CHRIST. But certaine ſaid, Vvhy, doth
42 CHRIST come from Galilee? † Doth not the * ſcripture ſay, that of the ſeede of Dauid, and from Bethlehem the tovvne
43 vvhere Dauid vvas, CHRIST doth come? † Therfore there
44 aroſe diſſenſion in the multitude for him. † And certaine of them vvould haue apprehẽded him: but no man laid handes
45 vpon him. † The miniſters therfore came to the cheefe prieſts and the Phariſees. And they ſaid to them, Vvhy haue
46 you not brought him? † The miniſters anſvvered, Neuer
47 did there man ſo ſpeake, as this man. † The Phariſees ther-
48 fore anſvvered them, Vvhy, are you alſo ſeduced? † Hath
49 any of the Princes beleeued in him, or of the Phariſees? † but
50 this multitude that knovveth not the lavv, are accurſed. † Ni-

Pſ. 131, 11. *Mich.* 5, 2.

codemus ſaid to them, ::he*that came to him by night, vvho
51 vvas one of them, † Doth our lavv iudge a man, vnles it firſt
52 heare him, and knovv vvhat he doeth? † They anſvvered, and ſaid to him, Vvhy, art thou alſo a Galilęan? Search, and ſee
53 that from Galilee a Prophet riſeth not. † And euery man returned to his houſe.

Io. 3, 2.

:: Chriſt hath ſome good alwaies euen amõg the vvicked, which ſecretly ſerue him and by vviſe delaies auert the execution of vniuſt lawes againſt him and his people, as Nicodem⁹ and Gamaliel.

CHAP. VIII.

Againe in the Temple (abſoluing an aduoutreſſe after his merciful maner, and yet vvithal declaring againſt his enemies that he is not a fauourer of ſinne, no more then Moyſes) 12 he teacheth openly, and is not for al that apprehended, telling them both of his Godhead, 21 and of their reprobation, 28 of his exaltation alſo by their Crucifying of him. 31 exhorting the beleeuers to perſeuêre: 33 and ſhevving them that ſeeke his death, that they are neither free, 39 nor of Abraham, 41 nor of God, 44 but of the Diuel. 45 but that him ſelfe is of God, 52 and greater and auncienter then Abraham. 59 For the vvhich they goe about to ſtone him, but in vaine.

The Gospel vpō Saturday the 3 Weeke of Lent.

AND IESVS vvent into the Mount-oli- 1
uet: † and early in the morning againe 2
he came into the temple, and the people
came to him, and sitting he taught them.
† And the Scribes and Pharisees bring a 3
vvoman taken in aduoutrie: and they did
set her in the middes, † and said to him, 4
Maister, this vvoman vvas euen novv taken in aduoutrie.
† And *in the lavv Moyses commaunded vs to stone such. 5
What saiest thou therfore? †And this they said tempting him: 6
that they might accuse him. But IESVS bovving him self
dovvne, vvith his finger vvrote in the earth. † Vvhen they 7
therfore continued asking him: he lifted vp him self, and said
to them, :: He that is vvithout sinne of you, let him first
throvv the stone at her. † And againe bovving him self, he 8
vvrote in the earth. † And they hearing, vvent out one by 9
one, beginning at the seniours: and IESVS alone remained,
and the vvoman standing in the middes. †And IESVS lifting 10
vp him self, said to her, Vvoman, vvhere are they that accu-
sed thee? hath no man condemned thee? † Vvho said, No 11
man, Lord. And IESVS said, :: Neither vvil I condemne
thee. Goe, and novv sinne no more. ℍ

†[b] Againe therfore IESVS spake to them, saying, I am the 12
light of the vvorld. he that folovveth me, vvalketh not in
darkenesse: but shal haue the light of life. †The Pharisees ther- 13
fore said to him, Thou giuest testimonie of thy self: thy testi-
monie is not true. †IESVS answered, and said to them, 14
Although I doe giue testimonie of my self, my testimonie is
true: because I knovv vvhence I came, & vvhither I goe: but
you knovv not vvhēce I come, or whither I goe. †You iudge 15
according to the flesh: I doe not iudge any man. † And if 16
I doe iudge, my iudgement is true: because I am not alone,
but I and he that sent me, the Father. † And in your lavv it 17
is vvritten, that * the testimonie of tvvo men is true. †I am 18
he that giue testimonie of my self: and he that sent me, the
Father, giueth testimonie of me. †They said therfore to him, 19
Vvhere is thy father? IESVS answered, Neither me doe you
knovv, nor my Father. If you did knovv me: perhaps you
might knovv my Father also. † These vvordes IESVS spake 20
in the Treasurie, teaching in the temple: and no man appre-
hended him, because his houre vvas not yet come. ℍ

† Againe

:: We can not conueniently reprehend or cōdemne other mens faults, if our selues be guilty of the same or other greater. *Cyril in Io. See Annot. Mt. 7, 1.*

:: S. Augustine by this example of our Maister proueth that Clergie men specially should be giuen much to mercie: and that they ought ofté, as the cause and time require, to get pardō of the secular Magistrates for offenders that be penitét. *Ep. 54.*

b The Gospel vpon Saturday the 4 weeke in Lent.

Leu. 20, 10.

Deu. 17, 6. 19, 15.

21 † Againe therfore IESVS ſaid to them, I goe, and you ſhal ſeeke me, and ſhal die in your ſinne. Vvhither I goe, you
22 can not come. † The Ievves therfore ſaid, Vvhy, vvil he kil him ſelf, becauſe he ſaith, Vvhither I goe, you can not come?
23 † And he ſaid to them, You are from beneath, I am from
24 aboue. you are of this vvorld, I am not of this vvorld. † Therfore I ſaid to you that you ſhal die in your ſinnes. for if you
25 beleeue not that I am he, you ſhal die in your ſinne. † They ſaid therfore to him, Vvho art thou? IESVS ſaid to them,
26 :: The beginning vvho alſo ſpeake to you. † Many things I haue to ſpeake and iudge of you. but he that ſent me, is true: and vvhat I haue heard of him, theſe things I ſpeake in the
27 vvorld. † And they knevv not that he ſaid to them that his
28 father vvas God. † IESVS therfore ſaid to them, Vvhen you ſhal haue exalted the ſonne of man, then you ſhal knovv that I am he, and of my ſelf I doe nothing, but as the Father
29 hath taught me, theſe things I ſpeake: † and he that ſent me, is vvith me: and he hath not left me alone, becauſe the things
30 that pleaſe him I doe alvvaies. ¶ † Vvhen he ſpake theſe things, many beleeued in him.
31 † IESVS therfore ſaid to them that beleeued him, the Ievves: If you :: abide in my vvorde, you ſhal be my diſ-
32 ciples in deede. † And you ſhal knovv the truth, and the
33 truth ſhal make you free. † They anſvvered him, Vve are the ſeed of Abraham, and vve neuer ſerued any man: hovv ſaieſt
34 thou, You ſhal be free? † IESVS anſvvered them, " Amen, amen I ſay to you, that * euery one vvhich cõmitteth ſinne,
35 is the ſeruant of ſinne. † and the ſeruant abideth not in the
36 houſe for euer: the ſonne abideth for euer. † If therfore the
37 ſonne make you free, you ſhal be :: free in deede. † I knovv that you are the children of Abraham: but you ſeeke to kil
38 me, becauſe my vvorde taketh not in you. † I ſpeake that vvhich I haue ſeen vvith my father: and you doe the things
39 that you haue ſeen vvith your father. † They anſvvered, and ſaid to him, Our father is Abraham. IESVS ſaith to them, If you be the children of Abraham, :: doe the vvorkes of Abra-
40 ham. † But novv, you ſeeke to kil me, a man that haue ſpoken the truth to you, vvhich I haue heard of God. this did not
41 Abraham. † You doe the vvorkes of your father. They ſaid therfore to him, Vve vvere not borne of fornication. vve
42 haue one father, God. † IESVS therfore ſaid to them, If

The Goſpel vpõ Munday in the 2 Weeke of Lẽt.

::So read S. Cyril, S. Ambroſe, & S. Auguſtine: expounding it of Chriſtes perſon, that he is the beginning or cauſe of al creatures.

:: Onely faith is not ſufficient without perſeuẽrance or abiding in the keeping of his cõmaundements.

:: Man was neuer without free wil: but hauĩg the grace of Chriſt, his wil is truely made free (as S. Auguſtine ſaith) from ſeruitude of ſinne alſo. *tract. 41 in Euang. Io.*

:: Not onely faith but good workes alſo make men the childrẽ of Abraham. according as S. Iames alſo ſpeaketh of Abrahams Workes c. 2.

Ro. 6, 16
2 Pet. 2, 19.

God vvere your father: verely you vvould loue me. for from
God I proceded, and came: for I came not of my ſelf, but he
ſent me: † Vvhy doe you not knovv my ſpeach? Becauſe you 43
can not heare my vvord. † You are of your father the Diuel, 44
and the deſires of your father you vvil doe. he vvas a :: man-
killer from the beginning, and he ſtoode not in the veritie:
becauſe veritie is not in him. vvhen he ſpeaketh a lie, he
ſpeaketh of his owne, becauſe he is a lyer, and the father there-
of. † But becauſe I ſay the veritie, you beleeue me not. 45
† Vvhich of you" ſhal argue me of ſinne? If I ſay the veritie: 46
vvhy doe you not beleeue me? † He that is of God, heareth 47
the vvordes of God. Therfore you heare not, becauſe you are
not of God. † The Ievves therfore anſvvered, and ſaid to 48
him, Doe not we ſay vvel that thou art a Samaritane, and haſt
a diuil? † IESVS anſvvered, ::I haue no deuil: but I doe ho- 49
nour my Father, and you haue diſhonoured me. † but I ſeeke 50
not mine ovvne glorie. there is that ſeeketh and iudgeth.
† Amen, amen I ſay to you, If any man keepe my vvord, he 51
ſhal not ſee death for euer. † The Ievves therfore ſaid, Novv 52
vve haue knovven that thou haſt a deuil. Abraham is dead,
and the Prophets: and thou ſaieſt, If any man keepe my
vvord, he ſhal not taſt death for euer. † Vvhy, art thou 53
greater then our father Abraham, vvho is dead? and the Pro-
phets are dead. Vvhom doeſt thou make thy ſelf? † IESVS 54
anſvvered, If I doe glorifie my ſelf, my glorie is nothing. it
is my father that glorifieth me, vvhom you ſay that he is your
God. † And you haue not knovven him, but I knovv him. 55
And if I ſhal ſay that I knovv him not: I ſhal be like to you,
a lyer. But I doe knovv him, and doe keepe his vvord. † Abra- 56
ham your father reioyced that he might ſee my day: and he
ſavv, and vvas glad. † The Ievves therfore ſaid to him, Thou 57
haſt not yet fiftie yeres, and haſt thou ſeen Abraham? † IESVS 58
ſaid to them, Amen, amen I ſay to you, before that Abraham
vvas made, I am. † They tooke ſtones therfore to caſt at him. 59
but IESVS hid him ſelf, and vvent out of the temple. ℍ

:: S. Auguſtine compareth Heretikes in their ſpiritual murder by driuīg Chriſtian men out of the Church, to the Diuel that droue our parents out of Paradiſe. *Cont. lit. Petil. li. 2. c. 13.*

The Goſpel vpō PASSION Sunday.

:: He denieth not that he is a Samaritane, becauſe he is our keeper or protector, as the word ſignifieth, and becauſe he is in deede that merciful Samaritane in the parable of the vvounded man Luc. 10, 33. *Aug. tract. 43 in Ioan.*

ANNOTATIONS CHAP. VIII.

Why *Amen, amen*, is not tranſlated.

34. *Amen, amen.*] *What is it (ſaith S. Auguſtine vpon this place) vvhen our Lord ſaith,* Amen, amen? *He doth much cōmend and vrge the thing that he ſo vttereth, doubling it. It is a certaine othe of his, if a man may ſo ſay.* for Amē *in Hebrue ſignifieth* verum, a truth. *Yet is it not tranſlated, Whereas it might haue been ſaid,* verum, verū *dico vobis. but neither the* * *Greeke interpreter durſt doe it, nor the Latin. the Hebrue Word hath remained ſtil, that ſo it might be the more eſteemed. Tract. 41 in Ioan. By vvhich vvordes and the like* * *recorded in other places of this nevv Teſtament, the Reader may ſee great reaſon, vvhy vve alſo ſay,* Amen, amen, *and durſt not tranſlate it and ſuch like vvordes into our Engliſh tongue.*

★ Αμὴν ἀμὴν.

*See the preface, & Annot. in *Apocal. c. 19. 4.*

CHAP.

CHAP. IX.

To shew that by his Baptisme (being the Sacrament of illumination or faith) he vvil take avvay the blindnes of the vvorld, he giueth vvith strange ceremonies sight to one borne blinde. 8 By vvhich vvonderful miracle (the attestation of the partie him self and of his parents concurring) first the neighbours, then also the Pharisees them selues are plainely confounded. Yet so obstinate they are, that because it Was the Sabboth vvhen he vvrought it, they inferre that he is not of God: yea and throvv out of their Synagogue the partie for confessing him. 35 But our Lord receiueth him: 39 and foretelleth by this occasion, the excecation of the Ievves (because of their vvilful obstinacie) and illumination of the Gentils vvho confesse their ovvne blindnes.

1 AND IESVS passing by, savv a man blinde
2 from his natiuitie: † and his disciples
asked him, Rabbi, vvho hath sinned, this
3 man, or his parents, that he should be bor-
ne blinde? † IESVS answered, :: Neither
4 hath this man sinned, nor his parents: but
that the vvorkes of God may be manifested in him. † I must
5 vvorke the vvorkes of him that sent me, vvhiles it is day.
6 The night commeth, :: vvhen no man can vvorke. † As long
as I am in the vvorld, I am the light of the vvorld. † Vvhen he
7 had said these things, he spit on the ground, and [a] made clay of
the spettle, and spred the clay vpō his eies, † and said to him,
Goe, [c] vvash in the poole of Siloé, vvhich is interpreted,
8 *Sent.* He vvent therfore, and vvashed: and he came seeing.
† Therfore the neighbours, and they vvhich had seen
him before, that he vvas a begger, said, Is not this he that sate,
9 and begged? Others said, That this is he. † But others, No,
10 not so, but he is like him. But he said, That I am he. † They said
11 therfore to him, Hovv vvere thine eies opened? † He answe-
red, That man that is called IESVS, made clay: and anointed
mine eies, and said to me, Goe to the poole of Siloé, and wash.
12 And I vvent, and vvashed, and savv. † And they said to him,
13 Vvhere is he? He saith, I knovv not. † They bring him that
14 had been blinde, to the Pharisees. † And it vvas the Sabboth
vvhen IESVS made the clay, and opened his eies.
15 † Againe therfore the Pharisees asked him, hovv he savv.
But he said to them, He put clay vpō mine eies, & I vvashed:
16 and I see. † Certaine therfore of the Pharisees said, This man
is not of God, that keepeth not the Sabboth. But others said,
Hovv can a man that is a sinner doe these signes? And there

The Gospel vpō Wenesday in the 4 Weeke of Lent.

:: Though many infirmities fall for sinne, yet not al. some cōming for probation, and some sent that God by the cure thereof may be glorified.

:: The time of working, and meriting, is in this life: after death we can deserue no more by our deedes, but must onely receiue good or il, according to the difference of workes here.

c This was a figure of Baptisme, to which al men borne in sinne and blindnes are sent for health & sight. *Ambr. li. 3 c. 2 de Sacramentis.*

vvas a ſchiſme among them. † They ſay therfore to the 17
blinde againe, Thou, vvhat ſaieſt thou of him that opened
thine eies? And he ſaid, That he is a Prophet. † The Ievves 18
therfore did not beleeue of him, that he had been blinde and
ſavv: vntil they called the parents of him that ſavv, † and 19
aſked them, ſaying, Is this your ſonne, vvhom you ſay that
he vvas borne blinde? hovv then doeth he novv ſee? † His 20
parents anſvvered them, and ſaid, Vve knovv that this is
our ſonne, and that he vvas borne blinde: † but hovv he 21
novv ſeeth, vve knovv not, or vvho hath opened his eies, vve
knovv not, aſke him ſelf: he is of age, let him ſelf ſpeake of
him ſelf. † Theſe things his parents ſaid, becauſe they fea- 22
red the Ievves. for the Ievves had novv conſpired, that if any
mā ſhould cōfeſſe him to be CHRIST, he ſhould be put out
of the Synagogue. † Therfore did his parents ſay, That he is 23
of age, aſke him ſelf. † They therfore againe called the man 24
that had been blinde, and ſaid to him, :: Giue glorie to God.
vve knovv that this man is a ſinner. † He therfore ſaid to 25
them, Whether he be a ſinner, I know not: one thing I know,
that vvhereas I vvas blinde, novv I ſee. † They ſaid therfore 26
to him, Vvhat did he to thee? hovv did he open thine eies? † He 27
anſvvered them, I haue novv told you, and you haue heard:
vvhy vvil you heare it againe? vvil you alſo become his diſci-
ples? † They reuiled him therfore, & ſaid, Be thou his diſciple: 28
but we are the diſciples of Moyſes. † We know that to Moyſes 29
God did ſpeake: but this man vve knovv not vvhence he is.
† The man anſvvered and ſaid to them, For in this it is mar- 30
ueilous that you knovv not vvhence he is, and he hath ope-
ned mine eies. † and vve knovv that ſinners God doth not 31
heare. but if a man be a ſeruer of God, and doe the vvil of him,
him he heareth. † From the beginning of the vvorld it hath 32
not been heard that any man hath opened the eies of one
borne blinde. † Vnles this man vvere of God, he could not 33
doe any thing. † They anſvvered, and ſaid to him, Thou 34
vvaſt vvholy borne in ſinnes, and doeſt thou teach vs? And
they did caſt him forth.

† IESVS heard that they caſt him forth: and vvhen he 35
had found him, he ſaid to him, Doeſt thou beleeue in the ſon-
ne of God? † He anſvvered, and ſaid, Vvho is he Lord, that 36
I may beleeue in him? † And IESVS ſaid to him, Both thou 37
haſt ſeen him: and he that talketh vvith thee, he it is. † But he 38
ſaid,

:: So ſay the Heretikes whē they derogat frō miracles done by Saincts or their Relikes, phariſaically pretending the glorie of God. As though it were not Gods glorie, whē his Saincts do it by his power and vertue: yea his greater glorie, that doeth ſuch things by his ſeruants, & by the meaneſt things belonging to them, as Peters ſhadow *Act. 5.* & Paules napkin *Act. 9.*

said, I beleeue Lord. And falling dovvne he adored him. H
39 † And IESVS said to him, For iudgement came I into this vvorld: :: that they that see not, may see: and they that see, may become blinde. † And certaine of the Pharisees that vvere vvith him, heard: and they said to him, Vvhy, are vve also blinde? † IESVS said to them, If you vvere blinde, you should not haue sinne. but novv you say, That vve see. Your sinne remaineth.

:: By this we see that this miracle was not onely maruelous and beneficial to the blinde, but also significatiue of taking away spiritual blindnesse.

ANNOTATIONS
CHAP. IX.

6. Made clay.] Christ that could haue cured this man by his onely Wil or Word, yet vsed certaine creatures as his instruments in Working, and diuers circunstances and ceremonies, clay, Water, anoynting, Washing, &c. No maruel then that he and his Church vse such diuersities of Sacraments and ceremonies external in curing our soules.

External ceremonies.

22. Put out of the Synagogue.) The Heretikes vntruely translate here (& v. 35.) *Excommunicate*: to make the simple conceaue the Churches Excõmunication to be no other, or no better, or no more rightly vsed against them, then this casting out of the Synagogue of such as confessed our Sauiour. They might as wel haue translated for Synagogue, Church: for the Old Testament, the neW: for LaW, grace: for flesh, spirit: for Moyses, Christ. For no lesse difference is there betWene, casting out of the Synagogue, and, Excommunication. Besides that, not euery one Which Was not of the IeWes Synagogue, Was therfore out of the communion of the Faithful, many true beleeuers being in other partes of the World not subiect to the IeWes Synagogue, LaW, nor Sacraments. And therfore it Was not al one to be out of the Synagogue, and to be excommunicated. as noW, Whosoeuer is out of the Churches communion, either by his oWne Wil, or for his iust deserts thrust out of it by the spiritual Magistrate, he is quite abandoned out of al the societie of Saincts in heauen and earth, so long as he so continueth.

Heretical trãslation.

Casting out of the Synagogue.

The Churches Excõmunicatiõ. See in the *Annot. Mat. 18,17.*

As for the cause of thrusting this poore man and such other out of the Synagogue, and excommunicating Heretikes, there is as great oddes as betWixt heauen and hel: he being vsed so for foloWing Christ and his Church, these for forsaking Christ and his Church. Some more agreement there is betWene that corrupt sentence of the IeWes against the foloWers of Christ, and the pretended excommunication executed against Catholike men by our Heretikes. although in truth there is no great resemblance. For, the IeWes though they abused their poWer sometimes, yet had they authoritie in deed by Gods laW so to punish contemners of their LaW, & therfore it Was feared and respected euen of good men. But the excommunication vsed by heretikes against Catholikes or any offenders, is not to be respected at al, being no more but a ridiculous vsurpation of the Churches right and fashion of the same. for, out of their Synagogues al faithful men ought to flee, and not tarie to be thrust out: according to the Warning giuen against Coré and Dathan. *Be ye separated from their tabernacles, left you be vvrapped in their sinnes.*

The Heretikes ridiculous Excommunicatiõ.

Num. 16.

CHAP. X.

He continueth his talke to the Pharisees, shevving that they and al other that Wil not enter in by him, are Wolues: and that they Which heare them, are not the true sheepe. 11 But that him self is the good Pastor, and therfore to saue the sheepe from these Wolues, he Wil yeld his life, Which othervvise no might of theirs could take from him: foretelling also his Resurrection, and vocation of the Gentils. 22 Againe an other time, he telleth these IeWes openly, that they are not of his sheepe, and that no might of theirs shal take from him his true sheepe, because he is God, euen as his Father is God. 31 Which by his miracles and by Scripture he sheWeth to be no blasphemie: and they in vaine seeking to stone and to apprehend him, 40 he goeth out to the place Where Iohn Baptist had giuen open Witnes of him.

Amen,

The Gospel vpō Tuesday in Whitsonweeke.

:: The theefe, is the Heretike specially, & any other that vnlawfully breake in vpō the sheepe to kil & destroy them by false doctrine and otherwise.

:: That is the fashion of Iewrie & other countries, signifying that the shepheard or Pastor must teach the sheepe, and not they him.

AMEN, amen I say to you, he that entreth 1
not by the doore into the folde of the
sheepe, but climeth vp an other vvay:
he is :: a theefe and a robber. † But he that 2
entreth by the doore, is the Pastor of the
sheepe. † To this mā the porter openeth: 3
& the sheepe heare his voice: and he cal-
leth his ovvne sheepe by name, and leadeth them forth. † And 4
vvhen he hath let forth his ovvne sheepe, he :: goeth before
them: and the sheepe folovv him, because they knovv his
voice. † But a stranger they folovv not, but flee from him: 5
because they knovv not the voice of strangers. † This pro- 6
uerbe IESVS said to them. But they knevv not vvhat he
spake to them.

† IESVS therfore said to them againe, Amen, amen I say to 7
you, that I am the doore of the sheepe. † And hovv many so- 8
euer haue come, are theeues and robbers: but the sheepe
heard them not. † I am the doore. By me if any enter, he shal 9
be saued: and he shal goe in and shal goe out, and shal finde
pastures. † The theefe commeth not but to steale and kil and 10
destroy. I came that they may haue life, and may haue more
aboundantly. ℍ † I am the good Pastor. * The "good Pa- 11
stor giueth his life for his sheepe. † But the hireling and he 12
that is not the Pastor, vvhose ovvne the sheepe are not, seeth
the vvoulfe comming, and leaueth the sheepe, and fleeth: and
the vvoulfe raueneth, and disperseth the sheepe. † And the 13
hireling "fleeth because he is a hireling: and he hath no care
of the sheepe. † I am the good Pastor: and I knovv mi- 14
ne, and mine knovv me. † As the Father knovveth me, and 15
I knovv the Father: and :: I yeld my life for my sheepe. † And 16
c other sheepe I haue that are not of this folde: them also I
must bring, and they shal heare my voice, and there shal be
made * one folde and one Pastor. ℍ † Therfore the Father 17
loueth me: because I yeld my life, that I may take it againe.
† No man taketh it avvay from me: but * I yeld it of my self. 18
and I haue povver to yeld it: and I haue povver to take it
againe. This commaundement I receiued of my father.

† A dissension rose againe among the Ievves for these 19
vvordes. † And many of them said, He hath a deuil and is 20
mad: vvhy heare you him? † Others said, These are not the 21
vvordes of one that hath a deuil. can a deuil open the eies

of

The Gospel vpō the 2 Sunday after Easter, and for S. Thomas of Canterburie, *Decemb. 29.*

::Christes death was so necessarie for the flocke, that when he might haue escaped, he voluntarily offered him self to death for his flocke.

c He meaneth the Church of the Gentils.

Esa. 40 11. Eze 34,23.

Exec. 37 24.

Esa. 53

of blinde men?

1 Mach. 4,56.59

22 †* And "the Dedication vvas in Hierusalem: and it vvas
23 vvinter. † And IESVS vvalked in the temple, in Salomons
24 porche. † The Ievves therfore compassed him round about, and said to him, Hovv long doest thou hold our soule in sus-
25 pense? if thou be CHRIST, tel vs openly. † IESVS answered them, I speake to you: and you beleeue not. the vvorkes that I doe in the name of my Father, they giue testimonie of me.
26 † but you doe not beleeue, because you are not of my sheepe.
27 † My sheepe heare my voice: and I knovv them, and they
28 folovv me. † And I giue them life euerlasting: and they shal not perish for euer, and no man shal plucke them out of my
29 hand. † My father, " that vvhich he hath giuen me, is greater then al: and no man can plucke them out of the hand of my
c vnum. 30 father. † I and the Father are c one.

The Gospel vpō Wenesday in Passion Weeke.

An other reading is, *My father that hath giuen me, &c.*

31 † The Ievves tooke vp stones, to stone him. † IESVS
32 answered them, Many good vvorkes I haue shevved you from my father, for vvhich of those vvorkes doe you stone
33 me? † The Ievves answered him, For a good vvorke vve stone the not, but for blasphemie, and because thou being a
34 man, makest thy self God. † IESVS answered them, Is it
Ps. 81,6. 35 not vvritten in your lavv, that *I said, you are goddes?* † If he called them goddes, to vvhom the vvord of God vvas made, and
36 the scripture can not be broken: † vvhom the Father hath sanctified and sent into the vvorld, say you, That thou blas-
37 phemest, because I said I am the sonne of God? † If I doe
38 not the vvorkes of my father, beleeue me not. † But if I doe, and if you vvil not beleeue me, beleeue the vvorkes: that you may knovv and beleeue that the Father is in me, and I in the
39 Father. ☩ † They sought therfore to apprehend him: and he vvent forth out of their handes.
40 † And he vvent againe beyond Iordan into that place
41 vvhere Iohn vvas baptizing first: and he taried there. † and many came to him. and they said, That Iohn in deede did no signe. But al things vvhatsoeuer Iohn said of this man, vvere
42 true. † And many beleeued in him.

ANNOTATIONS
CHAP. X.

1. *Climeth an other vvay.*) Whosoeuer taketh vpon him to preach without lawful sending, to minister Sacraments, and is not Canonically ordered of a true Catholike Bishop, to be a Curate of soules, Person, Bishop, or what other spiritual Pastor so euer, and commeth not in by lawful election and holy Churches ordinance to that dignity, but breaketh in against order by force or fauour of men, and by humane lawes, he is a theefe and a murderer. So came in Arius, Caluin, Luther, and al Heretikes: and al that succede them in roome and doctrine. And generally euery one that descendeth not by Lawful succession in the knowen ordinarie line of Catholike Bishops and Pastors that haue been in al Countries since their conuersion. And according to this rule *S. Irenæus li. 3 c. 3* trieth the true shepheards from the theeues and Heretikes. So doe *Tertul. de Præscr. nu. 11. S. Cypr. de vnit. Ec. nu. 7. S. August. ep. 165. & cont. ep. Manich. c. 4.* and *Lirinensis.*

Arch-heretikes specially, are the theeues that clime in an other way, not by the doore.

11. *Good Pastor.*) The good Pastor, is he whose special care is not of his owne aduantage, but of the safty of the flocke. The hireling, is he that respecteth not the profite and good of the flocke, but his owne lucre. The woulfe, is the Heretike, or any persecutor of the Church, which is Christs flocke.

Whē the Pastor must tarie, or may flee.

13. *Fleeth.*) Euery Bishop and Pastor is bound to abide with his flocke in times of danger and persecution euen to death, except him self be personally sought for, rather then the flocke, or the flocke it self forsake him. for in such cases the Pastor may flee, as the Apostles did, and S. Athanasius, and others. *S. Athan. Apol. de sua fuga. August. ep. 180.*

Iudas Machabæus. Dedication of Churches.

22. *The dedication.*) This is the feast of Dedication instituted by Iudas Machabæus *li. 1 Mach. c. 4.* Christ vouchsafed to honour and keepe that feast instituted by him: & our Heretikes vouchsafe not to pray and sacrifice for the dead, *vsed and approued by him. The Dedication also of Christian Churches is warranted thereby, with the annual memories thereof. And it proueth that such things may be instituted without any expresse commaundement in Scripture.

* 2 Macha. 12.

Christs essence & diuine nature of the Father.

29. *That vvhich he gaue me.*) Thus read also diuers of the Fathers, namely *S. Hilar. Trin. li. 7 post medium. S. Ambr. de Sp. S. li. 3. c. 18. S. August. in Io. tract. 48. S. Cyril. li. 7 in Io. c. 10.* and vse it to proue that Christ had his essence and nature of the Father. And therfore some Heretikes of our time wickedly accuse the Councel of Laterane for falsifying this place and applying it to the same purpose. Which they lesse can abide, for that it is against Caluins Autotheisme, holding that Christ tooke his person of the Father, but not his substance. *See the 2 Annot. in 1 Io. v. 1.*

Caluins autotheisme.

CHAP. XI.

He cõmeth once againe into Ievvrie boldly (the time that he vvould be killed of them, being not yet come) and raiseth Lazarus foure daies buried. 47. At vvhich miracle the blind malice of the rulers so increaseth, that in Councel they conclude to make him avvay. howbeit the high Priest prophecieth vnavvares, of the saluation of the vvorld by his death. 54 He thereupon goeth againe out of the vvay.

The Gospel vpō Friday in the 4 Weeke of Lent.

AND there vvas a certaine sicke man, Lazarus 1
of Bethánia, of the tovvne of Marie and Martha her sister. († And Marie vvas she * that 2
anointed our Lord vvith ointemēt, and vviped his feete vvith her heare: vvhose brother Lazarus vvas sicke.) † His sisters therfore sent to him saying, 3
Lord, behold, he vvhom thou louest, is sicke. † And IESVS 4
hearing, said to them, This sickenesse is not to death, but for the glorie of God: that the sonne of God may be glorified by it. † And IESVS loued Martha, and her sister Marie, and 5
Lazarus. † As he heard therfore that he vvas sicke, then he 6
taried in the same place tvvo daies: † then after this he saith to 7
his Disciples, Let vs goe into Ievvrie againe. † The Disciples 8
say to him, Rabbi, novv the Ievves sought to stone thee: and goest

Lu. 7, 37. Mat, 26 7. Mar 14, 3. Io 12, 3.

9 goest thou thither againe? † IESVS answered, Are there
not twelue houres of the day? If a man walke in the day, he
10 stumbleth not: because he seeth the light of this world: † but
if he walke in the night, he stumbleth, because the light is not
11 in him. † These things he said: and after this he saith to
them, Lazarus our frende sleepeth: but I goe that I may raise
12 him from sleepe. † His Disciples therfore said, Lord, if he
13 sleepe, he shal be safe. † but IESVS spake of his death: & they
14 thought that he spake [c] of the sleeping of sleepe. † Then ther-
15 fore IESVS said to them plainely, Lazarus is dead: † and I am
glad for your sake, that you may beleeue, because I was not
16 there. but let vs goe to him. † Thomas therfore, who is
called Didymus, said to his condisciples, Let vs also goe, to
die with him.

17 † IESVS therfore came, and found him now hauing
18 been foure daies in the graue. († And Bethánia was nigh
19 to Hierusalem about fiftene furlonges.) † And many of the
Iewes were come to Martha and Marie, to comfort them
20 concerning their brother. † Martha therfore when she
heard that IESVS was come, went to meete him: but Marie
21 sat at home. † Martha therfore said to IESVS, Lord if thou
22 hadst been here, my brother had not died. † but now also
I know that what things soeuer thou shalt aske of God,
23 God will giue thee. † IESVS saith to her, Thy brother shal
24 rise againe. † Martha saith to him, I know that he shal rise
25 againe in the resurrection, in the last day. † IESVS said to
her, I am the resurrection and the life: he that beleeueth in
26 me, although he be dead, shal liue. † and euery one that li-
ueth, and beleeueth in me, shal not die for euer, Beleeuest
27 thou this? † She saith to him, Yea Lord, I haue beleeued
that thou art CHRIST the sonne of God that art come into
this world. ¶

28 † And when she had said these things, she went, and
called Marie her sister secretely, saying, The maister is come,
29 & calleth thee. † She, when she heard, riseth quickely, & com-
30 meth to him. † For IESVS was not yet come into the towne:
but he was yet in that place where Martha had mette
31 him. † The Iewes therfore that were with her in the house
and did comfort her, when they saw Marie that she rose
quickly and went forth, followed her, saying, That she
32 goeth to the graue, to weepe there. † Marie therfore when

[c] *de dormitione somni.*

The Gospel in a Masse for the dead vpon the day of the burial or deposition.

ſhe vvas come vvhere IESVS vvas, ſeeing him, fel at his feete,
and ſaith to him, Lord, if thou hadſt been here, my brother
had not died. † IESVS therfore vvhen he ſavv her vveeping, 33
and the Ievves that vvere come vvith her, vveeping, he gro-
ned in ſpirit, and troubled him ſelf, † and ſaid, Vvhere haue 34
you laid him? They ſay to him, Lord, come and ſee. † And 35
IESVS vvept. † The Ievves therfore ſaid, Behold hovv he 36
loued him. † But certaine of them ſaid, Could not he that 37
* opened the eies of the blinde man, make that this man *Io. 9, 6.*
ſhould not die? † IESVS therfore againe groning in him 38
ſelf, commeth to the graue. and it vvas a caue: and a ſtone
vvas laid ouer it. † IESVS ſaith, Take avvay the ſtone. Mar- 39
tha the ſiſter of him that vvas dead, ſaith to him, Lord, novv
he ſtinketh, for he is novv of foure daies. † IESVS ſaith 40
to her, Did not I ſay to thee, that if thou beleeue, thou ſhalt
ſee the glorie of God? † They tooke therfore the ſtone 41
avvay. And IESVS lifting his eies vpvvard, ſaid, Father, I
giue thee thankes that thou haſt heard me. † and I did knovv 42
that thou doeſt alvvaies heare me, but for the people that
ſtandeth about, haue I ſaid it, that they may beleeue that
thou haſt ſent me. † Vvhen he had ſaid theſe things, he cried 43
vvith a loude voice, Lazarus, come forth. † And forthvvith 44
he came forth that had been dead, bound feete and handes
vvith vvinding bandes, and his face vvas tied vvith a napkin.
IESVS ſaid to them, :: Looſe him, and let him goe.

† Many therfore of the Ievves that vvere come to Marie 45
and Martha, and had ſeen the things that IESVS did, beleeued
in him. ⊣ † And certaine of them vvent to the Phariſees, and 46
told them the things that IESVS did. † The cheefe prieſts 47
therfore and the phariſees gathered a councel, and ſaid, Vvhat
doe vve, for this man doeth many ſignes. † If vve let him 48
alone ſo, al vvil beleeue in him: and the Romanes vvil come,
and :: take avvay our place and nation. † But one of them na- 49
med Caiphas, being the high prieſt of that yere, ſaid to them,
You knovv nothing, † neither doe you cõſider that it is expe- 50
dient for vs that one man die for the people, and the vvhole
natiõ periſh not. † And this he ſaid not of him ſelf: but being 51
the high prieſt of that yere, he prophecied that IESVS ſhould
die for the nation: † and not only for the nation, but to ga- 52
ther into one the children of God that vvere diſperſed.
† From that day therfore they deuiſed to kil him. † IESVS 53
therfore 54

:: S. Cyril *li. 7 c. vlt. in Io.* and S. Auguſt. *Tract. 49 in Io.* apply this to the Apoſtles and Prieſts authoritie of abſoluing ſinners: affirming Chriſt to reuiue none frõ ſinne, but in the Church and by the Prieſts miniſterie.

The Goſpel vpõ friday in Paſſion vvecke.

:: Al men, but ſpecially Natiõs muſt take heede, that vvhiles to ſaue their temporal ſtate, they forſake God: they loſe not both as the Iewes did. *Aug. tract. 49 in Io.*

therfore vvalked no more openly among the Ievves, but he vvent into the countrie beſide the deſert vnto a citie that is called Ephrem, and there he abode vvith his Diſciples.

55 † And the Paſche of the Ievves vvas at hand: and many of the countrie vvent vp to Hieruſalem before the Paſche to
56 ſanctifie them ſelues. † They ſought IESVS therfore: and they communed one vvith an other, ſtanding in the temple, Vvhat thinke you, in that he is not come to the feſtiual day? And the cheefe Prieſts & Phariſees had giuen cõmaundemẽt, that if any man ſhould knovv vvhere he vvas, he ſhould tel, that they might apprehend him.

ANNOTATIONS
CHAP. XI.

51. Being the high Prieſt.] Maruel not that Chriſt preſerueth his truth in the Church as wel by the vnworthy as the worthy Prelates thereof: the giftes of the Holy Ghoſt folowing their Order and office, as we ſee here in Caiphas, and not their merites or perſon. And if this man being many waies wicked, and in part an vſurper, and the Law and Prieſthod being to decline and to giue place to Chriſts new ordinance, had yet ſome aſſiſtance of God for vtterance of truth which him ſelf meant not, nor knew not: how much more may we be aſſured, that Chriſt wil not leaue Peters Seate, *whoſe faith he promiſed ſhould neuer faile, though the perſons which occupie the ſame, were as il as the blaſphemous and malitious mouthes of Heretikes do affirme?

Lu. 22, 33.

CHAP. XII.

The Rulers dealing as if he hid him ſelf, 1 he cõmeth to Bethania. 3 Where by occaſion of Iudas the theefe murmuring at Marie Magdalens coſtly deuotion, he foretelleth his death. 12 From thence, though they did novv intend to kil Lazarus alſo, he rideth openly into Hieruſalem, the people (becauſe he had raiſed Lazarus) confeſſing With their acclamations that he is Chriſt. 20 Where certaine Gentils deſiring to ſee him, 23 he foretelleth the conuerſion of the vvhole vvorld from the Diuel to him, to be novv inſtant, as the effect of his death vpon the Croſſe. 28 The Father alſo anſvvering from heauen to his prayer made to that purpoſe, 37 yet after al this, the Ievves continevv incredulous as Eſay prophecied of them: 42 though many beleeued, but vvere aſhamed to confeſſe him. 44 Wherevpon he ſhevveth that it is glorious before God, and ſaluation to them ſelues, to beleeue in him, and confeſſe him: and damnable, to deſpiſe him.

The 4 part. THE 4 Paſche, & holy weeke of his paſſion in Hieruſalem.

Mt. 26, 6. Mar. 14, 3. PALME SVNDAY eue.

1 IESVS therfore ſixe daies before the Paſche came to Bethánia, vvhere Lazarus vvas, that had been dead, vvhom IESVS raiſed. † And they made him a ſupper
2 there: and Martha miniſtred, but Lazarus vvas one of them that ſate at the table vvith him. † :: Marie therfore tooke a
3 povvnd of ointement of right ſpikenard, pretious, and

The Goſpel vpõ Munday in Holy Weeke.

:: Of this womans extraordinarie offices of deuotion, & how acceptable they were to Chriſt, ſee the *Annot. Mt. 26.*

weeke.

anointed the feete of IESVS, and vviped his feete vvith her heare: and the houſe vvas filled of the odour of the ointmẽt.
† One therfore of his diſciples, Iudas Iſcariote, he that vvas to betray him, ſaid, † "Vvhy vvas not this ointment ſold for three-hundred pence, and giuen to the poore? † And he ſaid this, not becauſe he cared for the poore: but becauſe he vvas" a theefe, and hauing the purſe, caried the things that vvere put in. † IESVS therfore ſaid, Let her alone that ſhe may keepe it for the day of my :: burial. † For the poore you haue alvvaies vvith you: but :: me you ſhal not haue alvvaies. † A great multitude therfore of the Ievves knevv that he vvas there: and they came, not for IESVS only, but that they might ſee Lazarus, vvhom he raiſed from the dead. † But the cheefe Prieſts deuiſed for to kil Lazarus alſo: † becauſe many for him of the Ievves vvent avvay, and beleeued in IESVS.

4 5 6 7 8 9 10 11

:: The deuout offices of balming and anoin ting the dead bodies of the faithful are here alſo allowed.

"Not in viſible and mortal cõdition, to receiue almes of you or ſuch like offices for ſupply of my neceſſities.

The Goſpel vpõ Saturday in Paſſion Weeke.

PALME SVNDAY.

† And on the morovv a great multitude that vvas come to the feſtiual day, vvhen they had heard that IESVS cõmeth to Hieruſalem: † they tooke the * boughes of palmes, and vvent forth to meete him, and cried, *Hoſanna, bleſſed is he that commeth in the name of our Lord, the king of Iſrael.* † And IESVS foũd a yong aſſe, and ſate vpon it, as it is vvritten, † *Feare not daughter of Sion: behold, thy king commeth ſitting vpon an aſſes colt.* † Theſe things his diſciples did not knovv at the firſt: but vvhen IESVS vvas glorified, then they remembred that theſe things had been vvritten of him, and theſe things they did to him. † The multitude therfore gaue teſtimonie, vvhich vvas vvith him vvhẽ he called Lazarus out of the graue, and raiſed him from the dead. † For therfore alſo the multitude came to meete him, becauſe they heard that he had done this ſigne. † The Phariſees therfore ſaid among them ſelues, Doe you ſee that vve preuaile nothing? behold, the vvhole vvorld is gone after him.

12 13 14 15 16 17 18 19

*Mt. 21, 7. Mr. 11, 7. Lu. 19, 35.

Pſ. 117, 26.

Zach. 9, 9.

:: We may ſee there is a great differẽce where a man pray or adore, at home or ĩ the Church & holy places: When the Gentils alſo came of deuotion a pilgrimage to the Temple in Hieruſalem.

b The Goſpel for S. Ignatius *Febr. 1.* And for a martyr that is no Biſhop, as namely S. Laurence *Aug. 10.*

† And there vvere certaine Gentiles of them that :: came vp to adore in the feſtiual day. † Theſe therfore came to Philippe vvho vvas of Bethſaida of Galilee, and deſired him, ſaying, Sir, vve are deſirous to ſee IESVS. † Philippe commeth, and telleth Andrevv. Againe Andrevv & Philippe told IESVS.
† But IESVS anſvvered them, ſaying, The houre is come, that the Sonne of man ſhal be glorified. † [b]Amen, amen I ſay to you, vnles the graine of vvheate falling into the ground, die:

20 21 22 23 24

die:it ſelf remaineth alone. but if it die, it bringeth much
25 fruite. † He that loueth his life, ſhal loſe it: and he that ha-
teth his life in this vvorld, doth keepe it to life euerlaſting.
26 † If any man miniſter to me,let him folovv me: and vvhere
I am, there alſo ſhal my miniſter be. If any man miniſter to
27 me, my father vvil honour him. ¶ † Novv my ſoule is trou-
bled. And vvhat ſhal I ſay? Father, ſaue me from this houre.
28 But therfore came I into this houre. † Father, glorifie thy
name. A voice therfore came from heauen, Both I haue glo-
29 rified it, and againe I vvil glorifie it. † The multitude ther-
fore that ſtoode and had heard,ſaid that it thundered. Others
30 ſaid, An Angel ſpake to him. † IESVS anſvvered, and ſaid,
31 This voice came not for me, but for your ſake. † Novv is The Goſpel vpō Holy roode day *Septemb. 14.* in latin, *Exaltatio S. Crucis.*
the iudgemēt of the vvorld: novv the Prince of this vvorld
Io. 3,14. 32 ſhal be caſt forth. † And I,* if I be exalted from the earth,
33 vvil dravv al things to my ſelf. († and this he ſaid, ſigni-
34 fying vvhat death he ſhould die.) † The multitude anſvve-
red him, Vve haue heard out of the lavv, that CHRIST
abideth for euer: and hovv ſaieſt thou, The Sonne of man
35 muſt be exalted? Vvho is this Sonne of man? † IESVS ther-
fore ſaid to them, Yet a litle vvhile,the light is among you.
Vvalke vvhiles you haue the light, that the darkeneſſe ouer-
take you not. And he that vvalketh in darkeneſſe, knovveth
36 not vvhither he goeth. † Vvhiles you haue the light, beleeue
in the light,that you may be the children of light. ¶ Theſe
things IESVS ſpake and he vvent avvay, and hid him ſelf
from them. ¶

37 † And vvhereas he had done ſo many ſignes before them,
38 they beleeued not in him: † that the ſaying of Eſay the Pro
Eſ. 53, 1. phet might be fulfilled, vvhich he ſaid, *Lord, vvho hath beleeued the*
39 *hearing of vs? and the arme of our* Lord *to vvhom hath it bene reuealed?* † Ther-
40 fore they ::could not beleeue,becauſe Eſay ſaid againe, † *He*
Eſa.6,9. Mt. 13, 14. Mr. 4, 12. Lu 8, Io. Act. 28, 27. *hath blinded their eies, and indurated their hart: that they may not ſee vvith their eies, nor vnderſtand vvith their hart, and be conuerted, and I heale them.*
41 † Theſe things ſaid Eſaie, vvhen he ſavv his glorie, and ſpake
42 of him. † But yet of the Princes alſo many beleeued in him:
but :: for the Phariſees they did not confeſſe, that they might
43 not be caſt out of the Synagogue. † for they loued the glo-
rie of men more, then the glorie of God.

44 † But IESVS cried,and ſaid,He that beleeueth in me, doth
45 not beleeue in me, but in him that ſent me. † And he that

:: If any man aſke (ſaith S. Auguſtine) why they could not beleeue: I anſwer roūdly, becauſe they would not. *Tract. 33. in Io.* See the meanīg of this ſpeach Annot. *Mat. 13, 15. Mar. 4, 12.*

:: This is the caſe of many principal men in ſuch countries where hereſie hath the vpperhand, who know and beleeue the Catholike faith: but

ſeeth

weeke,

but making choise rather to keepe mans fauour thé Gods, they dare not confesse the same. Such may pray that God and the world agree together: for els it is seen whose part they wil take.

seeth me, seeth him that sent me. † I a light am come into this 46
vvorld: that euery one vvhich beleeueth in me, may not remaine in the darkenesse. † And if any man heare my vvordes, 47
and keepe them not: I doe not iudge him. for I came not to iudge the vvorld, but to saue the vvorld. † He that despiseth 48
me, & receiueth not my vvordes, hath that iudgeth him. the vvord that I haue spoken, that shal iudge him in the last day.
† Because of my self I haue not spoken, but the Father that 49
sent me, he gaue me commaundement vvhat I should say, and vvhat I should speake. † And I knovv that his com- 50
maundement is life euerlasting. The things therfore that I speake: as the Father said to me, so doe I speake.

ANNOTATIONS
CHAP. XII.

Church ornaments.

5. *Why vvas.*) So wicked, couetous, and sacrilegious persons reprehend good men for bestowing their goods vpon Church ornaments & c. vnder pretence of better bestowing them on the poore. such prouide for the poore as Iudas did.

Toleration of the euil.

6. *A theefe.*) Iudas did not then first perish when he sould our Lord, for he was a theefe before: and being lost he yet folowed Christ, not in hart, but in body onely. Which our Maister tolerated, to giue vs a lesson to tolerate the il, rather then deuide the body. *Aug. tract. 50 in Io.*

CHAP. XIII.

At his last supper, to giue his farevvel, and that in most vvonderful louing maner, 4 he vvasheth his Disciples feete, 6 beginning vvith Peter, 8 (shevving hovv necessarie it is for vs to be vvashed by him in Baptisme, and needful also after Baptisme) 12 and by this example teaching them al humilitie one tovvard an other. 21 Then he foretelleth, that (notvvithstanding his exceding loue tovvard them) one euen of them vvil betray him, meaning Iudas, 22 as to Iohn he secretly shevveth. After Whose going out, he reioyceth and saith that euen noW the houre is come, 34 commendeth vnto them to loue together, as a nevv commaundement, 36 and foretelleth Peter vvho presumed to much of his ovvne strength, that euen this night he vvil deny him thrise.

The Gospel vpō Maūdy thursday at Masse, and at the Washing of feete.

MAVNDY THVRSDAY.

:: By supper, he meaneth the eating of the Paschal lambe. for, the institution of the B. Sacrament was after this.

AND before the festiual day of Pasche, 1
IESVS knovving that his houre was come that he should passe out of this vvorld to his Father: vvhereas he had loued his that vvere in the vvorld, vnto the end he loued them. † And vvhen :: supper vvas 2
done, vvhereas the deuil novv had put into the hart of Iudas Iscariote the sonne of Simon, to betray him: † knovving 3
that the Father gaue him al things into his handes, and that he came from God, and goeth to God: † he riseth from sup- 4

per

Mt. 2 1
Mr. 1. 1.
22, 1

per, and laieth aſide his garments, and hauing taken a
5 towvel, girded him ſelf. † After that, he put vvater into a baſon, and" began to vvaſh the feete of the diſciples, and to vvipe them vvith the towvel vvherevvith he vvas girded.
6 † He commeth therfore to Simon Peter. And Peter ſaith to
7 him, Lord, doeſt thou vvaſh my feete? † IESVS anſvvered and ſaid to him, That vvhich I doe, thou knovveſt not
8 novv, hereafter thou ſhalt knovv. † Peter ſaith to him, Thou ſhalt not vvaſh my feete for euer. IESVS anſvvered him, If I vvaſh thee not, thou ſhalt not haue part vvith
9 me. † Simon Peter ſaith to him, Lord, not only my feete,
10 but alſo handes, and head. † IESVS ſaith to him, He that is vvaſhed, nedeeth not but" to vvaſh his feete, but is cleane
11 vvholy. And you are cleane, but not al. † For he knevv vvho he vvas that vvould betray him. therfore he ſaid, You are not cleane al.
12 † Therfore, after he had vvaſhed their feete, and taken his garments, being ſet dovvne, againe he ſaid to them, Knovv
13 you vvhat I haue done to you? † You cal me, Maiſter, and
14 Lord: and you ſay vvel, for I am ſo. † If then I haue vvaſhed your feete, Lord and Maiſter, you alſo ought to vvaſh one
15 an others feete. † For I haue giuen you an example, that as
16 I haue done to you, ſo you doe alſo. ℍ † Amen, amen I ſay to you, a ſeruant is not greater then his lord, neither is an apoſtle
17 greater then he that ſent him. † If you knovv theſe things,
18 you ſhal be bleſſed if you doe them. † I ſpeake not of you al: I knovv vvhom I haue choſen. But that the ſcripture may be fulfilled, *He that eateth bread vvith me, ſhal lift vp his heele againſt me.*
19 † From this time I tel you, before it come to paſſe: that vvhen
20 it ſhal come to paſſe, you may beleeue, that I am he. † Amen, amen, I ſay to you, he that receiueth any that I ſend, receiueth me: & he that receiueth me, receiueth him that ſent me.
21 † Vvhen IESVS had ſaid theſe things, he vvas troubled in ſpirit: and he proteſted, and ſaid: * Amen, amen I ſay to
22 you: that one of you ſhal betray me. † The diſciples therfore looked one vpon an other, doubting of whom he ſpake.
23 † There vvas therfore one of his diſciples leaning in the bo-
24 ſome of IESVS, he vvhom IESVS loued. † Therfore Simon Peter beckeneth to him, and ſaid to him, Who is it of vvhom
25 he ſpeaketh? † He therfore leaning vpon the breaſt of IESVS,
26 ſaith to him, Lord, vvho is he? † IESVS anſvvered: He it is

weeke.

to vvhom I shal reach the dipped bread. And vvhen he had dipped the bread, he gaue it to Iudas Iscariote Simons sonne. † And after the morsel, then Satan entred into him. And IESVS saith to him, That vvhich thou doest, doe it quickely. † But no man knevv of those that sate at table to vvhat purpose he said this vnto him. † For certaine thought, because Iudas had the :: purse, that IESVS had said to him, Bie those things vvhich are needeful for vs to the festiual day: or that he should giue some thing to the poore. † He therfore hauing receiued the morsel, incontinent vvent forth. And it vvas night.

:: Christ had some prouision before hand giuen him by the Collections of the faithful, which was vsed both in his owne necessities, & bestowed vpon the poore.

† Vvhen he therfore vvas gone forth, IESVS said, Novv the Sonne of man is glorified, and God is glorified in him. † If God be glorified in him, God also vvil glorifie him in him self, and incõtinent vvil he glorifie him. † Litle children, yet a litle vvhile I am vvith you. You shal seeke me, & * as I said to the Ievves, Vvhither I goe, you can not come: to you also I say novv. † *A ″nevv cõmaundemẽt I giue to you, That you loue one an other: as I haue loued you, that you also loue one an other. † In this al men shal knovv that you are my disciples, if you haue loue one to an other. † Simon Peter saith to him, Lord, vvhither goest thou? IESVS answered, vvhither I goe, thou canst not novv folovv me, but hereafter thou shalt folovv. † Peter saith to him, Vvhy can not I folovv thee novv? * I vvil yeld my life for thee. † IESVS answered him, Thy life vvilt thou yeld for me? Amen, amen I say to thee, the cocke shal not crovv, vntil thou denie me thrise.

31 32 33 34 35 36 37 38

Io.7,34

1 Io. 3, 23.

Mt. 26 35. Mr 14,29. Ln. 22 33.

ANNOTATIONS
CHAP. XIII.

Puritie required to the receiuing of the B. Sacrament.

5. Began to vvash.) This lotion was not onely of curtesy, such as the Iewes vsed tovvard their ghests, nor onely for example of humilitie: but for mysterie and signification of the great puritie that is required before we come to receiue the holy Sacrament, which straight after this washing was to be instituted and giuen to the Apostles. *Ambr. li. 3 de Sacra. c. 1 Bernard. de cœna Domini Serm. 1.*

Venial sinnes taken avvay by sacred ceremonies.

10. To vvash his feete.) The foulnes of the feete, when al the rest is cleane, signifieth the earthly affections and relikes of former sinnes remitted: which are to be cleansed by deuout actes of charitie & humilitie, as *S. Ambrose li. 3 de Sacr. c. 1.* and *S. Augustine ep. 108. & tract. 56 in Io.* do note. And becaus this was onely a ceremonie, & yet had such force, both now and afterward vsed of the Apostles, that it purged smaller offenses and filthines of the soule, as *S. Ambrose* and *S. Bernard* gather, it may not seeme strange that holy water and such ceremonies may remit venial sinnes.

Ambr. Bern. lo citatis.

14. You also ought.) Our Maister neuer spake plainer, nor seemed to commaund more precisely, either of Baptisme or the Eucharist or any other Sacrament: and yet by the Churches iudgement directed

directed by the Holy Ghoſt, we know this to be no Sacrament nor neceſſarie ceremonie, and the other to be. And why do they beleeue the Church in this, and do not credit her affirming the chalice not to be neceſſarie for the communicants?

weecke.

The Church defineth which are Sacraments and which not & c.

34. A neuu commaundement.) The commaundement of mutual loue was giuen before, but manifoldly miſconſtrued, and abridged by the Iewes to freends onely, to this life onely, for earthly reſpects onely: but Chriſt reneweth it and enlargeth it after the forme of his owne loue toward vs, and giueth grace to fulfil it.

CHAP. XIIII.

They being ſad, becauſe he ſaid that he muſt goe from them, he comforteth them many waies, as, putting them in hope to folouu him unto the ſame place, ſo that they keepe his commaundements. Where he telleth them, that him ſelf is the uuay thither according to his Humanitie, and alſo the end according to his Diuinitie, no leſſe then his Father, becauſe he is conſubſtantial. 15 promiſing alſo to ſend unto them (that is, to his Church) the Holy Ghoſt to be after his departure with them for euer. 28 And ſaying that it is his promotion (according to his Humanitie) to goe to the Father, for whoſe obediẽce this his death ſhalbe, & not for any guilt of his owne.

The Goſpel vpõ SS. Philip and Iacobs day *Maij. 1.*

:: Theſe manſiõs ſignifie differences of glorie in heauen. *Hiero. li. 2. adu. Iouin.*

1 LET not your hart be troubled. You beleeue in God, beleeue in me alſo. † 2 In my fathers houſe there be :: many manſions. If not, I vvould haue told you, Becauſe I 3 goe to prepare you a place. † And if I goe, and prepare you a place: I come againe and vvil take you to my ſelf, that 4 vvhere I am, you alſo may be. † And vvhither I goe you knovv, and the vvay you knovv.

5 † Thomas ſaith to him, Lord, vve knovv not vvhither thou 6 goeſt: and hovv can vve knovv the vvay? † IESVS ſaith to him, I am the vvay, and the veritie, and the life. no man com- 7 meth to the Father, but by me. † If you had knovven me, my father alſo certes you had knovven: and from hence forth you `ſhal knovv' him, and you haue ſeen him.

`doe knovv

8 † Philippe ſaith to him, Lord ſhevv vs the Father, and it ſuf- 9 ficeth vs. † IESVS ſaith to him, So long time I am vvith you: & haue you not knovvẽ me? Philippe, he that ſeeth me, ſeeth 10 the Father alſo. Hovv ſaieſt thou, Shevv vs the father? † Doeſt thou not beleeue that I am in the Father, & the Father in me? The vvordes that I ſpeake to you, of my ſelf I ſpeake not. But 11 my father that abideth in me, he doeth the vvorkes. † Beleeue you not, that I am in the Father and the Father in me? Other- 12 vviſe for the vvorkes them ſelues beleeue. † Amen, amen I ſay to you, he that beleeueth in me, the vvorkes that I doe, he 13 alſo ſhal doe, and" greater then theſe ſhal he doe, † becauſe I goe to the Father, and vvhatſoeuer you ſhal aſke in my

weeke.

name,that wil I doe: ✠ that the Father may be glorified in the
Sonne. † If you aſke me any thing in my name, that vvil I 14
doe. † If you :: loue me, keepe my commaundements.† And 15
I vvil aſke the father, and he vvil giue you an other c Para- 16
clete, that he may abide vvith you " for euer, † "the Spirit of 17
truth, vvhom the vvorld can not receiue, becauſe it ſeeth
him not,neither knovveth him. but you ` knovv' him : be- ` ſhal knovv
cauſe he ſhal abide vvith you, and ſhal be in you. † I vvil 18
not leaue you orphanes: I vvil come to you. † Yet a litle 19
vvhile: and the vvorld ſeeth me no more.But you ſee me: be-
cauſe I liue,and you ſhal liue. ✠ † In that day you ſhal knovv 20
that I am in my father, and you in me, and I in you. † He 21
that hath my commaundements, and keepeth them : he it is
that loueth me.And he that loueth me, ſhal be loued of my
father : and I vvil loue him, and vvil manifeſt my ſelf to
him. ✠

† Iudas ſaith to him, not that Iſcariote, Lord, vvhat is 22
done,that thou vvilt manifeſt thy ſelf to vs, and not to the
vvorld? † IESVS anſvvered,and ſaid to him,If any loue me, 23
he vvil keepe my vvord,and my father vvil loue him, and
vve vvil come to him,and vvil make abode vvith him. † He 24
that loueth me not, keepeth not my vvordes.And the vvord
vvhich you haue heard,is not mine : but his that ſent me, the
Fathers. † Theſe things haue I ſpoken to you abiding vvith 25
you. † But the Paraclete the holy Ghoſt, vvhom the Father 26
vvil ſend in my name,he ſhal ::teach you al things,& ſuggeſt
vnto you al things vvhatſoeuer I ſhal ſay to you. † Peace 27
I leaue to you, my peace I giue to you. not as the vvorld gi-
ueth, doe I giue to you. Let not your hart be troubled, nor
feare. † You haue heard that I ſaid to you, I goe and I come 28
to you.If you loued me, you vvould be glad verily, that I
goe to the Father:becauſe the " Father is greater then I. † And 29
novv I haue told you before it come to paſſe : that vvhen it
ſhal come to paſſe, you may beleeue. † Novv I vvil not 30
ſpeake many things vvith you. for the prince of this vvorld
commeth, and in me he hath not any thing. † But that the 31
vvorld may knovv that I loue the Father : and as the Father
hath giuen me commaundement, ſo doe I: ✠ Ariſe, let vs
goe hence.

The Goſpel in a votiue Maſſe for the election of the Pope, & vpon Whitſun eue.

:: It is then poſſible both to loue Chriſt,and to keepe his cõmaundements.

c *Paraclete* by interpretation is either a comforter, or an aduocate : and therfore to trãſlate it by any one of them only, is phaps to abridge the ſenſe of this place.

The Goſpel vpõ Whitſunday. And in a Votiue Maſſe of the holy Ghoſt.

:: See the Annot. vpõ the 16 Chap. ℣ſ. 12 & 13.

ANNOT.

ANNOTATIONS
CHAP. XIIII.

li. de Babyla mart. *to. 5.* ** Act. 5,15 19,12.*

12. *Greater then these.*) S. Chrysostom in a whole booke against the Pagans proueth that this was fulfilled not onely in Peters shadow, and Paules garments, which as we read in the * Actes, healed infirmities: but also by the Relikes and monuments of Saincts, namely of S. Babylas, of whom he there treateth: thereby inferring that Christ is God, who could and did performe these wonderful wordes, by the very athes of his seruants. The Protestants cleane contrarie, as patrones of the Pagans infidelitie, as though our Sauiour had promised these & the like miraculous workes in vaine, either not meaning or not able to fulfil thē, so do they discredite al the approued histories of the Church concerning miracles wrought by Saincts, namely that S. *Gregorie Thaumaturgus* *remoued a mountaine, the miracles of *S. Paul* the eremite and *S. Hilarion* written by *S. Hierom*, the miracles of *S. Martin* written by *Seuerus Sulpitius*, the miracles testified by *S. Augustine de Ciuit. Dei*, the miracles approued by *S. Gregorie* in his Dialoges, the miracles reported by *S. Bede* in his Ecclesiastical storie and liues of Saincts: and al other miracles neuer so faithfully recorded in Ecclesiastical writers. In al which things aboue their reach of reason and nature, they are as litle persuaded and haue no more faith then had the Pagans, against whom *S. Chrysostom* in the foresaid booke, and *S. Augustine de Ciu. Dei li. 22 c. 8*, and other Fathers heretofore haue written. No man therfore needeth to maruel that the very Image of our Lady, & the like, doe miracles, euen as Peters shadow did: nor wonder, if such things seeme stranger and greater then those which Christ him self did: whereas our Sauiour to put vs out of doubt, saith expresly, that his Saincts shal doe greater things then him self did.

We may and must easely beleeue the miracles of Saincts & of their relikes, whē Christ him self foretelleth they shal doe such wonderful things.

** See Annot. Mat. 17,20.*

16. For euer.) If the Holy Ghost had been promised onely to the Apostles, their successors and the Church after them could not haue chalenged it. but it vvas promised them for euer. Whereby we may learne, both that the priuileges and promisses made to the Apostles were not personal, but pertaining to their offices perpetually: and also that the Church and Pastors in al ages had and haue the same Holy Ghost to gouerne them, that the Apostles and primitiue Church had.

The HOLY GHOST is promised to the CHVRCH for euer.

17. The spirit of truth.) They had many particular giftes and graces of the Holy Ghost before, and many vertues by the same, as al holy men haue at al times: but the Holy Ghost here promised to the Apostles and their successors for euer, is to this vse specially promised, to direct them in al truth and veritie: and is contrarie to the spirit of errour, heresie, and falshod. And therfore the Church can not fall to Apostasie or Heresie, or to nothing, as the Aduersaries say

The Spirit of truth shal assist the CHVRCH alvvaies.

28. Father greater then I.) There is no place of Scripture that seemeth any thing so much to make for the Sacramentaries, as this and other in outward shew of wordes seemed to make for the Arians, who denied the equalitie of the Sonne with the Father. Which wordes yet in deede rightly vnderstood after the Churches sense, make nothing for their false secte, but only signifie that Christ according to his Manhod was inferior in deede, and that according to his Diuinitie he came of the Father. And if the Heresie or disease of this time were Arianisme, we should stand vpon these places and the like against the Arians, as we now do vpon others against the Protestants, whose secte is the disease and bane of this time.

The Heretikes as faithles I this point, as the old Pagans.

The Arians alleage as plaine Scriptures as the Protestāts.

CHAP. XV.

He exhorteth them to abide in him (that is, his Church, being the true vine, and not the Synagogue of the Ievves any more) 9 and in his loue, louing one an other, and keeping his commaundements: 13 shevving hovv much he accounteth of them, by this that he dieth for them, 15 and reuealeth vnto them the secretes of heauen, 17 and appointeth their fruite to be perpetual: 18 confirming them also against the persecutions and hatred of the obstinate Ievves.

weeke.

The Gospel for one Martyr.

:: Christ hath some branches in his body mystical that be fruitles. therfore il liuers also may be members of Christ & the Church.

:: Man may cõtinually increase in iustice and sanctification, so long as he liueth.

:: S. Augustine expoundeth it of the Sacramẽtal word of Baptisme, and not as Heretikes do, of preaching onely. *Tract. 80. in Io.*

:: If a Schismatike pray neuer so much, he is not heard, because he remayneth not in the body of Christ.

The Gospel vpõ S. Barnabees day, and on the eue of an Apostle.

::He foresheweth that many wil not obey the Churches wordes. & no maruel, because they cõtemned Christes owne precepts.

The Gospel vpõ SS. Simon and Iudes day.

I AM the true vine: and my father is the husband-man. † Euery :: branche in me, not 1 2
bearing fruite, he vvil take it avvay: and euery one that beareth fruite, he vvil purge it, :: that it may bring more fruite. † Novv 3
you are cleane for the :: word vvhich I haue spoken to you. † Abide in me: and I in you. As the branche 4
can not beare fruite of it self, " vnles it abide in the vine: so you neither, " vnles you abide in me. † I am the vine: you 5
the branches. he that abideth in me, and I in him, the same beareth much fruite: for vvithout me you can doe nothing.
† If any abide not in me: he shal be cast forth as the branche, 6
and shal vvither, and they shal gather him vp, and cast him into the fire, and he burneth. † If you :: abide in me, and my 7
vvordes abide in you: you shal aske vvhat thing soeuer you vvil, and it shal be done to you. ¶ † In this my father is glo- 8
rified: that you bring very much fruite, and become my Disciples. † As my father hath loued me, I also haue loued you. 9
Abide in my loue. † If you " keepe my precepts, you shal 10
abide in my loue: as I also haue kept my fathers precepts, and doe abide in his loue. † These things I haue spoken to you, 11
that my ioy may be in you, and your ioy may be filled.
† * This is my precept, that you loue one an other, as I haue 12 *Io.13,34.*
loued you. † Greater loue then this no man hath, that a man 13
yeld his life for his frendes. † You are my frendes, if you doe 14
the things that I commaund you. † Novv I cal you not ser- 15
uants: for the seruant knovveth not vvhat his lord doeth. But you I haue called frendes: because al things vvhatsoeuer I heard of my father, I haue notified vnto you. † You chose not 16
me, but I chose you: and haue appointed you: that you goe, & bring fruite: and your fruite abide: that vvhatsoeuer you aske the father in my name, he may giue it you. ¶ † These 17
things I commaund you, that you loue one an other.
† If the vvorld hate you: knovv ye that it hath hated me 18
before you. † If you had been of the vvorld, the vvorld 19
vvould loue his ovvne. but because you are not of the world, but I haue chosen you out of the vvorld, therfore the vvorld hateth you. † Remembre my vvord that I said to you, * The 20 *Io.13, 16 Mt. 10, 24. Lu. 6, 40.*
seruant is not greater then his maister. If they haue persecuted me, you also vvil they persecute. if they haue kept my vvord, :: yours also vvil they keepe. † But al these things they vvil 21

doe

doe to you for my name ſake: becauſe they knovv not him
22 that ſent me. † If I had not come, and ſpoken to them, they ſhould not haue ſinne: but novv they haue no excuſe of their
23 ſinne. † He that hateth me, hateth my Father alſo. † "If I had
24 not done amõg them vvorkes that no other man hath done, they ſhould not haue ſinne: but novv both they haue
25 ſeen, and they doe hate both me and my Father. † But that the vvord may be fulfilled, vvhich is vvritten in their lavv:
Pſ. 24, 19. 26 *That they hated me gratis.* ℍ † But vvhen the Paraclete commeth "vvhom I * vvil ſend you from the Father, the Spirit of truth,
Act. 2,1. vvhich procedeth from the Father, he ſhal giue teſtimonie
27 of me: † and" you ſhal giue teſtimonie, becauſe you are vvith me from the beginning.

The Goſpel vpõ Sunday after the Aſcenſion. and in a Votiue of the B. Trinitie.

ANNOTATIONS
CHAP. XV.

No man ſure of perſeuêrance.

4. *Vnles you abide.*] Theſe conditional ſpeaches, *If you remaine in the vine, If you keepe my commaundements*, and ſuch like, giue vs to wit that we be not ſure to perſiſt or perſeuêre, nor to be ſaued, but vnder conditions to be fulfilled by vs. *Aug. de corrept. & gra. c. 12.*

4. *Vnles it abide.*) Whoſoeuer by Hereſie or Schiſme or for any other cauſe is cut of or ſeparated from the Church, he can do no meritorious worke to Saluation.

Not onely faith.

10. *Keepe my præcepts.*] This careful and often admonition of keeping his commaundements, proueth that a Chriſtian mans life is not onely or principally in faith, but in good workes.

24. *If I had.*) If the Iewes had not ſinned by refuſing Chriſt, in caſe he had not done greater miracles then any other: then were it a great folly of Catholikes to beleeue Luthers or Caluins new opinions without any miracles at all.

26. *Whom I vvil ſend.*) The Holy Ghoſt is ſent by the Sonne, therfore he procedeth from him alſo, as from the Father: though the late Schiſmatical Greekes thinke otherwiſe.

27. *You ſhal giue.*) He vouchſafeth to ioyne together the teſtimonie of the Holy Ghoſt, and of the Apoſtles: that we may ſee the teſtimonie of truth ioyntly to conſiſt in the Holy Ghoſt and in the Prelats of the Church.

CHAP. XVI.

The cauſe vvhy he foretelleth them their perſecution by the Ievves, is, that they be not aftervvard ſcandalized thereat. 6 Though they thinke this heauie nevves, it is for their vantage that he departeth, becauſe of the great benefites that they ſhal receiue by the comming then of the Holy Ghoſt, vvho ſhal alſo be his vvitnes againſt his enemies. 16 Although in this vvorld they ſhal ſo be perſecuted, yet to his heauenly Father they and their praiers made in his name, ſhal be moſt acceptable. and at length the childe (that is, Chriſt in al his members) being borne, their ioy ſhal be ſuch as no perſecutor can take from them. 31 Hovvbeit at this inſtant of his apprehenſion, they vvil al forſake him.

Theſe

weeke.

THESE things haue I ſpoken to you, 1
that you be not ſcandalized. † Out of 2
the ſynagogs they vvil :: caſt you: but
the houre commeth, that euery one
vvhich killeth you, ſhal thinke that
he doeth ſeruice to God. † and theſe 3
things they vvil doe to you: becauſe
they haue not knovven the Father, nor
me. † But theſe things I haue ſpoken to you: that vvhen the 4
houre ſhal come, you may remember them, that I told you. ↓
† But I told you not theſe things from the beginning, be- 5
cauſe I vvas vvith you. And novv I goe to him that ſent me,
and none of you aſketh me: Vvhither goeſt thou? † But be- 6
cauſe I haue ſpoken theſe things to you, ſorovv hath filled
your hart. † But I tel you the truth. it is expedient for you that 7
I goe. For if I goe not, the Paraclete ſhal not come to you:
but if I goe, I vvil ſend him to you. † And vvhen he is cõme, 8
he ſhal argue the vvorld of ſinne, and of iuſtice, and of iudge-
ment. † of ſinne: becauſe they beleeue not in me. † but of 9
iuſtice: becauſe I goe to the Father: and novv you ſhal not 10
ſee me. † and of iudgement: becauſe the prince of this vvorld 11
is novv iudged. † "Yet many things I haue to ſay to you: 12
but you can not beare them novv. † But vvhen he," the Spi- 13
rit of truth, commeth, :: he ſhal teach you al truth. for he ſhal
not ſpeake of him ſelf: but vvhat things ſoeuer he ſhal heare,
he ſhal ſpeake: and the things that are to come he ſhal ſhevv
you. † He ſhal glorifie me: becauſe he ſhal receiue of mine, 14
and ſhal ſhevv to you. ↓ † Al things vvhatſoeuer the Fa- 15
ther hath, be mine. Therfore I ſaid, that he ſhal receiue of
mine, and ſhal ſhevv to you. † A litle vvhile, and novv you 16
ſhal not ſee me: and againe a litle vvhile, and you ſhal ſee
me: becauſe I goe to the Father.

† Some therfore of his diſciples ſaid one to an other, Vvhat 17
is this that he ſaith to vs: A litle vvhile, and you ſhal not
ſee me: and againe a litle vvhile, and you ſhal ſee me, and,
becauſe I goe to the Father? † They ſaid therfore, Vvhat is 18
this that he ſaith, A litle vvhile? vve knovv not vvhat he
ſpeaketh. † And IESVS knevv, that they vvould aſke him: 19
and he ſaid to them, Of this you doe queſtion among your
ſelues, becauſe I ſaid to you, A litle vvhile, and you ſhal not
ſee me: and againe a litle vvhile, and you ſhal ſee me. † Amen, 20
amen

:: The Heretikes tranſlate, *Excommunicate you.* See what corruption this is, and the reaſon thereof, *Annot. c. 9, 22.*

The Goſpel vpõ the 4 Sunday after Eaſter.

:: If he ſhal teach al truth, & that for euer (as before c. 14, 16:) how is it poſſible, that the Church can erre, or hath erred at any time or in any point?

The Goſpel vpõ the 3 Sunday after Eaſter.

The Gospel for many Martyrs.

amen I say to you, that you shal vveepe, and lament, but the vvorld shal reioyce: and you shal be made sorovvful, but
21 your sorovv shal be turned into ioy. † A vvoman vvhen she trauaileth, hath sorovv, because her houre is come: but vvhen she hath brought forth the childe, novv she remembreth not the anguish for ioy, that a man is borne into the
22 vvorld. † And you therfore, novv in deede you haue sorow, but I vvil see you againe, and your hart shal reioyce: and
23 your ioy no man shal take from you. ✠ † And in that day me you shal not aske any thing. Amen, amen I say to you, if you aske the Father any thing :: in my name, he vvil giue it
24 you. † Vntil novv you haue not asked any thing in my name.
25 Aske and you shal receiue: that your ioy may be ful. † These things in prouerbes I haue spoken to you. The houre commeth vvhen in prouerbes I vvil no more speake to you, but
26 plainely of the Father I vvil shew you. † In that day you shal aske in my name: and I say not to you, that I vvil aske the Fa-
27 ther for you. † For the Father him self loueth you, because you haue loued me, and haue beleeued that I came forth
28 from God. † I came forth from the Father, and came into the vvorld: againe I leaue the vvorld, and I goe to the Father.

The Gospel vpō the 5 Sunday after Easter.

:: Vpon this the Church cōcludeth al her praiers, *Per Christū Dominum nostrū*, euen those also that be made to Saīcts.

29 † His disciples say to him, Behold novv thou speakest
30 plainely, and saiest no prouerbe. † novv vve knovv that thou knovvest al things, and thou needest not that any man aske thee. in this vve beleeue that thou camest forth from
31 God. ✠ † IESVS answered them, Novv do you beleeue?
Mt. 27, 31. Mr. 14,27. 32 † * Behold the houre commeth, and it is novv come, that you shal be scattered euery man into his ovvne, and me you shal leaue alone: and I am not alone, because the Father is
33 vvith me. † These things I haue spoken to you, that in me you may haue peace. In the vvorld you shal haue distresse: but haue confidence, I haue ouercome the vvorld.

ANNOTATIONS
CHAP. XVI.

12. *Yet many things.*) This place conuinceth that the Apostles and the faithful be taught many things, Which Christ omitted to teach them for their weaknes: and that it was the prouidence of God that Christ in presence should not teach and order al things, that we might be no lesse assured of the things that the Church teacheth by the Holy Ghost, then of the things that him self deliuered.

Christ left many things to be taught by the Church.

weeke.

15 *The Spirit of truth.*) Euer note that the Holy Ghost in that he is promised to the Church, is called the Spirit of truth. Which Holy Spirit for many other causes is giuen to diuers priuate men and to al good men, to sanctification: but to teach al truth and preserue in truth and from error, he is promised and performed onely to the Church and the cheefe Gouerner and general Councels thereof.

The Spirit of truth.

CHAP. XVII.

After his Sermon of farevvel, he prayeth to his Father, that seing he hath novv finished his vvorke, he vvil giue him his appointed glorie, for the conuersion of al nations, 6 and preserue his Apostles, and his Church after them in vnitie and veritie (that is, from Schisme and Heresie:) 24 finally also glorifie them vvith him in heauen.

The Gospel vpō Ascension eue.

THESE things spake IESVS: and lifting 1
vp his eies into heauen, he said, Father,
the houre is come, :: glorifie thy sonne,
that thy sonne may glorifie thee. † As 2
thou hast giuē him povver ouer al flesh
that al vvhich thou hast giuen him, to
them he may giue life euerlasting. † And 3
this is " life euerlasting that they knovv
thee, the only true God, and vvhom thou hast sent IESVS
CHRIST. † I haue glorified thee vpon the earth: I haue 4
consummated the vvorke vvhich thou gauest me to doe:
† and novv glorifie thou me O Father vvith thy self, vvith 5
the glorie vvhich I had before the vvorld vvas, vvith thee.
† I haue manifested thy name to the men vvhom thou gauest 6
me out of the vvorld. Thine they vvere, and to me thou ga-
uest them: and they haue kept thy vvord. † Novv they haue 7
knovven that al things vvhich thou gauest me, are from thee:
† because the vvordes vvhich thou gauest me, I haue giuen 8
them: and they haue receiued, and knovven in very deede
that I came forth from thee, and haue beleeued that thou
didst send me. † For them doe I pray: Not for the vvorld 9
doe I pray, but for them vvhom thou hast giuen me: † be- 10
cause they be thine: and al my things be thine, and thine
be mine: and I am glorified in them. And novv I am not in
the vvorld, and these are in the vvorld, and I come to thee. H
† Holy father, :: keepe them in thy name, vvhom thou hast 11
giuen me: that they may be one, as also vve. † Vvhen I 12
vvas vvith them, I kept them in thy name. Those * vvhom
thou gauest me, haue I kept: and none of them perished,
but the sonne of perdition, that the * scripture may be fulfil-
led. † And novv I come to thee: and these things I speake 13
in the world, that they may haue my ioy filled in them selues.

The Gospel in a Votiue Masse, against Schisme.

:: His petition is specially to keepe the Apostles and his Church in vnitie and from Schismes.

Io. 18,9.

Ps. 40, 10. 108, 8.

† I

14 † I haue giuen them thy vvord, and the vvorld hath hated them, because they are not of the vvorld: as I also am not of
15 the vvorld. † I pray not that thou take them avvay out of
16 the vvorld, but that thou preserue them from euil. † Of the
17 vvorld they are not: as I also am not of the vvorld. † "San-
18 ctifie them in truth. Thy vvord is truth. † As thou didst send me into the vvorld, I also haue sent them into the vvorld.
19 † And for thē I doe:: sanctifie my self: that they also may be
20 sanctified in truth. † And not for them only doe I pray, "but
21 for thē also that by their vvord shal beleeue in me: † that they al may be one, as thou (Father) in me, and I in thee, that they also in vs may be one: that the vvorld may beleeue that thou
22 hast sent me. † And the glorie that thou hast giuen me, haue I giuen to them: that they may be one, as vve also are one.
23 † I in them, and thou in me: that they may be consummate in one: ⊣ and the vvorld may knovv that thou hast sent me,
24 and hast loued them, as me also thou hast loued. † Father, vvhom thou hast giuen me, I vvil, that vvhere I am, they also may be vvith me: that they maye see my glorie vvhich thou hast giuen me, because thou hast loued me before the
25 creation of the vvorld. † Iust Father, the vvorld hath not knovven thee. but I haue knovven thee: and these haue
26 knovven, that thou didst send me. † And I haue notified thy name to them, and vvil notifie it: that the loue vvhervvith thou hast loued me may be in them, and I in them.

:: To sanctifie him self, is to sacrifice him self, by dedicating his holy body and bloud to his Father, both vpon the Crosse, and in the holy Sacramēt.

ANNOTATIONS
CHAP. XVII.

3. *Life euerlasting.*) Both the life of glorie in heauen, and of grace here in the Church, consisteth in the knowledge of God: that, in perfect vision: this, in faith working by charitie. for, knowledge of God without keeping his commaundements, is not true knowledge, that is to say, it is an vnprofitable knowledge. *1 Io. 2.* — True knovvledge of God.

17. *Sanctifie them.*) Christ prayeth that the Apostles, their successors, & al that shal be of their beleefe, may be sanctified in truth. Which is as much to say, as to desire that the Church may euer haue the Spirit of truth, and be free from errour. Which praier of Christ had not been heard, if the Church might erre. — The Church can not erre.

20. *But for them.*) He expresseth (and it is a great comfort) that he praieth not onely for the Apostles, but for the whole Church after them, that is, for al beleeuers. And al this profound and diuine praier is resembled in the holy Canon of the Masse before the consecration, as here it was made before his visible Sacrifice on the crosse. — The Canon of the Masse.

CHAP. XVIII.

Being gone to the place that Iudas the Traitor did knovv, 4 he offereth him self to the band of his enemies, shevveth his Diuine might in ouerthrovving them al vvith a vvord, and in sauing his Apostles from them also vvith a vvord: 10 rebuketh Peter that vvould defend him from them: 12 and so being apprehended, is brought bound to Annas and Caiphas, vvhere he is striken by a seruant, and thrise denied of Peter. 28 Againe in the morning he is by them brought to Pilate. 29 Who demaunding their accusation, vvhereas they vvould oppresse him vvith their authoritie, 33 and examining the point of his kingdom, pronounceth him innocent: yet they crie rather to haue a theeues life saued.

THVRSDAY night. The PASSION according to S. Iohn in these two Chapters, is the Gospel at Masse vpon Good friday. So the PASSION is read in holy Weeke foure times, according to the foure Euangelistes, as S. Augustine appointed also in his Church at *Hippo. Ser. 144. de tempore.*

WHEN IESVS had said these things, he vvent forth vvith his disciples beyond the Torrent-Cedron, vvhere vvas a garden, into the vvhich he entred and his Disciples. † And Iudas also, that betraied him, knevv the place: because IESVS had often resorted thither together vvith his Disciples. †* Iudas therfore hauing receiued the band of men, and of the cheefe Priests and the Pharisees, ministers, commeth thither vvith lanternes and torches and vveapons. † IESVS therfore knovving al things that should come vpon him, vvent forth, and said to them, Vvhom seeke ye? † they answered him, IESVS of Nazareth. IESVS saith to them, I am he. And Iudas also that betraied him, stoode vvith them. † As sone therfore as he said to them, I am he: they vvent backvvard, and fel to the ground. † Againe therfore he asked them, Vvhom seeke ye? And they said, IESVS of Nazareth. † IESVS answered, I haue told you, that I am he. if therfore you seeke me, let these goe their vvaies. † That the vvord might be fulfilled vvhich he said, * That of them vvhom thou hast giuen me, I haue not lost any. † Simon Peter therfore hauing a svvord, drevve it out: and smote the seruant of the high priest: & cut of his right eare. And the name of the seruant vvas Malchus. † IESVS therfore said to Peter, Put vp thy svvord into the scabbard. The chalice vvhich my father hath giuen me, shal not I drinke it? † The band therfore and the Tribune & the ministers of the Ievves apprehended IESVS, and bound him: † and they brought him to Annas first, for he vvas father in lavv to Caiphas, vvho vvas the high priest of that yere. † And * Caiphas vvas he that had giuen the counsel to the Ievves, That it is expedient that one man die for the people.

† * And Simon Peter folovved IESVS, and an other disciple. And that Disciple vvas knovven to the high priest, and vvent

Mt. 26, 36. Mr. 14. 32. Lu. 22, 39.

Mt. 26, 47. Mr. 14, 43. Luc. 22, 47.

Io. 17, 12

Io. 11, 49. Mt. 26, 58. Mr, 14, 54. Lu. 22, 54.

16 vvent in vvith IESVS into the court of the high prieſt. † but Peter ſtoode at the doore vvithout. The other diſciple therfore that vvas knovven to the high Prieſt, vvent forth, and
17 ſpake to the portreſſe, and brought in Peter. † The vvench therfore that vvas portreſſe, ſaith to Peter, Art not thou alſo
18 of this mans diſciples? He ſaith to her, :: I am not. † And the ſeruants and miniſters ſtoode at a fire of coles, becauſe it vvas cold, and vvarmed them ſelues. And vvith them vvas Peter alſo ſtanding, and vvarming him ſelf.

weeke.

:: It is al one for a man to deny Chriſt, and, that he is a diſciple of Chriſt, or a Catholike, or a Chriſtian man, vvhen he is demaunded. *Aug. tract. 113 in Io.* for ſo Peter here denieth Chriſt, in denying him ſelf to be his Diſciple.

19 † The high prieſt therfore aſked IESVS of his diſciples,
20 and of his doctrine. † IESVS anſvvered him, I haue openly ſpoké to the vvorld: I haue alvvaies taught in the ſynagogue, and in the temple vvhither al the Ievves reſort together:
21 and in ſecrete I haue ſpoken nothing. † Vvhy aſkeſt thou me? aſke them that haue heard vvhat I haue ſpoken vnto
22 them: behold they knovv vvhat things I haue ſaid. † Vvhen he had ſaid theſe things, one of the miniſters ſtãding by, gaue IESVS a blovv, ſaying, Anſvvereſt thou the high prieſt ſo?
23 † IESVS anſvvered him, If I haue ſpoken il, giue teſtimonie of euil: but if vvel, vvhy ſtrikeſt thou me?
24 † And Annas ſent him bound to Caiphas the high prieſt.
25 † And Simon Peter vvas ſtanding, and vvarming him ſelf. They ſaid therfore to him, Art not thou alſo of his diſciples?
26 He denied and ſaid: I am not. † One of the ſeruants of the high prieſt ſaith to him, his coſin vvhoſe eare Peter did cut
27 of, Did not I ſee thee in the garden vvith him? † Againe therfore Peter denied: and forthvvith the cocke crevve.

Mt. 27, 1 *Mr.* 15, 1 *Lu.* 23, 1
28 † * They therfore bring IESVS from Caiphas into the Palace. And it vvas morning: and they vvent not in into the Palace, that they might not be contaminated, but that they
29 might eate the Paſche. † Pilate therfore vvent forth to them vvithout, and ſaid, Vvhat accuſation bring you againſt this
30 man? † They anſvvered and ſaid to him, If he vvere not a malefactour, vve vvould not haue deliuered him vp to thee.
31 † Pilate therfore ſaid to them, Take him you, and according to your lavv iudge him. The Ievves therfore ſaid to him, It is
Io. 12, 33 *Mt.* 20, 19.
32 not lavvful for vs to kil any man. † * That the vvord of IESVS might be fulfilled vvhich he ſaid, ſignifying what death he ſhould die.

GOOD FRIDAY.

Mt. 27, 11. *Mr.* 15, 2. *Lu.* 23, 4.
33 † * Pilate therfore vvent into the Palace againe, and called IESVS, and ſaid to him, Art thou the king of the Ievves?

weeke.

:: It pleased god, that Christ who was to dy both for the Iewes & the Gētiles, should be betraied of the one, and put to death by the other.

† IESVS answered, Saiest thou this of thy self, or haue 34
others told it thee of me? † Pilate answered, Vvhy, am I a Iewe? 35
:: Thy nation, and the cheefe priests haue deliuered thee vp
to me: vvhat hast thou done? † IESVS answered, My king- 36
dom is not of this vvorld. if my kingdō vvere of this vvorld,
my ministers verily vvould striue that I should not be deli-
uered to the Ievves. but novv my kingdom is not from hēce.
† Pilate therfore said to him, Art thou a king then? IESVS 37
answered, Thou saiest, that I am a king. For this vvas I bor-
ne, and for this came I into the vvorld: that I should giue
testimonie to the truth. Euery one that is of the truth, heareth
my voice. † Pilate saith to him, Vvhat is truth? 38

And vvhen he had said this, he vvent forth againe to
the Ievves, and saith to them, I finde no cause in him. †* But 39
you haue a custome that I should release one to you in the
Pasche: vvil you therfore that I release vnto you the king of
the Ievves? † They al therfore cried againe, saying, Not him 40
but Barabbas. And Barabbas vvas a theefe.

Mt. 27 15. Mr 15,6. L 23,17.

CHAP. XIX.

The Ievves are not satisfied vvith his scourging and irrision. 8 Pilate hearing them say that he made him self the Sonne of God, is more afraid. 12 Yet, they vrging him vvith his loialty tovvard Cæsar, and profeßing that them selues vvil no king but Cæsar, he yeldeth vnto them. 17 And so Christ carying his ovvne Crosse, is crucified betvvene tvvo theeues, 19 Pilate vvriting notoriously the onely cause of his death to be, for that he is their king or Christ. 23 His garments be so vsed, euen as the Scriptures foretold. 25 He hath special care of his mother to the end. 28 He signifieth al that vvas vvritten of his Passion, to be fulfilled, and so yeldeth vp his ghost. 31 Then by the Ievves meanes also other Scriptures about his legges and side, are fulfilled. 38 And finally, he is honorably buried.

THEN therfore Pilate tooke IESVS, and 1
scourged him. † And the souldiars plat- 2
ting a crovvne of thornes, put it vpon his
head: and they put about him a purple
garment. † And they came to him, and 3
said, Haile king of the Ievves, and they
gaue him blovves. † Pilate vvent forth 4
againe, and saith to them, Behold I bring him forth vnto you,
that you may knovv that I finde no cause in him. † IESVS 5
therfore vvent forth carying the crovvne of thornes, and the
purple vestiment. And he saith to them, Loe the man. † Vvhen 6
the cheefe priests therfore and the ministers had seen him,
they

Mt. 27 27. Mr 15,16.

they cried, saying, Crucifie, crucifie him. Pilate saith to them, Take him you, and crucifie him. for I finde no cause in him.
7 † The Ievves answvered him, Vve haue a Law: and according to the Law he ought to die, because he hath made him self the sonne of God.
8 †Vvhē Pilate therfore had heard this saying, he feared more.
9 † And he entred into the Palace againe: and he saith to IESVS,
10 Vvhence art thou? But IESVS gaue him no answver. † Pilate therfore saith to him, Speakest thou not to me? knovvest thou not that I haue povver to crucifie thee, and I haue
11 povver to release thee? †IESVS answvered, Thou shouldest not haue any povver against me, vnles it vvere giuen thee from aboue. Therfore he that hath betraied me to thee, hath the greater sinne.
12 † From thence forth Pilate sought to release him. But the Ievves cried, saying, If thou release this man, thou art not Cæsars frend. euery one that maketh him self a king, speaketh
13 against Cæsar. † But Pilate vvhen he had heard these vvordes, brought forth IESVS: and he sate in the iudgemēt seate, in the place that is called Lithóstrotos, and in Hebrevv Gábbatha.
14 † And it vvas the Parasceue of Pasche, about the :: sixt
15 houre, and he saith to the Ievves, Loe your king. † But they cried, Avvay, avvay vvith him, crucifie him. Pilate saith to them, Shal I crucifie your king? The cheefe priests answvered, Vve haue no king, but Cæsar.
16 † Then therfore he deliuered him vnto them for to be crucified.
17 And they tooke IESVS, and led him forth. † * And bearing his ovvne" crosse he vvent forth into that vvhich is called the place of Caluarie, in Hebrevv Gólgotha.
18 † vvhere they crucified him, and vvith him two others, on the one side
19 and on the other, and in the middes IESVS. † And Pilate vvrote a title also: and he put it vpon the crosse. And it vvas vvritten, IESVS OF NAZARETH THE KING OF THE
20 IEVVES. † This title therfore many of the Ievves did reade: because the place vvhere IESVS vvas crucified, vvas nigh to the citie: and it vvas vvritten in :: Hebrevv, in Greeke, and
21 in Latin. † The cheefe priests therfore of the Ievves said to Pilate, Vvrite not, *The king of the Ievves*: but that he said, I am king
22 of the Ievves. † Pilate answvered, That vvhich I haue vvritten, I haue vvritten.
23 † The * souldiars therfore vvhen they had crucified him,

:: He meaneth midday, counting from sunne rising. for so doth the Scripture count the houres of the day. *Mat. 20. Mar. 15. Luc. 23. Io. 4. Act. 3 & 10.*

:: These three tongues being for other causes most famous before in al the world, are now also dedicated to God in the triumphās title of the Crosse of Christ, and in them the holy Scriptures are more conueniently written, taught, & preserued.

Mt. 27. Mr. 24. uc. 23. 1.

weeke.

:: This coate without seame is a figure of the vnitie of the Church. *Cypr. de vnit. Ec.* And Euthymius and other write that our Lady made it.

The Gospel in a votiue Masse of our B. Lady betweene Easter & Whitsuntide.

::The great loue faith, courage, compassion, and sorovves, that our Lady had: who forsooke not the Crosse and her sonne, when so many were fled from him, and his cheefe Apostles denied him.

b The Gòspel in a votiue Masse of the Passion.

him, tooke his garments (and they made foure partes, to euery souldiar a part) & his coate. And his :: coate vvas vvithout seame, vvrought from the toppe through out. † They said 24
therfore one to an other, Let vs not cut it, but let vs cast lottes for it vvhose it shal be. That the scripture might be fulfilled saying, *They haue parted my garments among them: and vpon my vesture they haue cast lottes.* And the souldiars did these things. Ps. 21.

† And there stoode beside the crosse of IESVS, :: his mo- 25
ther, and his mothers sister, Marie of Cléophas, and Marie Magdalene. † Vvhen IESVS therfore had seen his mother 26
and the disciple standing vvhom he loued, he saith "to his mother: Vvoman, behold thy sonne. † After that, he saith 27
"to the disciple, Behold thy mother. And from that houre the disciple tooke her to his ovvne. ℣

b † Aftervvard IESVS knovving that al things vvere novv 28
consummate, that the * scripture might be fulfilled, he saith, I thirst. † A vessel therfore stoode there ful of vinegre. And 29
they putting a sponge ful of vinegre about hyssope, offered it to his mouth. † IESVS therfore vvhen he had taken the 30
vinegre, said, It is cõsummate. And bovving his head, he gaue vp the ghost. Psa. 22.

† The Ievves therfore (becausе it vvas the Parasceue) 31
that the bodies might not remaine vpon the crosse on the Sabboth (for that vvas a greate Sabboth day) they desired Pilate that their legges might be broken, and they might be taken avvay. † The souldiars therfore came: and of the first 32
in deede they brake the legges, and of the other that vvas crucified vvith him. † But after they vvere come to IESVS, vvhen 33
they savv that he vvas dead, they did not breake his legges, ℣ but one of the souldiars vvith a speare opened his side, and 34
incontinent there came forth "bloud and vvater. † And he 35
that savv it, hath giuen testimonie: and his testimonie is true. ℣ And he knovveth that he saith true, that you also may beleeue. † For these things vvere done that the scrip- 36
ture might be fulfilled, *You shal not breake a bone of him.* † And againe 37
an other scripture saith, *They shal looke on him vvhom they pearsed.* Exo. 12. 46. Zac. 12. 10.

† And after these things * Ioseph of Arimathæa (becausе 38
he vvas a disciple of IESVS, but secrete for feare of the Iewes) desired Pilate that he might take avvay the body of IESVS. And Pilate permitted. He came therfore, and tooke avvay the body of IESVS. † * Nicodemus also came, he that at the 39
first *Mt. 27. 57. Mr. 15. Lu. 23. 50. Io. 3. 7. 50.

firſt came to IESVS by night, bringing a mixture of myrrhe
40 and aloés, about an hundred poundes. † They tooke therfore the body of IESVS, and bound it in linnen clothes vvith
41 the ſpices, as the maner is vvith the Ievves to burie. † And there vvas in the place vvhere he vvas crucified, a garden: and in the garden a nevv monument, vvherein no man yet had
42 been laide. † There therfore becauſe of the Paraſceue of the Ievves, they laid IESVS, becauſe the monument vvas hard by.

ANNOTATIONS
CHAP. XIX.

15. *His oWne croſſe.*] This croſſe, for that it Was the inſtrument of our redemption, and as it Were the altar of the ſupreme ſacrifice, highly ſanctified by the touching, bearing, and oblation of the ſacred body and bloud of our Lord, is truely called the HOLY CROSSE: and hath been endued vvith vertue of miracles, both the Whole and euery litle peece thereof. For the Which cauſes, and ſpecially for the moſt neere memorial of Chriſtes Paſſion, it hath been viſited in Pilgrimages, honoured by feſtiual daies and otherWiſe, reſerued & reuerenced of the ancient fathers, With al deuotion: as contrariWiſe it hath been abuſed of Pagans, Apoſtataes, and Heretikes, ſeeking in vaine to deface and deſtroy it. See S. Cyril *li. 6 cont. Iulian. S.* Hierom *ep. 17. S. Paulinus ep. 11. Ruffinus li. 1. c. 7. & 8. Euagr. hiſto. li. 4 c. 25. S.* Leo *ep. 72. and Ser. 8 de Paſſione. Paulus Diac. li. 18.*

The HOLY CROSSE.

26. *To his mother.*) The maruelous reſpect that Chriſt had to his mother, vouchſauing to ſpeake to her, and to take order for her euen from the croſſe in the middes of his infinite anguiſhes and myſteries a Working for mankind.

By this you ſee Why in Catholike Churches MARIE and Iohn ſtand by the Roode.

27. *To the Diſciple.*) A great honour to Iohn and charge, to haue that bleſſed ieWel in keeping: and an vnſpeakable comfort, that from that day forWard the one Was to the other mother and ſonne. *virginem virgini cõmendauit*, ſaith *S.* Hierom. *He cõmended the virgin to a virgin.*

li. 2. adu. Iouinian.

34. *Bloud and vvater.*) This pearſing of Chriſts ſide, though on the ſouldiars part it Was done blindly and inſolently, yet by Gods ordinance it conteined great myſteries, and Was prefigured by Moyſes ſtriking the rocke With his rodde: as this ſtreame of bloud and Water drawen miraculouſly out of his dead body, running in the Sacraments of the Church after the people of God, Was ſignified by the Water of the ſame rocke foloWing the Iſraelites in the deſert. *Out of this ſide* (ſaith *S.* Auguſtine) *iſſued the Sacraments. Hence* (ſaith S. Chryſoſtom) *the great myſteries haue their beginning.* Who vvarneth vs, that vvhen vve come to drinke of the holy chalice, vve ſhould ſo approche, as though vve drevv the bloud out of Chriſtes ſide. And both bloud and vvater apart did flovv forth, to ſhevv vs the fountaine of the tvvo principal Sacraments, and their ſeueral matters, Baptiſme and the Euchariſt, ſpringing to life euerlaſting in the Church. The fathers alſo ſay that the Church vvho is Chriſts ſpouſe and his coadiutrice in applying the bloud and vvater to the benefite of the Faithful, Was here formed, builded, and taken out of this holy ſide of Chriſt ſleeping on the Croſſe, as* Eue Was of Adams ſide, When he Was caſt a ſleepe in Paradiſe.

Exo. 18. Num. 30. Tract. 9 in Ioan. Hom. 84 in Ioan.

Gen. 2, 21.

The Sacraments iſſued out of Chriſts ſide, and thence haue their vertue.

The CHVRCH builded of Chriſts ſide, as Eue of Adams.

CHAP. XX.

Vpon Eaſter day his body is miſſed in the Sepulcher, firſt by M. Magdalene, 3 ſecondly by Peter alſo and Iohn, the vvinding clothes yet remayning. 11 Then to M. Magdalene, after ſhe had ſeen tvvo Angels, IESVS alſo him ſelf appeareth. 18 She hauing told to the Diſciples, he appeareth to them alſo the ſame day, and ſendeth them as him ſelf vvas ſent, giuing them the Holy Ghoſt to remitte and to retcine ſinnes. 26 Againe vpon lovv Sunday he appeareth to them, letting Thomas ſee, that he might beleeue, and commending ſuch as not ſeeing yet do beleeue. 30 The effect of this booke.

weeke.

The Gospel vpō Saturday in Easter weeke.

:: That is, the first day of the weeke, as some interprete it, taking Sabboth (as sometime it is) for a weeke.

This is our Sunday, called *Dies Dominica*, because of our Lords resurrection. See the *marg. annot. Luc. 24, 1.*

b The Gospel vpō Thursday in Easter weeke.

:: The Sepulchres of Martyrs (saith *S. Hierom ep. 17.*) we do honour euery where, & putting their holy ashes to our eies, if we may, we touch it also with our mouth: and be there some that thinke the monumēt wherein our Lord was laid, is to be neglected: where the Diuel and his Angels, as often as they are cast out of the possessed before the said monument, tremble and roare as if they stoode before the iudgement seate of Christ?

EASTER DAY. *Mt. 28, Mr. 16, Lu, 24,*

AND the :: first of the Sabboth, Marie 1
Magdalene commeth early, vvhen it vvas
yet darke, vnto the monument: and she
savv the stone taken avvay from the mo-
numēt. † She ranne therfore and cōmeth 2
to Simon Peter, and to the other disciple
vvhom IESVS loued, and saith to them,
They haue taken our Lord out of the monument, and vve
knovv not vvhere they haue laid him.

† Peter therfore vvent forth and that other disciple, and 3
they came to the monument. † And both ranne together, 4
and that other disciple did out-runne Peter, and came first to
the monument. † And vvhen he had stouped dovvne, he 5
savv the linnen clothes lying: but yet he vvent not in. † Si- 6
mon Peter therfore cōmeth, folovving him, and vvent in to
the monument, and savv the linnē clothes lying, † and the 7
napkin that had been vpon his head, not lying vvith the lin-
nen clothes, but apart, vvrapped vp into one place. † Then 8
therfore vvent in that other disciple also vvhich came first to
the monument: and he savv, and beleeued. † For as yet they 9
knevv not the scripture, that he should rise againe from the
dead. ℍ † The disciples therfore departed againe to them 10
selues.

† b But * Marie stoode at the :: monument vvithout, vvee- 11
ping. Therfore as she vvas vveeping, she stouped dovvne, &
looked into the monument: † and she savv tvvo Angels in 12
vvhite, sitting, one at the head, and one at the feete, vvhere
the body of IESVS had been laid. † They say to her, Vvomā, 13
vvhy vveepest thou? She saith to them, Because they haue
taken avvay my Lord, and I knovv not vvhere they haue put
him. † Vvhen she had said thus, she turned backvvard, and 14
savv IESVS standing: and she knevv not that it is IESVS. 15
† IESVS saith to her, Vvomā, vvhy vveepest thou? vvhom
seekest thou? She thinking that it vvas the gardiner, saith to
him, Sir, if thou hast caried him avvay, tel me vvhere thou
hast laid him: & I vvil take him avvay. † IESVS saith to her, 16
Marie. She turning saith to him, Rabbóni (vvhich is to say,
Maister.) † IESVS saith to her, Do not touche me, for I am 17
not yet ascended to my Father: but goe to my brethren, and
say to them, I ascend to my Father and your Father, my God
and your God. † Marie Magdalene commeth and telleth 18

the

Luc. 24. 12.

Mt. 28, Mr. 16, Luc. 24 4.

the disciples, That I haue seen our Lord, and thus he said vnto me. ℍ

Mr. 16, 14. Lu. 24,36. 1.Cor.15,

19 † Therfore vvhen it vvas* late that day, the first of the Sabboths, and ‖ the doores vvere shut, vvhere the disciples vvere gathered together for feare of the Ievves, IESVS came and stoode in the middes, and saith to them, Peace be to you.
20 † And vvhen he had said this, he shevved them his handes and side. The disciples therfore vvere glad vvhen they savv
21 our Lord. † He said therfore to them againe, :: Peace be to
22 you. ‖ As my Father hath sent me, I also doe send you. † Vvhen he had said this, ‖ he breathed vpon them: and he saith to
23 them, Receiue ye the Holy Ghost: †‖ VVHOSE SINNES YOV SHAL FORGIVE, THEY ARE FORGIVEN THEM: AND VVHOSE YOV SHAL RETEINE, THEY ARE RETEINED.
24 † But Thomas one of the Tvvelue, vvho is called Didymus, vvas not vvith them vvhē
25 IESVS came. † The other disciples therfore said to him, Vve haue seen our Lord. But he said to them, Vnles I see in his handes the print of the nailes, and put my finger into the place of the nailes, and put my hand into his side: I vvil not beleeue.
26 † And after eight daies, againe his disciples vvere vvithin: and Thomas vvith them. IESVS commeth :: the doores being shut, and stoode in the middes, and said, Peace be to
27 you. † Then he saith to Thomas, Put in thy finger hither, and see my handes, and bring hither thy hand, and put it into
28 my side: & be not incredulous but faithful. † Thomas an-
29 svvered, & said to him, My Lord, & my God. † IESVS saith to him, Because thou hast seen me, Thomas, thou hast beleeued: :: blessed are they that haue not seen & haue beleeued. ℍ
30 †* Many other signes also did IESVS in the sight of his
31 disciples, vvhich are not vvrittē in this booke. † And these are vvritten, that you may beleeue that IESVS is CHRIST the sonne of God: and that beleeuing, you may haue life in his name. ℍ

HOLY weeke.

The Gospel vpō Dominica in albis or Lovv Sunday.

:: Though he gaue them his peace hard before, yet novv entering to a nevv diuine action, to prepare their hartes to grace and attention, he blesseth them againe.

The Gospel vpō S. Thomas the Apostles day, *Decemb.* 21.

LOVV SVNDAY.

:: See the annotation on the 19 verse of this Chapter.

:: They are more happy that beleeue without sensible argumēt or sight, then such as be induced by sense or reason to beleeue.

ANNOTATIONS
CHAP. XX.

19. The doores vvere shut.) Such Heretikes as deny Christs body to be or that it can be in the B. Sacrament, for that it is in heauen, and can not be in two places at once, nor without the natural

The being of Christs body in the B. Sacramét without space or quãtitie correspondét there vnto, is proued by other examples ī Scripture.

maner of the quantitie, space or place agreable to the condition of his humanitie, be inuincibly refuted by Christs entering into the Disciples, the doores shut: and by that that his true natural body, whole and perfect in al his limmes, length, bredth, and thicknes, distincte and diuers from the substance and corpulence of the wood, was in the same proper place that the wood was in, and passed through the same: as he also came out of his mothers wombe, the clausure not sturred: and passed through the stone, out of his Sepulcher. By al which the Heretikes being plainely reproued, and conuinced of infidelitie, they boldly deny the plaine Scriptures, or so fondly shift them selues from the euidéce thereof, that their impudencie is specially to be marked in this point.

Heretical shifts to auoid plaine Scripture.

Some say, that he came in at the window: some, that the doore opened of it self to let him in: some, that to come in, the doores being shut, signifieth no more, but that he came in late in the euening, at what time men vse to shut their doores: and such other flightes to defend falshod, against expresse Scriptures, and against the Apostles testimonie, who therfore tooke him to be a Spirit, because they saw him stand sodenly in the middes of them, al the house being close shut. And the Fathers al confesse that he went in, the doores being shut. See S. Ambrose *li. 10 in Lucam c. 24.* S. Augustine *ep. 3 ad Volusian. & li. 22 de ciuit. c. 8,* & S. Cyril, *in Io. li. 12, c. 53.* & S. Hiero. *li. 1 cont. Iouinianum c. 21.* We know it is the natural course od Gods ordinance, that euery body should haue but one and his owne proper place fitted to the lineaments, quantitie, termes and limites of the same: Without which naturally the bodies were no where, and consequently not at al, as S. Augustine saith *ad Dardanum.* but that God supernaturally and miraculously can not by his omnipotencie dispose otherwise of his owne body, then the natural forme or quantitie or qualitie thereof require, that is great incredulitie. seing we must beleeue that he can doe so with any other body of mere men or other creatures, the Scripture being plaine that he can make a camel passe through a nedles eie, continuing in his natural figure and quantitie stil: and S. Augustine telleth of a woman whose ring fel from her girdle, both being fast and whole: and Rupertus of a Religious man, whose girdle fast buckled fel downe before him from his body. *De off. Eccl.*

Augusti. ep. 57.

Mat. 19. Aug. li. 2 c. 8 de ciu Dei.

Christ can dispose of his owne body & others aboue nature.

Vbiquetaries or Brentiani.

Therfore it is to much vnfaithfulnes, by rules of place to embarre Christ of his wil or wisedom to be in the Sacrament how him self list, and on as many altars or places as he liketh. We detest for al that, the wicked heresie of certaine Protestants, holding quite contrarie to the Zuinglians, that Christ according to his Humanitie is in euery place where the Diuinitie is: which is both against faith, and the common rules of nature and diuinitie.

21. As my Father.) As when he gaue them commission to preach and baptize through the world, he made mention of his owne power therein: so here before he institute the Sacrament of Penance, and giue them authoritie to remitte sinnes, lest the wicked should aske afterward, by what right they do such great functions, he sheweth his Fathers commission giuen to him self, and then in plaine termes most amply imparteth the same to his Apostles: that whosoeuer deny the Apostles & their successors, the Priests of Gods Church, to haue right to remitte sinnes, should deny consequently Christ as man to haue authoritie to doe the same.

Christ sheweth his commission & so giueth the Apostles power to remit sinnes.

Augu. no. Test. 93 Cōt. Parme. li. 2, c. Cyril. l. c. 56 in

22. He breathed.) He giueth the Holy Ghost in and by an external signe, to his Apostles, not visibly and to al such purposes as afterward at Whitsuntide, but for the grace of the Sacrament of Orders, as *S.* Augustine saith, and that none make doubt of the Priests right in remission of sinnes, seing the Holy Ghost is purposly giuen them to doe this same. In which case if any be yet cõtentious, he must deny the Holy Ghost to be God, and not to haue power to remitte sinnes. *It is not absurd* (saith S. Cyril) *that they forgiue sinnes, vvhich haue the Holy Ghost. For vvhen they remitte or reteine, the Holy Ghost remitteth or reteineth in them, and that they doe tvvo vvaies, first in Baptisme, and then in Penance.* As *S.* Ambrose also (*li. 1 c. 7 de pœnitentia*) refelling the Nouatians (a Sect of old Heretikes which pretending Gods glorie as our new Sectaries do, denied that Priests could remitte sinnes in the Sacrament of Penance) asketh, vvhy it should be more dishonour to God, or more impossible or inconuenient for men, to forgiue sinnes by Penance then by Baptisme, seing it is the Holy Ghost that doeth it, by the Priests office and ministerie in both.

The holy Ghost is here purposely giuen to the Apostles, to remit sinnes.

The Sacrament of PENANCE instituted.

23. Whose sinnes.) Power to offer Sacrifice, which is the principal function and acte of Priesthod, was giuen them at the institution of the B. Sacrament: the second and next special facultie of Priesthod, consisting in remitting sinnes, is here bestowed on them. And withal the holy Sacrament of Penance implying Contrition, Confession, and Satisfaction in the Penitent, and absolution on the Priests part, is instituted. for in that, that expresse power and commission is giuen to Priests to remitte or reteine al sinnes: and in that, that Christ promiseth, Whose sinnes soeuer they forgiue, they be of God forgiuen also: and vvhose sinnes they reteine, they be reteined before God: it folovveth necessarily, that vve be bound to submit our selues to their iudgment for release of our sinnes. For, this vvonderful povver vvere giuen them in vaine, if none vvere bound to seeke for absolution at their handes. Neither can any rightly seeke for absolution of them, vnles they confesse particularly at least al their mortal offences, vvhether they be cõmitted in minde, hart, vvil and * cogitation onely, or in vvord, and vvorke. for, Gods priests being in this Sacrament of Penance cõstituted in Christs steede as iudges in causes of our conscience, can not rightly rule our cases vvithout ful and exacte cognition and knovvledge of al our sinnes, and the necessarie circunstances and * differences of the same. Which can not othervvise be had of them being mortal men, then

Men are bound to confesse, al their mortal sinnes, and that in particular.

** Cyp. de lapsis. * Hie. in 16 Mt.*

then by our ſimple, ſincere, and diſtincte vtterance to them of our ſinnes, vvith humble contrite hart, ready to take and to doe penance according to theire iniunction. For that authoritie to reteine ſinnes, conſiſteth ſpecially in enioyning ſatisfaction and penitential vvorkes of praying, faſting, almes, and ſuch like. Al vvhich Gods ordinance whoſoeuer condemneth or contemneth, as Heretikes doe, or neglecteth, as ſome careleſſe Catholikes may perhaps doe: let them be aſſured they can not be ſaued. Neither muſt any ſuch Chriſtian man pretend or looke to haue his ſinnes after Baptiſme, remitted by God onely, without this Sacrament: (which was the old Hereſie of the Nouatians *Ambr. li. 1 de pœnit. c. 2. Socrat. li. 7 Ec. hiſt. c. 25*) more then any may hope to be ſaued or haue his original or other ſinnes before Baptiſme, forgiuen by God without the ſame Sacramēt. Let no man deceiue him ſelf, this is the *ſecond table or borde after ſhipvvracke*, as S. Hierom calleth it. Whoſoeuer take not hold of it, ſhal periſh without al doubt, becauſe they contemne Gods counſel and order for their ſaluation. And therfore S. Auguſtine (ep. 180) ioyning both together, ſaith it is a pitiful caſe, when by the abſence of Gods Prieſts, men depart this life, *aut non regenerati, aut ligati.* that is, *either not regenerated* by Baptiſme, *or faſt bound*, and not abſolued by the Sacrament of penance and reconciliation: becauſe they ſhal be excluded from eternal life, and *deſtruction ſolloveth them.* And S. Victor (*li. 2 de perſecut. Vandalica*) telleth the miſerable lamētation of the people, when their Prieſts were baniſhed by the Arian Heretikes. *Who* (ſay they) *ſhal baptize theſe infants?* Who *ſhal miniſter penāce vnto vs, & looſe vs from the bandes of ſinnes &c?* And therfore S. Cyprian very often (namely ep. 54) calleth it great cruelty, & ſuch as Prieſts ſhal anſwer for at the later day, to ſuffer any man that is pœnitent of his ſinnes, to depart this life without this reconciliation and abſolution: *becauſe* (ſaith he) *the Lavvmaker him ſelf* (Chriſt) *hath graunted, that things bound in earth, ſhould alſo be bound in heauen: and that thoſe things might there be looſed, vvhich vvere looſed before here in the Church.* And it is a world to ſee, how the Heretikes wraſtle with this ſo plaine a commiſſion of remitting ſinnes, referring it to preaching, to denouncing Gods threates vpon ſinners, and to we can not tel what els. though to our Engliſh Proteſtants this authoritie ſeemeth ſo cleere, that in their order of viſiting the ſicke, their Miniſters acknowledge & chalenge the ſame, vſing a formal abſolution according to the Churches order, after the ſpecial cōfeſſion of the partie. But to conclude the matter, let euery one that liſt to ſee the true meaning of Chriſts wordes, and the Prieſts great power and dignitie giuen them by the ſame wordes and other, marke wel theſe wordes of S. Chryſoſtome. *For*, ſaith he, *they that dvvel on the earth, and conuerſe in it, to them is commiſsion giuen to diſpenſe thoſe things that are in heauen. to them is it giuen to haue the povver vvhich God vvould not to be giuen neither to Angels nor Archangels. for, neither to them vvas it ſaid, Whatſoeuer you ſhal binde in earth, ſhal be bound in heauen: and vvhatſoeuer you ſhal looſe in earth, ſhal be looſed in heauen. The earthly Princes in deede haue alſo povver to binde, but the bodies onely: but that bond of Prieſts vvhich I ſpeake of, toucheth the very ſoule it ſelf and reacheth euen to the heauens: in ſo much that vvhatſoeuer the Prieſts ſhal doe beneath, the ſelf ſame God doth ratifie aboue, and the ſentence of the ſeruants the Lord doth confirme. for in deede vvhat els is this, then that the povver of al heauenly things is graunted them of God? Whoſe ſinnes ſo euer, ſaith he, you ſhal reteine, they are reteined. What povver (I beſeche you) can be greater then this one? The Father gaue al povver to the Sonne: but I ſee the ſame povver altogether deliuered by the Sonne vnto them.* And as this concerneth the Prieſts high authoritie to abſolue, ſo therevpon concerning confeſſion alſo to be made vnto them, the ancient Fathers ſpeake in this ſort. S. Cyprian *de Lapſis nu. 11.* They (ſaith he) *that haue greater faith and feare of God, though they did not fall in perſecution, yet becauſe they did onely thinke it in their minde, this very cogitation they confeſſe to Gods Prieſts ſorovvfully and plainely, opening their conſcience, vttering and diſcharging the burden of their minde, and ſeeking holeſome medicine for their vvoundes though but ſmal and litle.* And a litle after, *Let euery one (my bretbren) I beſeeche you, confeſſe his ſinne, vvhiles he is yet aliue, vvhiles his confeſsion may be admitted, vvhiles ſatisfaction and remiſsion made by the Prieſts is acceptable before God.* S. Cyril (or as ſome thinke, Origen) *li. 2 in Leuit.* calleth it a great part of penance; When a man is aſhamed, and yet openeth his ſinnes to our Lords Prieſt. See alſo *Tertul. li. de Pœnit. S. Hiero. in c. 10 Eccleſiaſtæ. S. Baſil. in Regulis breu. quæſt. 229.* Who compare ſinners that refuſe to confeſſe, to them that haue ſome diſeaſe in their ſecrete partes, and are aſhamed to ſhew it to the Phyſicion or Surgeon, that might cure it. Where they muſt needes meane ſecrete confeſſion to be made to them that may abſolue. And S. Leo ep. 80 moſt plainely (as before S. Cyril) expreſly nameth Prieſts. *That confeſsion is ſufficient vvhich is made firſt to God, then to the Prieſt alſo.* And againe, *It is ſufficient that the guiltines of mens conſciences be vttered to the Prieſts onely by the ſecrecie of confeſsion.* S. Hierome in 16 Mat. ſaith, that Prieſts looſe or binde, *audita peccatorum varietate, hauing heard the varietie and differences of ſinnes.* S. Paulinus writeth of S. Ambroſe, *that as often as any confeſsed his ſinnes vnto him for to receiue penance, he ſo vvept for compaſsion, that thereby he cauſed the penitent to weepe alſo.* He addeth moreouer, that this holy Doctor was ſo ſecrete in this caſe, that no man knew the ſinnes confeſſed, but God and him ſelf. And S. Auguſtine ho. 49 de 50 homilijs to. 10. ſaith thus, *Doe penance ſuch as is done in the Church, Let no man ſay, I doe it ſecretly, I doe it to God. in vaine then vvas it ſaid,* Whatſoeuer you ſhal looſe in earth, ſhal be looſed in heauen. See S. Ambroſe *de pœnitentia* through out. S. Cyprian *de Lapſis*, the booke *de vera & falſa pœnit.* in S. Auguſtine. beſide al antiquitie which is ful of theſe ſpeaches concerning abſolution, and confeſſion.

Hiero. ad Demetriadem. c. 6. to. 1.

Mat. 18.

See the cōmunion booke.

Li. 3 de Sacerd.

In vita D. Ambr. prope finē.

Mt. 18.

To reteine ſinnes.

The neceſſitie of this Sacrament.

The Heretikes wraſtling againſt plaine Scriptnre.

The Engliſh Miniſters heare confeſſions, and abſolue.

Prieſts power to forgiue ſinnes, is aboue the power of Angels or worldly Princes.

Confeſſion to Prieſts.

Secrete or auricular Confeſſion.

CHAP. XXI.

Appearing againe in Galilee, where Peter was fishing with his fellowes: and causing them after they had al night taken none, to catch a great multitude, which Peter draweth to land, where he also dineth them: 15 He (expressing what this fishing signified) maketh Peter his Vicar, committing vnto him the feeding of his lambes and sheepe: 18 and reuealeth vnto him, that he also shal be crucified, to the glorie of God, 20 admonishing him to minde that, rather then to be curious about Iohns death.

The Gospel on Wensday in Easter Weeke.

AFTER IESVS manifested him self againe at the sea of Tibérias. And he manifested thus: 1
† There vvere together Simon Peter and Thomas vvho is called Didymus, and Nathanael vvhich vvas of Cana in Galilee, and the sonnes of Zebedee, and tvvo others of his disciples. † Simon Peter saith to them, I goe to fish. They say to him, Vve also come vvith thee. And they vvent forth and got vp into the boate: and that night they tooke nothing. † But vvhen morning vvas novv come, IESVS stoode on the shore: yet the disciples knevv not that it vvas IESVS. † IESVS therfore saith to them, Childré, haue you any meate? They answered him, No. † He saith to them, Cast the nette on the right side of the boate: and you shal finde. They therfore did cast it: and novv they vvere not able to dravv it for the multitude of fishes. † That disciple therfore vvhom IESVS loued, saith to Peter, It is our Lord. :: Simon Peter vvhé he had heard that it is our Lord: girded his coate vnto him (for he vvas naked) and cast him self into the sea. † But the other disciples came in the boate (for they vvere not farre from the land, but as it vvere tvvo hundred cubits) dravving the nette of fishes. † Therfore after they came dovvne to land, they savv hote coles lying, and fish laid thereon, and bread. † IESVS saith to them, Bring hither of the fishes that you tooke novv. † Simõ Peter vvent vp, and drevv the nette to the land, ful of great fishes, an hundred fiftie three. And although they vvere so many, the nette vvas not broken. † IESVS saith to them, Come, dine. And none of ` them that sate at meate ', durst aske him, Vvho art thou? knovving that it is our Lord. † And IESVS commeth and taketh the bread and giueth them, and the fish in like maner. † This novv the :: third time IESVS vvas manifested to his disciples, after he vvas risen from the dead. ¶ 2 3 4 5 6 7 8 9 10 11 12 13 14

† Therfore vvhen they had dined, IESVS saith to Simon Peter 15

:: See in S. Augustine *tract. 122 in Io.* the great mysterie hereof concerning the CHVRCH, and in S. Gregorie *hom. 24 in Euang.* and S. Bernard *li. 2 c. 8 de consid.* Peters PRIMACIE here mistically signified.

:: Not the third apparition, but the third day of his apparitions. for he appeared iu the very day of his Resurrectiõ ofte, againe vpon Low-Sunday, then this third time, And S. Marke saying, *last he appeared, c. 16, 14:* meaneth his last apparition the first day.

` *the disciples.*

Peter, Simon of Iohn, loueſt thou me more then theſe? He ſaith to him, Yea Lord: thou knovveſt that I loue thee. he
16 ſaith to him, FEEDE MY LAMBES. † He ſaith to him againe, Simon of Iohn, loueſt thou me? he ſaith to him, Yea Lord, thou knovveſt that I loue thee. He ſaith to him,
17 [c]FEEDE MY LAMBES. † He ſaith to him the third time, Simō of Iohn, loueſt thou me? Peter vvas ſtroken ſad, becauſe he ſaid vnto him the third time, Loueſt thou me? And he ſaid to him, Lord, thou knovveſt al things: thou knovveſt that I
18 loue thee. He ſaith to him, [||]FEEDE MY SHEEPE. † Amē, amen I ſay to thee, vvhen thou vvaſt yonger, thou didſt girde thy ſelf, and didſt vvalke vvhere thou vvouldeſt. but vvhen thou ſhalt be old, thou ſhalt ſtretch forth thy handes, and [||]an other ſhal girde thee, and leade thee vvhither thou
19 vvilt not. † And this he ſaid, ſignifying by vvhat death he ſhould glorifie God. ¶ [b]And vvhen he had ſaid
20 this, he ſaith to him, Folovv me. † Peter turning, ſavv that diſciple vvhom IESVS loued, folovving, * vvho
0. 13,23 alſo leaned at the ſupper vpon his breaſt, and ſaid, Lord vvho
21 is he that ſhal betray thee? † Him therfore vvhen Peter had
22 ſeen, he ſaith to IESVS, Lord, and this man vvhat? † IESVS ſaith to him, [c]So I vvil haue him to remaine til I come, vvhat
23 to thee? folovv thou me. † This ſaying therfore vvent abrode among the brethren, that that diſciple dieth not. And IESVS did not ſay to him, he dieth not: but, So I vvil
24 haue him to remaine til I come, vvhat to thee? † This is that diſciple vvhich giueth teſtimonie of theſe things, and hath vvritten theſe things: and vve knovv that his teſtimonie is true. ¶
25 † But there are * many :: other things alſo vvhich IESVS 0. 20, 0. did: vvhich if they vvere vvritten in particular, neither the vvorld it ſelf I thinke vvere able to conteine thoſe bookes that ſhould be vvritten.

The Goſpel on the eue of SS. Peter and Paul.

b The Goſpel vpō S. Iohn the Euangeliſts day in Chriſtmas *Decembris 27.*

c So readeth S. Ambroſe *in Pſ. 45. & ſer. 20 in Pſ. 118.* S. Aug. *tract. 124 in Io.* & moſt ancient copies and ſeruice bookes extant in Latine. other reade, *If I vvil*: other, *If ſo I vvil* &c.

:: Hovv fevv things are Written of Chriſts actes & doctrīe in cōpariſon of that vvhich he did and ſpake? and yet the Heretikes wil needes haue al in Scripture, truſting not the Apoſtles ovvne preaching, or report of any thing that our Maiſter did or ſaid, if it be not vvritten.

ANNOTATIONS
CHAP. XXI.

17. Feede my ſheepe.] As it was promiſed him *Mat. 16*, that the Church ſhould be builded vpō him, and that the keies of heauen ſhould be giuen to him: ſo here it is performed, & he is actually made the general Paſtor and Gouerner of al Chriſts ſheepe. For though the other ten (as Matthias and Paul alſo afterward) were Apoſtles, Biſhops, Prieſts, aud had authoritie to binde and looſe, to remitte and retein, to preach, baptize, and ſuch like, as wel as he: Yet in theſe things and al other gouernement, Chriſt would haue him to be their head, and they to depend of him as head of their College, and conſequently of the whole flocke of Chriſt: no Apoſtle nor no Prince in earth (if

Peter is here made the general Paſtor, and the Church is builded vpon him.

The Protestāts otherwise denying this preeminence of Peter, yet to vphold their Archbishops, do auouch & proue it against the Puritanes.

(if he acknowledge him self to be a sheepe of Christ) exempted from his charge. And that Christ maketh a difference betwixt Peter and the rest, and giueth him some greater preeminence and regiment then the rest, it is plaine by that he is asked whether he loue our Lord more then the other Apostles do: Where, for equal charge no difference of loue had bene required. *To Peter* (saith S. Cyprian) *our Lord after his Resurrection said, Feede my sheepe, and builded his Church vpon him alone, and to him he giueth the charge of feeding his sheepe. For although after his Resurrection he gaue his power alike to al, saying, As my Father sent me, so I send you, take the Holy Ghost, if you remitte to any their sinnes, they shal be remitted &c. Yet to manifest vnitie, he cōstituted one Chaire, & so disposed by his authoritie that vnitie should haue origine of one. The rest of the Apostles were that Peter was, in equal fellowship of honour and power, but the beginning cōmeth of vnitie: the Primacie is giuen to Peter, that the Church of Christ may be shewed to be one, & one Chaire.* *Cypr. de vnit. Ec.*

Peters successors succede hī in vniuersal authoritie.

S. Chrysostome also saith thus: *Why did our Lord shede his bloud? truely to redeeme those sheepe, the cure of which he committed both to Peter and also to his Successors.* And a litle after, *Christ would haue Peter indued with such authoritie, and to be far aboue al his other Apostles: for he saith: Peter, dost thou loue me more then al these do? Wherevpon our Maister might haue inferred, If thou loue me Peter, vse much fasting, sleepe on the hard floure, watch much, be patrone to the oppressed, father to the orphans, and husband to the widowes: but omitting al these things, he saith, Feed my sheepe. For, al the foresaid vertues certes may be done easily of many subiects, not onely men but women: but when it commeth to the gouernement of the Church and committing the charge of so many soules, al woman kind must needes wholy giue place to the burden and greatnes thereof, and a great number of men also.* So Writeth he. *Li. 2 de Sacerd.*

S. Gregorie though he misliked the title of *Vniuersal Bishop*, yet is most plaine both in his writings & doings for the Popes Supremacie. as also S. Leo the great.

And because the Protestants would make the vnlearned thinke, that *S.* Gregorie deemed the Popes Supremacie to be wholy vnlawful and Antichristian, for that he condemneth Iohn of Constantinople for vsurping the name of vniuersal Bishop, resembling his insolence therein to the pride of Antichrist: note wel the wordes of this holy father in the very same place and Epistle against the B. of Constantinople, by which you shal easily see that to deny him to be vniuersal Bishop, is not to deny Peter or the Pope to be head of the Church, or supreme Gouerner of the same, as our Aduersaries fraudulently pretend. *It is plaine to al men*, saith he, *that euer read the Gospel, that by our Lordes mouth the charge of the whole Church was commmitted to S. Peter Prince of the Apostles. for to him it was said, Feed my sheepe: for him was the prayer made that his faith should not faile: to him were the keies of heauen giuen and authoritie to binde and loose: to him the cure of the Church and principality was deliuered: and yet he was not called the vniuersal Apostle. This title in deed was offered for the honour of S. Peter Prince of the Apostles, to the Pope of Rome by the holy Councel of Chalcedon: but none of that See did euer vse it or consent to take it.* Thus much *S.* Gregorie.* Who though he both practised iurisdictiō through out al Christendom, as other of that See haue euer done, and also acknowledged the Principality and Soueraintie to be in Peter and his Successors: yet would he not for iust causes vse that title subiect to vanitie & misconstructiō. But both he & al the Popes since haue rather called them selues, *Seruos seruorum Dei*, the Seruants of Gods seruants. Though the Word, *vniuersal Bishop*, in that sense wherein the holy Councel of Chalcedon offered it to the See of Rome, was true and Lawful. For that Councel would not haue giuen any Antichristian or vniust title to any man. Onely in the B. of Constantinople and other, which in no sense had any right to it, and who vsurped it in a very false and tyrannical meaning, it was insolent, vniust, and Antichristian. See also the Epistles of S. Leo the Great concerning his practise of vniuersal iurisdiction, though he refused the title of vniuersal Bishop. And S. Bernard (that you may better perceiue that the general charge of Christs sheepe was not onely giuen to Peters person, but also to his successors the Popes of Rome, as S. Chrysostom also before alleaged doth testifie) Writeth thus to Eugenius, Thou art he to whom the keies of heauen are deliuered, & to whom the sheepe are cōmitted. there be other Porters of heauē, & other Pastors of flockes: but thou hast inherited in more glorious & differēt sort. For they haue euery one their particular flocke, but to thee al vniuersally, as one flocke to one mā, are credited: being not onely the Pastor of the sheepe, but the one Pastor of al the Pastors them selues. but thou wilt aske me how I proue that? euen by our Lordes Word. for to whom of al, I say not onely Bishops, but Apostles, were the sheepe so absolutely and without limitation cōmitted? *If thou loue me Peter, feede my sheepe.* He saith not, the people of this kingdom or that citie, but, *my sheepe*, Without al distinction. So *S.* Bernard. And herevnto may be added that the second, *feede*, is in greeke a word that signifieth withal to gouerne and rule, as *Ps. 2. Mich. 5. Mat. 2. Apoc. 2.* and therfore it is spoken of Dauid also and other temporal Gouerners (as the Hebrew word answering therevnto) in the * Scriptures very often, and the Greeke in profane writers also.

Grego. li. 4, ep. 76.

** See li. 1. ep. 72. 73, li. 2 ep. 37. 45. li. 4 ep. 95 li. 7 ep. 63.*

Bernard. li. 2, c. 8. de cōsider.

** 2 Reg. 6. 5. Ps. 71.*

The title of vniuersal Bishop refused, but vniuersal iurisdiction alwaies acknowledged and practised.

The Pope is Pastor of al Pastors.

ποίμαινε

18. Another shal gird thee.] He Prophecieth of Peters Martyrdom, and of the kinde of death which he should suffer, that was, crucifying. Which * the Heretikes fearing that it were a steppe to proue he was martyred in Rome, deny: whereas the Fathers and ancient Writers are as plaine in this, as that he was at Rome. *Origen apud Euseb. li. 3 c. 1. Euseb. li. 2 c. 24. Hist. Ec. Tertul. de præscript. nu. 14. Aug. tract. 123 in Ioan. Chrysost. Beda in hunc locum.*

Peter crucified at Rome.

** Beza in hunc loc.*

THE SVMME, AND THE ORDER OF THE EVANGELICAL HISTORIE:

gathered breifly out of al foure, euen vnto Christs Ascensiõn.

* * *

Mt.	Mr.	Lu.	Io.	
			1	THE preface mouing the Reader to receiue CHRIST, being the æternal VVORD of God, the life and the light.
		1		The Angel telleth Zacharie of the conception of Iohn Baptist, Christs Precursor: and Elizabeth conceiueth him.
		1		The same Angel doing his message to the B. Virgin, CHRIST is incarnate in her wombe.
		1		Our B. Ladie visiteth Elizabeth: and Iohn Baptist is borne, and circuncised.
1				The Angel telleth Ioseph that his vvife is vvith childe by the Holy Ghost.
1		3		The genealogie of Christ.
		2		The birth of Christ in Bethlehem, and his circunciſion.
2				The Sages come from the East, and adore Christ.
		2		Christ is presented in the Temple: vvhere Simeon and Anna prophecie of him.
2				Ioseph vvith the childe and his mother, fleeth into Ægypt: and returneth to Nazareth.
		2		Iesus being sought of his parents, is found in the Temple among the Doctors.
3	1	3		Iohn the Baptist preacheth and baptizeth, preparing al to receiue Christ: and among other, Christ is baptized of him.
4	1	4		Christ fasteth fourtie daies, and is tempted in the vvildernesse.
			1	Iohn giueth testimonie of Christ to the legates of the Ievves, to the people, and to his ovvne disciples.
			2	Christ vvorketh his first miracle, turning vvater into vvine at a mariage.
			2	In the feast of Pasche he casteth out the biers and sellers in the Temple, insinuating to the Iewes his death and resurrectiõ.
			3	He teacheth Nicodemus by night: and baptizeth in Iurie by the ministerie of his disciples. vvherevpon a question is moued to Iohn about their tvvo baptismes.

THE 1 PART, conteining the Infancie of Christ and the time that he liued obscurely.

The 2 part, conteining the time of the preparatiõ toward his manifestation.

THE 1. PASCHE.

Mt.	Mr.	Lu.	Io.	
14	6	3		Iohn Baptiſt is put into priſon for reprehending Herods inceſtuous aduoutrie.
4			4	After Iohns empriſonment, Chriſt returning into Galilee by Samaria, talketh vvith the Samaritane vvoman.
			4	He healeth a lordes ſonne of an ague.
4	1	4		He preacheth in Galilee, and vvaxeth very famous.
4	1	5		He calleth foure diſciples out of the boate, and they folovv him.
	1	4		He healeth one poſſeſſed of a diuel, in the Synagogue.
8	1	4		He cureth Simon Peters mother in lavv, & many ſicke perſons.
8		9		He refuſeth three that offer to folovv him.
8	4	8		He appeaſeth the tempeſt on the ſea.
8	5	8		He healeth tvvo poſſeſſed of diuels in the countrie of the Geraſens, and permitteth the diuels to enter into ſvvine.
9	2	5		He healeth the ſicke of the palſey, being let dovvne through the tiles.
				He calleth Matthevv from the cuſtome houſe, and diſputeth vvith Iohns diſciples and the Phariſees of faſting.
9	5	8		He raiſeth the Archiſynagogs daughter, and cureth her that had a fluxe of bloud
9				He healeth tvvo blinde, and one poſſeſſed.
			5	He healeth him on the Sabboth day that lay at the Probatica and had been diſeaſed 38 yeres. THE 2 PASCHE.
12	3	6		He confuteth the Phariſees being offended that his diſciples bruiſed the eares of corne on the Sabboth.
12				He refelleth the Phariſees being offended becauſe he cured the vvithered hand on the Sabboth.
5.6.	3	6		He chooſeth the 12 Apoſtles: and maketh that diuine ſermon called *Sermo Domini in monte, the Sermon of our Lord in the mount*, conteining the paterne of a Chriſtian mans life.
7				
8	1	5		He cureth a leper.
8		7		He healeth the Centurions ſeruant.
		7		He raiſeth the vvidovves ſonne at Naim.
11		7	9	Iohn ſendeth out of priſon his diſciples vnto Chriſt.
		7		He forgiueth M. Magdalens ſinnes, preferring her much before the Phariſee that deſpiſed her.
12	3	11		He healeth him that had a deafe and dumme deuil, and refuteth the blaſpheming Phariſees.
12	3	11.8		He preferreth the obſeruers of Gods vvord before carnal mother and brethren.
13	4	8		The parable of the ſovver.
13	4			The parables of the cockle, of the ſeede grovving vvhen men ſleepe, of the muſtard ſeede, and of the leauen.
13				The parables of the treaſure hid in the field, of the pretious ſtone, and of the nette.
13	6	4		Teaching in Nazareth, he condemneth it of incredulitie.
9.10	6	8.		He ſendeth the tvvelue Apoſtles to preache.
14	6	9		Iohn is beheaded, and the fame of Ieſus commeth to Herods eares.
14	6	9	6	He feedeth 5000 men vvith fiue loaues.

The 3 part, from the time that he began (Mat. 4. 12 & 17.) to manifeſt him ſelf, by preaching and miracles.

He

Mt.	Mr.	Lu.	Io.		
14	6		6	He vvalketh vpon the ſea, and ſo maketh Peter alſo to doe.	
			6	He reaſoneth of Manna, and of the true bread from heauen.	THE 3 PASCHE.
15	7			He reprehendeth the Phariſees for cauilling at his diſciples becauſe they did eate vvith vnvvaſhed handes.	
				He healeth the daughter of the vvoman of Canaan.	
	7			He cureth a man that vvas deafe and dumme.	
15	8			He feedeth 4000 vvith ſeuen loaues.	
16	8			He reiecteth the Phariſees that aſked a ſigne, and biddeth his diſciples bevvare of their leauen.	
	8			He healeth a blinde man in Bethſaida.	
16	8	9		The time that he vvil paſſe out of this vvorld, novv dravving nigh, he maketh Peter, for confeſſing him to be Chriſt, the Rocke vpon vvhich he vvil build his Church, promiſing to giue him the keies of heauen, and vvithal forctelleth, that he muſt ſuffer in Hieruſalem, and that al muſt be ready to ſuffer vvith him.	*The 4 part,* from the time that he began (*Mat.16, 21*) to foretel to his Diſciples, that he muſt goe & ſuffer in Hieruſalem.
17		9		The Tranſfiguration.	
				He caſteth out the diuel vvhich his diſciples could not caſt out, commending vnto them faſting and praier.	
17	9			He paieth the didrachmes for him and Peter, after that Peter had found a ſtater in the fiſhes mouth.	
18	9	9		His diſciples contending for Superioritie, he teacheth humilitie.	
18	9			He threateneth the ſcandalizers of litle ones.	
18				He teacheth vs to forgiue our brother ſinning againſt vs.	
19	10	9	7	Leauing Galilee he goeth into Iurie, and the Samaritanes vvil not receiue him.	*The 5 part,* of his going into Ievvrie toward his Paſſion.
		17		In that iourney he healeth the ten lepers.	
		7		He teacheth in the Temple in the feaſt of Scenopégia, that is, of Tabernacles.	
		8		He abſolueth the vvoman taken in aduoutrie, teacheth in the Temple, and goeth out of their handes that vvould haue ſtoned him.	
		9		He reſtoreth ſight to him that vvas borne blinde.	
		10		He reaſoneth of the true Paſtor and his ſheepe.	
		10		He ſendeth the 70 diſciples, and they returne. The parable of the Samaritane and the vvounded man. Martha entertaineth Ieſus.	
		11		He teacheth the maner and force of praier, and reprehendeth the prepoſterous cleanneſſe of the Phariſees.	
		12		He teacheth not to feare them that kil the body onely, to caſt avvay the care of riches by the parable of him that thought his barnes to litle, and that the faithful ſeruant vvil alwaies expect the comming of his lord and maiſter.	
		13		He threateneth them, vnles they doe penance, ſhewing Gods patience by the fruitles figtree that vvas ſuffered to ſtand one yere more. He healeth the crooked vvoman, teacheth the vvay to heauen to be narrovv.	
		14		He healeth him that had a dropſie, on the Sabboth: and teacheth them to renounce al things in compariſon of him.	

			10	In the feaſt of Dedication he goeth out of their handes that vvould haue ſtoned him.
		15		The parables of the loſt ſheepe, of the grote, and of the prodigal ſonne.
		16		The parable of the vniuſt bailife.
19	10	16		Of the indiſſolubilitie of matrimonie.
		16		The riche glutton and Lazarus.
		17		Vvo to ſcandalizers. The force of faith euen to the mouing of trees vvith a vvord.
		18		Of the Phariſee and the Publicane that vvent to pray.
19	10	16		He impoſeth or laieth his handes vpon litle children, and exhorteth a yong riche man to forſake al and become perfect.
20				The parable of the vvorkemen hired into the vineyard.
			11	He raiſeth Lazarus, and the Iewes cõſult hovv to deſtroy him.
20	10	19		He foretelleth his death, and denieth the requeſt of Zebedees tvvo ſonnes, aſking the tvvo cheefe places about him.
		18		He healeth a blinde man before his entring into Iericho.
		19		Zachæus the Publicane entertaineth Chriſt, The parable of the ten poundes deliuered to ten ſeruants.
20		10		He healeth tvvo blinde men as he goeth out of Iericho.
26	14	12		At a ſupper in Bethánia, Marie povvred ointment vpon him.
21	11	19	12	Riding vpon an aſſe he entreth glorioufly into Hieruſalem.
21			12	He healeth the lame and the blinde, and Gentiles deſire to ſee him.
21	11	19		He curſeth the figtree, and caſteth the biers and ſellers out of the Temple.
21	11	19		To his enemies the Ievves, he auoucheth his povver by Iohns
		20		Baptiſme vvhich vvas of God, and foretelleth their reprobation, vvith the Gentils vocation in their place, by parables: as the parable of the tvvo ſonnes, the one promiſing to doe, the other doing his fathers commaundement.
21	12	20		The parable of the vineyard let out to huſbandmen that killed both the ſeruants and the ſonne ſent to require fruite.
22				The parable of the king that made a mariage for his ſonne, inuiting gheſts to the feaſt, and they vvould not come.
22	12	20		He anſvvereth their queſtion of paying tribute to Cæſar, and the Sadducees queſtion of the Reſurrection.
22	12			He anſvvereth the Phariſees queſtion, of the greateſt commaundement.
22	12	20		He putteth them to ſilence vvith this queſtion concerning CHRIST, hovv he could be Dauids ſonne.
23	12	20		He biddeth them doe as the Scribes teach, but not as they doe.
	12	21		He extolleth and preferreth the poore vvidovves offering.
24	13	21		He foretelleth to ſome of his Diſciples, the deſtruction of the Temple and of Hieruſalem: and by that occaſion, vvhat things ſhalbe before the conſummation of the vvorld, and Antichriſt in the conſummation, and then incontinent Domeſday, vvarning vs to prepare our ſelues againſt his comming.
25				By the parable of the ten Virgins, & the parable of the talents, he

PALME ſunday.
The 6 part, conteining the holy Weeke of his Paſſion in Hieruſalem.

TVESDAY night.

Mt.	Mr.	Lu.	Io.		
				he ſhevveth, hovv it ſhal be at Domeſday vvith the Faithful that prepare, and that prepare not them ſelues: and vvithout parables, that they vvhich doe not good vvorkes, ſhal be damned.	
26	14	22		Iudas bargaineth vvith the Ievves to betray him. and tvvo of his diſciples prepare the Paſchal lambe.	TENEBRE vveneſday.
			13	At the ſupper he vvaſheth his Apoſtles feete.	MAVNDY
26	14	22		He inſtituteth the Sacrifice of his body and bloud in the B. Sacrament.	thurſday.
26	14	22	13	He foretelleth that one of the Tvvelue ſhal betray him (appeaſing their contention for the ſuperioritie) and that they ſhal al deny him.	*The 4 Paſche.*
			14	His ſermon after ſupper.	
			17	His prayer to his father.	Al THVRSDAY
26	14	22	18	The ſtorie of his Paſſion and burial, from thurſday at night, til	night & GOOD
27	15	23	19	the next day at euentide.	FRIDAY.
28	16	24	20	He riſeth the third day,	EASTER DAY.
	16		20	appeareth firſt to Marie Magdalene.	
28				Then to the other vvomen.	
		24		Then to Peter. ver. 34. then to the tvvo diſciples going into Emmaus. ver. 15.	
		24	20	Then to the diſciples gathered together in a houſe at Hieruſalem, vvhen he entred the doores being ſhut, and gaue them povver to remit and reteine ſinnes.	
	16				
			20	Then, vpon Lovv-Sunday, to the diſciples likevviſe gathered together, and Thomas among them.	LOVV SVNday.
			21	Then, at the ſea of Tiberias, to Peter & the reſt that were fiſhing. vvhere he committeth his ſheepe to Peter.	
28	16			Then, to the diſciples vpon a mount in Galilee: giuing them commiſſion to preache and baptize through out the vvhole vvorld.	
		24		Then in Bethánia, vvhere he promiſeth to ſend the holy	ASCENSION
	16	24		Ghoſt (bidding them tarie in the meane time in Hieruſalem) and ſo bleſſing them, Aſcendeth into heauen.	day.

THE ARGVMENT OF THE ACTES OF THE APOSTLES.

THE *Goſpel hauing ſhevved, hovv the Ievves moſt impiouſly reiected Chriſt (as alſo Moyſes and the Prophets had foretold of them:) and therefore deſerued to be reiected themſelues alſo of him: novv folovveth this booke of* the Actes of the Apoſtles (* *vvritten by S. Luke in Rome the fourth yere of Nero, An. Dom. 61*) *and ſhevveth, hovv notvvithſtanding their deſertes, Chriſt of his mercy (as the Prophets alſo had foretold of him) offered himſelfe vnto that vnvvorthy people, yea after that they had Crucified him, ſending vnto them his tvvelue Apoſtles to moue them to penance, and ſo by Baptiſme to make them of his Church: and vvhiles al the Tvvelue vvere ſo occupied about the Ievves: hovv of a perſecuting Ievve he made an extraordinarie Apoſtle (vvho vvas S. Paul) and to auoide the ſcãdal of the Ievves (to vvhom onely him ſelfe likevviſe for the ſame cauſe had preached) ſent him, and not any of his Twelue by and by, who were his knovven Apoſtles, vnto the Gentiles, vvho neuer afore had heard of Chriſt, and vvere vvorſhippers of many Gods, to moue them alſo (for, that likevviſe the Prophets had foretold) to faith and penance, and ſo by Baptiſme to make them of his Church: and hovv the incredulous Ievves euery vvhere reſiſted the ſame Apoſtle and his preaching to the Gentiles, perſecuting him and ſeeking his death, and neuer ceaſing vntil he fel into the handes of the Gentils: that ſo (as not onely he euery vvhere, but alſo the Prophets afore him, and Chriſt had foretold) the Goſpel might be taken avvay from them, and giuen to the Gentiles: euen from Hieruſalem (vvhoſe reprobation alſo by name had been often foretold) the headcitie of the Iewes, vvhere it began, tranſlated to Rome the headcitie of the Gentiles. Al this vvil be euident by the partes of the booke: vvhich may be theſe ſixe.*

* Hier. in Catal.

Act. 13, 46. 18, 6. 19, 9. 28, 28. Mat. 21, 23. Eſa. 1. Luc. 13, 33.

Firſt, hovv Chriſt Aſcending in the ſight of his Diſciples, promiſed vnto them the Holy ghoſt, fortelling that of him they ſhould receiue ſtrength, and ſo begin his Church in Hieruſalem: and from thence dilate it into al that Countrie, that is into al Iurie: yea and into Samaria alſo, yea into al Nations of the Gentiles, be they neuer ſo far of. You ſhal receiue (*ſaith he*) the vertue of the Holy ghoſt cõming vpon you: and you ſhal be witneſſes vnto me in Hieruſalem, & in al Iurie, and Samaria, and euen to the vtmoſt of the earth. *Chap. 1.*

Secondly, the beginning of the Church in Hieruſalem, accordingly. Chap. 2.

Thirdly, the propagation of it conſequently into al Iurie, and alſo to Samaria. Chap. 8.

Fourthly, the propagation of it to the Gentiles alſo. Chap. 10.

Fifthly, the taking of it avvay from the obſtinate Ievves, and getting of it to the Gentiles.

Gentiles, by the miniſterie of S. Paul and S. Barnabee. Chap. 13.

*Sixthly, of taking it avvay from Hieruſalem it ſelfe, the headcitie of the Ievves, and ſending it (as it vvere) to Rome the headcitie of the Gentiles, and that, in their perſecuting of Paul ſo far, *that he appealed to Cæſar and ſo deliuering him after a ſort vnto the Romanes: as they had * before deliuered to them alſo Chriſt himſelfe. vvhereas S. Peters firſt cõming thither, vvas vpon an other occaſion, as ſhalbe ſaid anone. Of vvhich Romanes and Gentiles therfore, the ſame S. Paul being novv come to Rome (the laſt Chap. of the Actes) foretelleth the obſtinat Ievves there, ſaying:* Et ipſi audient. *You vvil not heare, but,* they vvil heare. *that ſo the prediction of Chriſt aboue rehearſed might be fulfilled:* And euen to the vtmoſt of the earth. *And there doth S. Luke end the booke, not caring to tel ſo much as the fulfilling of that vvhich our Lord had foretold (Act. 27, 24) to S. Paul,* Thou muſt appeare before Cæſar. *becauſe his purpoſe vvas no more but to ſhevv the nevv Hieruſalem of the Chriſtians, vvhere Chriſt vvould place the cheefe ſeate of his Church, as alſo in deede the Fathers and al other Catholikes haue in al ages looked thither, vvhen they vvere in any great douht: no leſſe then the Ievves to Hieruſalem, as they vvere appointed in the old Teſtament. Deut. 17, 8.*

Act. 25, 12. Luc. 23, 1. Act. 28, 28.

And ſo this Booke doth ſhevv the true Church, as plainely, as the Goſpel doth ſhevv the true Chriſt, vnto al that do not vvilfully ſhut their ovvne eies. to vvit, this to be the true Church, vvhich beginning viſibly at Hieruſalem, vvas taken from the Ievves, and tranſlated to the Gentils (and namely to Rome) continuing viſibly, and viſibly to continue hereafter alſo, Vntil the fulnes of the Gentiles ſhal be come in: *that then alſo* Al Iſraël may be ſaued. *and then is come the end of the vvorld. For ſo did Chriſt moſt plainely foretel vs:* This Goſpel of the Kingdom ſhalbe preached in the vvhole world, for a teſtimonie to al Nations. and then ſhal come the conſummation. *For the conuerſion of vvhich Nations and accompliſhing the fulnes of al Gentiles, the foreſaid Church Catholike, being mindful of her office,* to be Chriſtes witnes euen to the vtmoſt of the earth, *doth at this preſent (as alvvaies) ſend preachers to conuert and make them alſo Chriſtians: vvhereas the proteſtants and * al other Heretikes do nothing els but ſubuert ſuch as before vvere Chriſtians.*

Rom. 11, 25. Mat. 24, 14. Tertul. de præſc.

And this being the Summe and ſcope of this Booke, thus to giue vs hiſtorically a iuſt ſight of the fulfilling of the Prophets & Chriſtes prediction about the Church: it is not to be marueiled at, vvhy it telleth not of S. Peters cõming to Rome: conſidering that his firſt cõming thither, vvas not, as S. Paules vvas, by the Ievves deliuerie of him, vvorking ſo to their ovvne reprobatiõ, but vpõ another occaſion, to vvit, to confound Simon Magus. Euſ. Hiſt. li. 2. c. 12, 13. *For vvho alſo ſeeth not, that it maketh no mention of his preaching to any Gentiles at al, thoſe fevv onely Act. 10 excepted, vvho vvere the firſt, and therefore (leſt the Gentiles ſhould ſeeme leſſe cared for of God, then the Ievves) Peter being the Head of al, vvas elected of God, to incorporate them into the church, as before he had done the Ievves.* God (*ſaith he*) among vs choſe, that by my mouth the Gentiles ſhould heare the vvord of the Goſpel, and beleeue. *and S. Iames therevpon:* Simon hath told how God firſt viſited to take of the Gentiles a people to his name. *But othervviſe (I ſay) here is no mention of Peters preaching to any Gentiles: no nor of the other eleuen Apoſtles. Vvil any man therfore inferre, that neither Peter, nor the other Eleuen preached to any Nation or citie of the Gentiles? No. the meaning of the Holy ghoſt vvas not to vvrite al the Actes of al the Apoſtles, no nor the preaching of Peter and his, to the Gentiles, but onely to the Ievves: thereby to ſet out vnto the vvorld, the great mercy of Chriſt tovvard thoſe vnvvorthy*

Act. 15, 7. Act. 15, 14.

Ievves, and consequently their most vvorthy reprobation for cõtemning such grace and mercy. as also on the other side to shevv, hovv readily the Gentiles in so many

Rom. 15, 19. *Nations, vvere conuerted by one Apostle onely, vvho* From Hierusalem euen to Illyricum replenished the Gospel of Christ. *And this parting of the*

Gal. 2, 9. *vvorke so made by S. Peter vvith the rest, doth S. Paul himselfe touche:* That vve vnto the Gentiles, and they vnto the Circuncision. *Neuertheless before his cõming to Rome, not onely vvas the Church come to Rome (as it is euident Act. the last chap.) there plãted by S. Peter and others (as likevvise by S. Peter it vvas planted in the first Gentils, before that S. Paul began the taking of it avvay from the multitude of the Ievves, and the translating of it to the multitude of the Gentils) but also so notable vvas the same Church of Rome, that S. Paul vvriting his Epistle*

Rom. 1, 8. *to the Romanes, before he came thither, saith:* Your faith is renovvmed in the vvhole vvorld. *and therefore they vvith the rest of the Gentiles, be that Nation*

Mat. 21, 43. *vvhereof Christ told the Ievves, saying:* The Kingdom of God shal be taken avvay from you, & shal be giuẽ to a Nation yelding the fruites thereof.

As before vve noted the Gospels, as they are read both at Mattins and Masse, through out the yere, in their conuenient time and place: so the bookes folovving (as also the bookes of the old Testament) are read in the said Seruice of the Church, for Epistles and Lessons, in their time & place, as hereafter shal be noted in euery of them. *See the very same order and custome of the primitiue Church, in S. Ambrose ep. 33. S. Augustine Serm. de Tempore 139, 140, 141, 144. S. Leo Ser. 2 & 4 de Quadrag. & Ser. 13 & 19 de Pas. Domini. S. Gregorie in his 40 homilies vpon the Gospels.*

THE

The CHVRCH readeth this booke at Mattins from LOW Sũday vnto the 3 Sunday after Easter: euen as in S. Augustines time. See serm. 83 & 93 de Diuersis. to. 10.

THE ACTES OF THE APOSTLES.

CHAP. I.

Christ nowv ready to ascend, biddeth the Apostles to expect the Holy Ghost vvhich he had promised, foretelling vvhere (being strengthened by him) they should begin his Church, and howv far they should cary it. 9 After his Ascension they are vvarned by tvvo Angels to set their mindes vpon his second comming. 14 In the daies of their expectation, 15 Peter beginneth to execute his vicarship, giuing instruction and order, by vvhich Mathias is elected Apostle in the place of Iudas.

The 1. part. The expectatiõ of the Holy Ghost betwene the Ascensiõ of Christ, and the beginning of the Church.

The Epistle at Masse vpon Ascension day.

Lu. 1, 3.

1 THE * first treatise I made of ::al things,
O Theophilus, vvhich IESVS began
2 to doe and to teache, † vntil the day
vvherein " giuing commaundement by
the holy Ghost to the Apostles vvhom
3 he chose, he vvas assumpted: † to vvhõ
he shevved also him self aliue after his
passion in many arguments, for fourtie
daies appearing to them, & speaking of the kingdom of God.

Lu. 24, 49. Io. 14, 26.

4 † And eating vvith them, * he commaunded them, that they
should not depart from Hierusalem, but should expect the
promisse of the Father, vvhich you * haue heard (saith he) by
5 my mouth: † for Iohn in deede baptized vvith :: vvater, but
Lu. 3, 16. * you shal be :: baptized vvith the holy Ghost after these
6 fevv daies. † They therfore that vvere assembled, asked him,
saying, Lord, whether at this time vvilt thou restore the king-
7 dom to Israel? † but he said to them, "It is not for you to
knowv times or moments, vvhich the Father hath put in his
8 ovvne povver: † but you shal receiue the * vertue of the
holy Ghost comming vpon you, and you shal be vvitnesses
vnto me in Hierusalem, and in al Ievvrie, and Samaria, and

Lu. 24, 49. Act. 2, 1. Mar. 16, 19. Lu. 24, 51.

9 euen to the vtmost of the earth. † And * vvhen he had said
these things, in their sight he vvas eleuated: and a cloud recei-
10 ued him out of their sight. † And vvhen they beheld him
going into heauen, behold tvvo men stoode beside them in
11 vvhite garments, † vvho also said, Ye men of Galilee, vvhy

:: Not al particularly, (for the other Euangelists write diuers thinges not touched by him) but al the principal and most necessarie thinges.

:: Iohns Baptisme gaue not the Holy Ghost.

:: The aboundãt powring of the Holy Ghost vpon them on Whitsunday, he calleth baptisme.

stand you looking into heauen? This IESVS vvhich is "assumpted from you into heauen, shal so come as you haue seen him going into heauen. ℍ

† Then they returned to Hierusalem from the mount that 12
is called Oliuet, vvhich is by Hierusalem, distant a Sabboths
iourney. † And vvhen they vvere entred in, they vvent vp 13
into an vpper chamber, vvhere abode :: Peter & Iohn, Iames
and Andrevv, Philippe and Thomas, Bartholomevv and
Mathevv, Iames of Alphæus and Simon Zelótes, and Iude
of Iames. † Al these vvere perseuéring vvith one minde in 14
praier vvith the :: vvomen and "MARIE the mother of
IESVS, and his brethren.

† [a] In those daies "Peter rising vp in the middes of the bre- 15
thren, said: (and the multitude of persons together, vvas al-
most an hundred and tvventie) † You men, brethren, 16
the * scripture must be fulfilled vvhich the holy Ghost spake
before by the mouth of Dauid concerning Iudas, vvho vvas
the * captaine of them that apprehended IESVS: † vvho 17
vvas numbred among vs and obteined the lot of this mini-
sterie. † And he in deede hath possessed a * field of the revvard 18
of iniquitie, and being hanged he burst in the middes, and al
his bovvels gushed out. † And it vvas made notorious to 19
al the inhabitants of Hierusalem: so that the same field vvas
called in their tonge, *Hacel-dema*, that is to say, the field of bloud.
† For it is vvritten in the booke of Psalmes. *Be their habitation* 20
made desert, and be there none to dvvel in it. And his Bishoprike let an other take. † Therfore, of these men that haue assembled vvith vs, 21
al the time that our Lord IESVS vvent in and vvent out
among vs, † beginning from the baptisme of Iohn vntil the 22
day vvherein he vvas assumpted from vs, :: there must one of
these be made a vvitnes vvith vs of his resurrection.

† And they appointed tvvo, Ioseph, vvho vvas called 23
Bársabas, vvho vvas surnamed Iustus: and Mathias. † And 24
praying they said, Thou Lord that knovvest the harts of al
men, shevv of these tvvo, one, vvhom thou hast chosen, † to 25
take the place of this ministerie and Apostleship, from the
vvhich Iudas hath preuaricated that he might goe to his
ovvne place. † And they gaue them "lottes, and the lot fel 26
vpon Mathias, and he vvas numbered vvith the eleuen
Apostles. ℍ

:: This visible companie was the true Churche of Christ, which he left, & commaũded to keepe together til the cõming of the Holy Ghost, by hĩ to be further informed & furnished to gaine al natiõs to the same Societie.

:: The Heretikes, some in the text, other in the margẽt, trasslate, *Wiues*, to wit, of the Apostles, most impudently, knowĩg in their cõsciences that he meaneth the Maries & other holy women that folowed Christ. as *Lu. 8, 2. 24, 10.* See Beza & the Engl. Bible 1579.

a The Epistle vpõ S. Mathias day *Febr. 24.*

:: No smal mysterie, that the number of the twelue Apostles must needes be made vp againe.

Ps. 40, 9 *Io.* 13, 18

Luc. 22, 47. *Io.* 18, 3.

Mt. 27, 5. 7.

Psa. 68, 26.

Ps. 108, 8.

ANNOT.

ANNOTATIONS
CHAP. I.

2. *Giuing commaundement.*] He meaneth the power giuen them to preach, to baptize, to remit sinnes, and generally the whole commission and charge of gouernement of the Church after him and in his name, steede, and right. the which Regiment was giuen them together with the Holy Ghost to assist them therein for euer.

7. *It is not for you.*] It is not for vs, nor needful for the Church, to know the times & moment of the world, the comming of Antichrist, and such other Gods secretes. This is ynough in that case, to be assured that Christs faith shal be preached, and the Church spred through out al Nations, the Holy Ghost concurring continually with the Apostles and their Successors for the same.

The times and moments of things to come pertaine not to vs.

11. *Assumpted from you.*] By this visible Ascending of Christ to heauen and like returne from thence to iudgement, the Heretikes do incredulously argue, him not to be in the Sacrament. But let the faithful rather giue eare to S. Chrysostome saying thus: *O miracle, he that sitteth with the Father in heauen aboue, at the very same time is handled of men beneath. Christ ascending to heauen, both hath his flesh with him, and left it with vs beneath. Elias being taken vp, left to his Disciple his cloke only: but the Sonne of man ascending left his owne flesh to vs. Li. 3 de Sacerd. Ho. 2 ad po. Ant. in fine. Ho. de diuit. & paup. in fine.*

Christ is ascended, and yet really in the B. Sacrament.

14. MARIE *the mother of* IESVS.] This is the last mention that is made in holy Scripture, of our B Lady. for though she were ful of al diuine wisedom, and opened (no doubt) vnto the Euangelistes and other writers of holy Scriptures, diuerse of Christs actions, speaches, and mysteries, whereof she had both experimental and reuealed knowledge: Yet for that she was a woman, and the humblest creature liuing, and the paterne of al order and obedience, it pleased not God that there should be any further note of her life, doings, or death, in the Scriptures. She liued the rest of her time with the Christians (as here she is peculiarly named and noted among them) and specially with *S.* Iohn the Apostle, * to whom our Lord recommended her. Who prouided for her al necessaries, her spouse Ioseph (as it may be thought) being deceased before. The common opinion is that she liued 63 yeres in al. At the time of her death, (as S. Denys first, & after him *S.* Damascene *de dormit. Deiparæ.* writeth,) al the Apostles then dispersed into diuers nations to preache the Gospel, were miraculously brought together (sauing S. Thomas who came the third day after) to Hierusalem, to honour her diuine departure and funeral, as the said S. Denys witnesseth. Who saith that him self, S. Timothee, and *S.* Hierotheus were present: testifying also of his owne hearing, that both before here death and after for three daies, not onely the Apostles and other holy men present, but the Angels also and Powers of heauen did sing most melodious Hymnes. They buried her sacred body in Gethsémani. but for S. Thomas sake, who desired to see and to reuerence it, they opened the sepulcher the third day, and finding it void of the holy body, but excedingly fragrant, they returned, assuredly deeming that her body was assumpted into heauen. as the Church of God holdeth, being most agreable to the singular priuilege of the mother of God, and therfore celebrateth most solemnely the day of her Assumption. And that is consonant not onely to the said S. Denys, and S. Damascene, but to holy Athanasius also, who auoucheth the same, *Serm. in Euang. de Deipara.* of which Assumption of her body, S. Bernard also wrote fiue notable sermons extant in his Workes.

Io. 19, 26. 27.

Dionys. ep. ad Timotheum.

Our B. LADY.

Her life.

Her death.

Her ASSVMPTION.

But neither these holy fathers, nor the Churches tradition and testimonie, do beare any sway now a daies with the Protestants, that haue abolished this her greatest feast of her Assumption. Who of reason should at the least celebrate it as the day of her death, as they doe of other Saincts. For though they beleeue not that her body is assumpted, yet they wil not (we trow) deny that she is dead, and her soule in glorie: neither can they aske scriptures for that, no more then they require for the deathes of Peter, Paul, Iohn, and other, vvhich be not mentioned in scriptures & yet are still celebrated by the Protestants. But concerning the B. Virgin MARIE, they haue blotted out also both her Natiuitie, and her Conception: so as it may be thought the Diuel beareth a special malice to this woman whose seede brake his head. For as for the other two daies of her Purification & Annunciation, they be not proper to our Lady, but the one to Christs Conception, the other to his Presentation. so that she by this meanes shal haue no festiuitie at al.

The Protestãts haue no feast of her at al, as they haue of other Saincts.

But contrariwise, to consider how the auncient Church and fathers esteemed, spake, and wrote of this excellent vessel of grace, may make vs detest these mens impietie, that can not abide the praises of her *whom al generations should call blessed, and that esteeme her honours a derogatiõ to her sonne. Some of their speaches we wil set downe, that al men may see, that we neither praise her, nor pray to her, more amply then they did. S. Athanasius in the place alleaged, after he had declared how al the Angelical spirits and euery order of them honoured and praised her with the AVE, wherewith S. Gabriel saluted her: We also, saith he, of al degrees vpon the earth

*Lu. 1, 48.

How the Primitiue Church & auncient fathers honoured our B. Lady.

S. Athanasius.

extol thee With loude voice, saying, *Aue gratia plena* &c. *Haile ful of grace, our Lord is vvith thee*
S. Ephrem. *pray for vs ô Maistresse, and Lady, and Queene, and mother of God.* Most holy and auncient Ephrem, also in a special oration made in praise of our Lady, saith thus in diuerse places thereof, *Intemerata Deipara* &c. *Mother of God vndefiled, Queene of al, the hope of them that despaire, my lady most glorious, higher then the heauenly spirits, more honorable then the Cherubins, holier then the Seraphins, and vvithout comparison more glorious thē the supernal hostes, the hope of the fathers, the glorie of the Prophets, the praise of the Apostles.* And a litle after. *Virgo ante partum, in partu, & post partum. by thee vve are reconciled to Christ my God, thy sonne: thou art the helper of sinners, thou the hauen for them that are tossed vvith stormes, the solace of the vvorld, the deliuerer of the empriſoned, the helpe of orphans, the redemption of captiues.* And afterWard, *Vouchsafe me thy seruant to praise thee. Haile lady* MARIE *ful of grace, haile Virgin most blessed among vvomen.* And much more in that sense Which Were to long to repeate.

S. Cyril. S. Cyril hath the like Wonderful speaches of her honour, *hom. 6. contra Nestorium. Praise and glorie be to thee ô holy Trinitie: to thee also be praise, holy mother of God. for thou art the pretious pearle of the vvorld, thou the candel of vnquencheable light, the crovvne of Virginitie, the scepter of the Catholike faith. By thee the Trinitie is glorified and adored in al the vvorld: by thee heauen reioyceth, Angels and Archangels are glad, diuels are put to flight, and man is called againe to heauen, and euery creature that vvas held vvith the errour of Idols, is turned to the knoWledge of the truth: by thee Churches are foũded through the World: thee being their helper, the Gentiles come to penance.* and much more Which We omit. LikeWise the Greeke
The Greeke Liturgies of S. Iames, S. Basil, S. Chrysostom. Liturgies or Masses of S. Iames, S. Basil, and S. Chrysostom, make most honorable mention of our B. Lady, praying vnto her, saluting her With the Angelical hymne, *Aue Maria*, and vsing these speaches, *Most holy, vndefiled, blessed aboue al, our Queene, our Lady, the mother of God,* MARIE, *a virgin for euer, the sacred arke of Christs Incarnation, broder then the heauens that didst beare thy creatour, holy mother, of vnspeakable light, vve magnifie thee vvith Angelical hymnes. al things passe vnderstanding, al things are glorious in thee ô mother of God. by thee the mysterie before vnknovven to the Angels, is made manifest and reuealed to them on the earth. thou art more honorable then the Cherubins, and more glorious then the Seraphins. to thee, O ful of grace, al creatures, both men and Angels doe gratulate and reioyce: glorie be to thee, Which art a sanctified temple, a spiritual paradise, the glorie of virgins, of vvhom God tooke flesh and made thy vvombe to be his throne.* &c.

S. Augustine. And S. Augustine *Serm. 18 de Sanctis to. 10*: or (as some thinke) S. Fulgentius: *O blessed* MARIE, *Who can be able vvorthily to praise or thanke thee, receiue our praiers, obtaine vs our requestes, for thou art the * special hope of sinners, by thee vve hope for pardon of our sinnes, & in thee, ô most blessed, is the expectation of our revvardes.* And then folloW these Wordes noW vsed in the Churches seruice: *Sancta Maria succurre miseris, iuua pusillanimes, refoue flebiles, ora pro populo, interueni pro clero, intercede pro deuoto fœmineo sexu. Sentiant omnes tuum iuuamen, quicunque celebrant tuam commemorationem. Pray thou continually for the people of God, vvhich didst deserue to beare the redeemer of the vvorld, Who liueth and reigneth for euer.* S. Damascene also *ser.* de dormitione Deiparæ. *Let vs crie vvith Gabriel, Aue gratia plena, Haile ful of grace, Haile sea of ioy that can not be emptied, haile the * onely ease of greefes, haile holy virgin, by vvhom death vvas expelled, and life brought in.* See S. Irenæus li. 3 c. 33. and li. 5 circa medium, & S. Augustine *de fide & Symbolo. & de agone Christiano.* Where they declare how both the sexes concurre to our saluation, the man and the Woman, Christ and our Lady, as Adam and Eue both Were the cause of our fall. though Adam far more then his Wife, and so Christ far more excellently and in an other sort then our Lady: Who (though his mother) yet is but his creature and handmaid, him self being truely both God and man. In al Which places alleaged & * many other like to these, if it please the reader to see and read, and make his owne eies witnesses, he shal perceiue that there is much more said of her, and to her, then We haue here recited, and that the very same or the like speaches and termes were vsed then, that the Church vseth noW, in the honour and inuocation of the B. Virgin: to the confusion of al those that Wilfully Wil not vnderstand in What sense al such speaches are applied vnto her. to Wit, either because of her praier and intercession for vs, Whereby she is our hope, our refuge, our aduocate &c. or because she brought forth the author of our redemption and saluation, Whereby she is the mother of mercie, and grace, and life, and whatsoeuer goodnes We receiue by Christ.

* *vnica spes*

* *vnicum leuamen*

See S. Greg Nazian. in fi. Trag. Christus patiens.

15. Peter rising vp.) Peter in the meane time practised his Superioritie in the cõpanie or Church, publishing an election to be made of one to supply Iudas roome. Which Peter did not vpon commaundement of Christ Written, but by suggestion of Gods Spirit, and by vnderstanding the Scriptures of the old Testament to that purpose: the sense Whereof Christ had opened to the Apostles before his departure, though in more ful maner afterWard at the sending of the Holy Ghost. And this acte of Peter in prescribing to the Apostles and the rest, this election, and the maner thereof, is so euident for his Supremacie, that * the Aduersaries confesse here that he Was, *Antistes*, the cheefe and Bishop of this Whole College and companie.

Beza in no. Test. Græcol. an 1565.

26. Lottes.] When the euent or fall of the lot is not expected of Diuels, nor of the starres, nor of any force of fortune, but looked and praied for to be directed by God and his holy Saincts: then may lottes be vsed laWfully. And sometimes to discerne betWixt tWo things mere indifferent, they be necessarie, as S. Augustine teacheth *ep. 180 ad Honoratum.*

Peter beginneth to practise his Primacie.

Casting of lottes.

CHAP. II.

The Holy Ghoſt comming to the Faithful vpon vvhitſunday. 5 Ievves in Hieruſalem of al Nations do vvonder to heare them ſpeake al tongues. 14 And Peter to the deriders declareth, that it is not drunkennes, but the Holy Ghoſt vvhich Ioel did prophecie of, vvhich IESVS *(Whom they crucified) being noW riſen againe and aſcended (as he ſheWeth alſo out of the Scriptures) hath poWred out from heauen, cõcluding therfore that he is* CHRIST, *and they moſt horrible murderers. 37 Whereat they being compuncte, and ſubmitting them ſelues, he telleth them that they muſt be baptized, and then they alſo ſhal receiue the ſame Holy Ghoſt, as being promiſed to al the baptized. 41 And ſo 3000 are baptized that very day. 42 Whoſe godly exerciſes are here reported, and alſo their liuing in ſtate of perfection. The Apoſtles Worke many miracles, and God daily increaſeth the number of the Church.*

The 2 part. THE comming of the Holy Ghoſt and beginning of the Church in Hieruſalem.

Act. 1,4

1 AND vvhen the daies of "Pentecoſt vvere accompliſhed, they vvere al together in
2 one place: † and ſodenly there vvas made a ſound from heauen, as of a vehemẽt vvinde cõming, & it filled the whole houſe vvhere
3 they vvere ſitting. † And there appeared to them parted tonges as it were *of fire, and it ſate vpon eue-
Mt. 3,11.
4 ry one of them: † and they vvere "al repleniſhed vvith the
Io. 7,39. *HOLY GHOST, and they began to ſpeake vvith diuerſe tonges, according as the HOLY GHOST gaue them to ſpeake.

The Epiſtle vpõ Whitſunday.

5 † And there vvere dvvelling at Hieruſalẽ Ievves, deuout
6 men of euery nation that is vnder heauen. † And vvhen this voice vvas made, the multitude came together, and vvas aſtonied in minde, becauſe euery man heard them ſpeake in his
7 ovvne tongue. † And they vvere al amaſed, and marueled
8 ſaying, Are not, lo, al theſe that ſpeake, Galilęans, † and hovv` haue vve heard' eche man our ovvne tongue vvherein
9 vve vvere borne? † Parthians, and Medians, and Elamites, and that inhabite Meſopotámia, Ievvrie, and Cappadocia, Pontus,
10 and Aſia, † Phrygia, and Pamphilia, Ægypt and the partes of
11 Lybia that is about Cyrénee, and ſtrangers of Rome, † Ievves alſo, and Proſelytes, Cretenſians, and Arabians: Vve` haue heard' them ſpeake in our ovvne tonges the great vvorkes
12 of God. † And they vvere al aſtonied, and marueled, ſaying
13 one to an other, Vvhat meaneth this? † But others deriding ſaid, That theſe are ful of nevv vvine.

a The leſſon before the Epiſtle on Imber weneſday in whitſonWeeke.

14 † a But :: Peter ſtanding vvith the Eleuen, lifted vp his voice, and ſpake to them, Ye men, Ievves, and al you that dvvel in Hieruſalem, be this knovven to you, and vvith your
15 eares receiue my vvordes. † For theſe are not drunke, as you

:: Peter the head of the reſt and noW newly repleniſhed with al knowledge and fortitude, maketh the firſt Sermon.

ſuppoſe, vvhereas it is the third houre of the day: † But this 16
is it that vvas ſaid by the Prophet Ioël, † *And it ſhal be, in the laſt* 17
daies (ſaith our Lord) of my Spirit I vvil povvre out vpon al fleſh: and your ſonnes
and your daughters ſhal prophecie, and your yong men ſhal ſee viſions, and your
auncients ſhal dreame dreames. † *And vpon my ſeruants truely, and vpon my* 18
handmaides vvil I povvre out in thoſe daies, of my Spirit, and they ſhal prophecie:
† *and I vvil giue vvonders in the heauen aboue, and ſignes in the earth beneath,* 19
bloud, and fire, and vapour of ſmoke. † *The ſunne ſhal be turned into darkenes,* 20
and the moone into bloud, before the great and manifeſt day of our Lord doth
come. † *And it ſhal be, euery one vvhoſoeuer calleth vpon the name of our Lord,* 21
ſhal be ſaued. H

† Ye men of Iſraël heare theſe vvordes, IESVS of Na- 22
zareth a man approued of God among you, by miracles and
vvonders and ſignes vvhich God did by him in the middes
of you, as you knovv: † this ſame, "by the determinate coun- 23
ſel and preſcience of God being deliuered, you by the han-
des of vvicked men haue crucified and ſlaine. † vvhom 24
God hath raiſed vp" looſing the ſorovves of hel, according as
it vvas impoſſible that he ſhould be holden of it. † For Dauid 25
ſaith concerning him, *I foreſavv the Lord in my ſight alvvaies: becauſe* *Pſ. 15, 8*
he is at my right hand that I be not moued. † For this, *my hart hath been* 26
glad and my tongue hath reioyced: moreouer my fleſh alſo ſhal reſt in hope. † Be- 27
cauſe thou vvilt not leaue "my ſoul:: in hel, nor giue thy Holy one to ſee:: corrup-
tion. † *Thou haſt made knovven to me the vvaies of life: thou ſhalt make me* 28
ful of ioyfulnes vvith thy face. † Ye men, brethren, let me boldly 29
ſpeake to you of the Patriarch Dauid: that * he died, and vvas
buried: and his ſepulchre is vvith vs vntil this preſent day.
† Vvhereas therfore he vvas a Prophet, and knevv that by 30
an othe *God had ſvvorne to him that of the fruite of his loynes there ſhould ſit*
vpon his ſeate: † forſeeing he ſpake of the reſurrection of Chriſt, 31
for neither vvas he left in hel, neither did his fleſh ſee corrup-
tion. † This IESVS hath God raiſed againe, vvhereof al 32
vve are vvitneſſes.

† Being exalted therfore by the right hand of God, and 33
hauing receiued of his father the promiſſe of the holy Ghoſt,
he hath povvred out `this vvhom' you ſee and heare. † For 34
Dauid aſcended not into heauen: but he ſaith, *Our Lord hath ſaid*
to my Lord, ſit on my right hand, † *vntil I make thine enemies the foote ſtoole of thy*
feete. † Therfore let al the houſe of Iſraël know moſt certainly 35
that God hath made him both Lord, and CHRIST, this 36
IESVS, vvhom you haue crucified.

Contrition. † And hearing theſe things, they were compuncte in hart, 37
and ſaid to Peter and to the reſt of the Apoſtles, Vvhat ſhal
vve

:: Who but an infidel (ſaith S. Auguſtine) Wil deny Chriſt to haue deſcended to Hel? *ep. 99.*

:: As his ſoul ſuffered no paines in Hel, ſo neither did his body take any corruptiō in the graue.

Ioël. 2, 28.

3. Reg. 2 10.

Pſ. 15 11.

`this g vvhich Pſ. 109

38 vve doe men, brethren? † But Peter ſaid to them, :: Doe penance, and be euery one of you baptized in the name of IESVS CHRIST for remiſſion of your ſinnes: and you
39 ſhal receiue the gift of the holy Ghoſt. † For to you is the promiſſe, and to your children, and to al that are farre of,
40 vvhomſoeuer the Lord our God ſhal call. † Vvith very many other vvordes alſo did he teſtifie, and exhorted them, ſaying,
41 Saue your ſelues from this peruerſe generation. † They therfore that receiued his vvord, vvere baptized: and there vvere added in that day about :: three thouſand ſoules.

42 † And they vvere perſeuéring in the doctrine of the Apoſtles, and in the communication of [c] the breaking of
43 bread, and praiers. † And feare came vpon euery ſoul: many vvonders alſo and ſignes vvere done by the Apoſtles in Hie-
44 ruſalem, and there vvas great feare in al. † Al they alſo that
45 beleeued, vvere together, *and had " al things cõmon. † Their poſſeſſions and ſubſtance they ſold, and deuided them to al,
46 according as euery one had neede. † Daily alſo continuing vvith one accord in the temple, and breaking bread from houſe to houſe, they tooke their meate vvith ioy and ſim-
47 plicitie of hart: † praiſing God, and hauing grace vvith al the people. And our Lord " increaſed them that ſhould be ſaued, daily together.

:: Not onely amendment of life, but penãce alſo required before Baptiſme, in ſuch as be of age, though not in that ſort as afterwvard in the Sacramẽt of penance. *Aug. de fid. et oper. c. 11. et ep. 108.*

:: Three thouſand were conuerted at this firſt ſermon, & they were put to the other viſible companie and Church.

c This was the B. Sacrament, which the Apoſtles daily miniſtred to the Chriſtians at leaſt in one kinde. *See chap. 20, 7.*

* Act. 4, 32.

" increaſed] Or, added.

ANNOTATIONS
CHAP. II.

1. *The daies of Pentecoſt.*) As Chriſt our Paſche, for correſpondence to the figure, was offered at the Iewes great feaſt of Paſche, ſo fifty daies after (in Greeke, Pentecoſt) for accompliſhing the like figure of the Law-giuing in Mount Sinai, he ſent downe the Holy Ghoſt iuſt on the day of their Pentecoſt. which was alwaies on Sunday, as appeareth *Leuit. 23, 15.* Both which daies the Church keepeth yerely for memorie of Chriſts death and Reſurrection, and the ſending downe of the Holy Ghoſt: as they did the like for record of their deliuerie out of Ægypt, and their Law giuing aforeſaid. the ſaid Feaſtes with vs conteining, beſides the remembrance of benefites paſt, great Sacraments alſo of the life to come. *Aug. ep. 119, C. 16.*

The feaſtes of Paſche & Pentecoſt.

4. *Al repleniſhed.*) Though the Apoſtles and the reſt were baptized before, and had thereby receiued the grace of the Holy Ghoſt to ſanctification and remiſſion of ſinnes, as for diuers other purpoſes alſo: Yet as Chriſt * promiſed them they ſhould be further indued with ſtrength and vertue from aboue, ſo here he fulfilleth his promes, viſibly powring downe the Holy Ghoſt vpon al the companie and vpon euery one of them, thereby repleniſhing the Apoſtles ſpecially with al truth, wiſedom, and knowledge neceſſarie for the gouernement of the Church, and giuing both to them and to al other preſent, the grace and effect of the Sacrament of Confirmation, accompliſhing, corroborating, and ſtrengthening them in their faith and the confeſſion of the ſame. And laſtly for a viſible token of Gods Spirit, he endued them al with the gift of diuers ſtrange tonges: al (I ſay) there preſent, as wel our Ladie, as other holy women and brethren, beſides the Apoſtles. though * the Heretikes fondly argue, for the deſire they haue to diſhonour Chriſts mother, that neither ſhe nor they were there preſent, nor had the gift of tongues, contrarie to the plaine text that ſaith, *They vvere al together*, to wit, al the 120 mentioned before c. 1, 15.

The ſending of the Holy Ghoſt on Whitſunday and the effectes thereof.

Our B. Ladie.

* c. 24, 49.

* Act. 1, 14. in hoc v. 1.

23. *Deliuered*

Gods determination that Christ should die, excuseth not the Iewes.

23. *By the determinate counsel of God deliuered.*) God deliuered him, and he deliuered him self, for loue and intention of our saluation, and so the acte was holy and Gods owne determination. But the Iewes and others which betraied and crucified him, did it of malice and wicked purpose, and their facte was damnable, and not of Gods counsel or causing: though he tolerated it, for that he could and did turne their abominable facte to the good of our saluatiō. Therfore abhorre those newe Manichees of our time, both Lutherans and Caluinists, that make God the author and cause of Iudas betraying of Christ, no lesse then of Paules conuersion. beside the false translation of

Beza.

Beza, saying for Gods prescience or foreknowledge (in the Greeke, πρόγνωσις) *Gods prouidence.*

24. *Loosing the sorowes.*) Christ was not in paines him self, but loosed other men of those dolours of Hel, wherewith it was impossible him self should be touched. *See* * *S. Augustine.* * *Li. 12 c. 13 de Gen. ad lit.*

Corrupt translation against the Article of Christs descending into Hel.

27. *My soul in Hel,*) Where al the Faithful, according to the Creede, euer haue beleeued, that Christ according to his soul, went downe to Hel, to deliuer the Patriarches and al iust men there holden in bondage til his death, and the Apostle here citing the Prophets wordes, most euidently expresseth the same, distinguishing his soule in Hel, from his body in the graue: Yet the Caluinists to defend against Gods expresse wordes, the blasphemie of their Maister, that Christ suffered the paines of Hel, and that no where but vpon the Crosse, and that otherwise he descended not into Hel, most falsely and flatly here corrupt the text, by turning and wresting both the Hebrew and Greeke wordes from their most proper and vsual significations of, *Soule*, and *Hel*, into *body*, and *graue*: saying for, *my soule in Hel*, thus, *my body*, * *life*, *person*, yea (as Beza in his newe Testament an. 1556) *my carcas* in the *graue*. and this later they corrupt almost through out the Bible for that purpose. But for refelling of both corruptions, it shal be sufficient in this place: first, that al Hebrues & Greekes, and al that vnderstand these tonges, know that the foresaid Hebrue & Greeke wordes are as proper, peculiar, and vsual to signifie, *soul* and *Hel*, as *anima* and *infernus* in Latin, yea as *soul* and *Hel* in English do properly signifie the soule of man, and Hel that is opposite to heauen: and that they are as vnproprely vsed to signifie body and graue, as to say in English, soul for body, or Hel for graue. Secondly, it doth so mislike the Heretikes them selues, that Castaleo one of their fine Translatours refelleth it, and to make it the more sure, he for, *in inferno*, translateth, *in Orco*. that is, *in Hel*. Thirdly, Beza him self partly recanteth in his later edition, and confesseth that, *Carcas*, was no fit word for the body of Christ, and therfore, *I haue* (saith he) *changed it, but I reteine and keepe the same sense stil.* meaning, that he hath now translated it, *soule*, but that he meaneth thereby as before, Christs dead body. fourthly, * he saith plainely, that translating thus, *Thou shalt not leaue my carcas in the graue*, he did it of purpose against *Limbus Patrum*, Purgatorie, and Christs descending into Hel, which he calleth foul errours, and marueleth, *that most of the ancient fathers were in that errour*: namely of Christs descending into Hel, and deliuering the old fathers. Vvhat neede we more? He opposeth him self both against plaine Scriptures and al auncient fathers, peruerting the one, and contemning the other, to ouerthrow that truth which is an Article of our Crede. Whereby it is euidently false which some of them say for their defense, that none of them did euer of purpose translate falsely. See the Annotation vpon *1 Pet. 3. v. 19.* * *No. Test. an. 1556. annot. in 2 Act. 2 27 & 24 & in 1 Pet. 3, 19*

Iהוה נֶפֶשׁ שְׁאוֹל ψυχὴν ἅδου

Liuing in common.

44. *Al things common.*) This liuing in common is not a rule or a precept to al Christian men, as the Anabaptistes falsely pretend: but a life of perfection and counsel, folowed of our Religious in the Catholike Church. *See S. Aug. in Ps. 132 in principio. & ep. 109.*

The increase & perpetuitie of the VISIBLE CHVRCH.

47. *Increased.*) Moe and moe were added to the Church (as the Greeke more plainely expresseth) that we may see the visible propagation & increase of the same. from which time a diligent man may deduce the very same visible Societie of men ioyned in Christ, through the whole booke, and afterward by the Ecclesiastical storie, downe til our daies, against the pretensed inuisible Church of the Heretikes. προσετ θεὶ τῇ ἐκ κλησίᾳ

CHAP. III.

A miracle, and a Sermon of Peters to the people, shewing that IESVS *is Christ, and exhorting them to faith in him and penance for their sinnes, and so they shal haue by him (in Baptisme) the Benediction which was promised to Abraham.*

The Epistle vpō SS. Peter and Paules eue. Iun 28.

:: This maketh for distinction of Canonical houres and diuersitie of appointed times to pray in. *See Annot. c. 10, 9.*

AND Peter and Iohn vvent vp into the temple, 1
at the :: ninthe houre of praier. † And a cer- 2
taine man that vvas lame from his mothers
vvombe, vvas caried: vvhom they laid euery
day at the gate of the temple, that is called Spe-
cious, that he might aske almes of them that vvent into the
temple.

3 temple. † He, vvhen he had ſeen Peter and Iohn about to
4 enter into the temple, aſked to receiue an almes. † But Peter
5 vvith Iohn looking vpon him, ſaid, Looke vpon vs. † But he looked earneſtly vpon them, hoping that he ſhould receiue
6 ſome thing of them. † But Peter ſaid, Siluer and gold I haue not, but" that vvhich I haue, the ſame I giue to thee: In the name of IESVS CHRIST of Nazareth ariſe, and vvalke.
7 † And taking his right hand, he lifted him vp, and forthvvith
8 his feete and ſoles vvere made ſtrong. † And ſpringing he ſtoode, and vvalked: and vvent in vvith them into the tem-
9 ple vvalking, and leaping, and praiſing God. † And al the
10 people ſavv him vvalking and praiſing God. † And they knevv him, that, it vvas he vvhich ſate for almes at the Specious gate of the temple: and they vvere excedingly aſtonied
11 and agaſt at that that had chaũced to him. † And as he held Peter and Iohn, al the people ranne to them vnto the porche vvhich is called Salomons, vvondering.

12 † But Peter ſeing them, made anſvver to the people, Ye men of Iſraël, vvhy maruel you at this, or vvhy looke you vpon vs, as though" by our povver or holines vve haue made
13 this man to vvalke? † The God of Abraham, and the God of Iſaac, and the God of Iacob, the God of our fathers hath glorified his ſonne IESVS, vvhom you in deede deliuered and denied before the face of Pilate, he iudging him to be re-
Luc. 23, 18. 14 leaſed. † But you denied the holy and the iuſt one,* and aſ-
15 ked a mankiller to be giuen vnto you. † but the authour of life you killed, vvhom God hath raiſed from the dead,
16 of vvhich vve are vvitneſſes. † And in the:: faith of his name, this man vvhom you ſee and knovv, his name hath ſtrengthened: & the faith vvhich is by him, hath giuen this perfect health in the ſight of al you.

17 † And novv (brethren) I knovv that you did it through
18 ignorãce, as alſo your princes. † But God vvho foreſhevved by the mouth of al the prophets, that his CHRIST ſhould
19 ſuffer, hath ſo fulfilled it. † Be Penitent therfore & conuert,
20 that your ſinnes may be put out. ¶ † that, vvhen the times ſhal come of refreſhing by the ſight of our Lord, and he
εὖν δᾶ ἀυρανὸν μὲν δέξ- ασθαι ſhal ſend him that hath been preached vnto you IESVS
21 CHRIST, † c vvhom :: heauen truely muſt receiue vntil the times of the reſtitution of al things, vvhich God ſpake by the mouth of his holy prophets from the beginnīg of the world.

The Epiſtle vpõ Weneſday in Eaſter Weeke.

:: This faith was not the faith of the lame man (for he looked onely for almes) nor a ſpecial faith of the Apoſtles owne ſaluatiõ: but the whole beleefe of Chriſtian Religion.

:: Some Heretikes fouly corrupt this place, thus, *Who muſt be conteined in heauen*, of purpoſe (as they proteſt) to hold Chriſt in heauẽ, from the B. Sacramẽt. *Beza*. As though his preſẽce there, drew him out of heauen. Neither cã they pretend the Greeke, which is word for word as in the vulgar latin, and as We tranſlate.

† Moyſes in deede ſaid, *That a prophet ſhal the Lord your God raiſe vp to you of your brethren, as my ſelf: him you ſhal heare according to al things vvhatſoeuer he ſhal ſpeake to you.* † *And it ſhal be, euery ſoule that ſhal not heare that prophet, ſhal be deſtroied out of the people.* † And al the Prophets from Samuël and aftervvard that haue ſpoken, told of theſe daies. † You are the children of the Prophets and of the teſtament vvhich God made to our fathers, ſaying to Abraham, *And in thy ſeede ſhal al the families of the earth be bleſſed.* † To you firſt God raiſing vp his ſonne, hath ſent him bleſſing you: that euery one ſhould conuert him ſelf from his naughtines.

22 *Deu.* 18 15.

23

24

25

26 *Gen.* 22 18.26,

ANNOTATIONS
CHAP. III.

Saincts doe miracles and the like, but by the power of God.

6. That vvhich I haue.] This power of Working miracles vvas in Peter, and Peter properly did giue this man his health, though he receiued that force and vertue of God, and in & by him executed the ſame. Therfore he ſaith, *That vvhich I haue, I giue to thee.* and the Heretikes are ridiculous that note here, *a miracle done by Chriſt by the handes of the Apoſtles*, to make the ſimple beleeue that they had no more to doe then a dead inſtrument in the Workemans hand.

12. By our povver.] When the Apoſtles remit ſinnes, or doe any other miracles, they doe it not by any humane, proper, or natural power in them ſelues: but of ſupernatural force giuen them from aboue, to proue that the faith of Chriſt is true, and that he is God Whom the Iewes crucified, in Whoſe name and faith they Worke, and not in their owne.

CHAP. IIII.

The Rulers of the Ievves oppoſe them ſelues and impriſon Peter and Iohn. 4 But yet thouſands of the people are conuerted: 5 and to the Rulers alſo, Peter boldly auoucheth by the forſaid miracle, that IESVS *is Chriſt, telling them of their heinous fault out of the Pſalmes, and that vvithout him they can not be ſaued. 13 They though confounded vvith the miracle, yet procede in their obſtinacie, forbidding them to ſpeake any more of* IESVS*, adding alſo threates. 23 Whereupon the Church fleeth to praier, vvherein they comfort them ſelues vvith the omnipotencie of God, and prediction of Dauid, and aſke for the gift of boldnes and miracles againſt thoſe threates. 31 And God ſheweth miraculouſly that he hath heard their praier. 32 The vvhole Churches vnitie and communitie of life. 36 Of Barnabas by name.*

AND vvhen they vvere ſpeaking to the 1
people, the Prieſts and magiſtrates of the
temple and the Sadducees came vpon
them, † being greeued that they taught 2
the people, and ſhevved in IESVS the re-
ſurrection from the dead: † and they laid 3
handes vpon them, and put them into
vvard, vntil the morovv, for it vvas novv euening. † And 4
:: many of them that had heard the vvord, beleeued: and the
number of the men vvas made fiue thouſand.

:: Here againe we ſee the proceding and increaſe of the Church viſibly.

† And

5 † And it came to passe on the morovv, that their princes,
and Auncients,and Scribes vvere gathered into Hierusalem.
6 † and Annas the high priest,and Caiphas and Iohn,and Ale-
7 xander, and as many as vvere of the priests stocke. † And
setting them in the middes,they asked:In vvhat povver or in
8 vvhat name haue you done this? † Then Peter replenished
vvith the holy Ghost,said to them, Ye princes of the people
9 & Auncients: † If vve this day be examined for a good deede
vpon an impotent man, in vvhat he hath been made whole,
10 † be it knovven to al you and to al the people of Israël, that
in the name of IESVS CHRIST of Nazareth, vvhom you
did crucifie, vvhom God hath raised from the dead, in this
11 same this man standeth before you vvhole. † This is *the stone*
that vvas reiected of you the builders: vvhich is made into the head of the corner.
12 † and there is not saluation in any other. for neither is there
any other name vnder heauen giuen to men, vvherein vve
13 must be saued. † And seeing Peters constancie and Iohns,
vnderstanding that they vvere men vnlettered, and of the
vulgar sort,they marueled,and they knew them that they had
14 been vvith IESVS: † seeing the man also that had been
cured, standing vvith them, they could say nothing to the
15 contrarie. † But they commaunded them to goe aside forth
16 out of the councel: and they conferred together, † saying,
Vvhat shal vve doe to these men? for a notorious signe in
deede hath been done by them, to al the inhabitants of Hie-
17 rusalem: it is manifest, and vve can not denie it. † But that it
be no further spred abrode among the people, let vs threaten
them, that they speake no more in this name to any man.
18 † And calling them, they charged them that they should
19 not speake at al, nor teache in the name of IESVS. † But
Peter and Iohn answvering, said to them, :: If it be iust in the
20 sight of God, to heare you rather then God, iudge ye. † for
vve can not but speake the things vvhich vve haue seen and
21 heard. † But they threatening, dimissed them: not finding
hovv they might punish them, for the people, because all
glorified that vvhich had been done, in that vvhich vvas
22 chaunced. † For the man vvas more then fourtie yeres old
in vvhom that signe of health had been vvrought.
23 † And being dimissed they came to theirs, and shevved
al that the cheefe priests and Auncients had said to them.
24 † Vvho hauing heard it,with one accord lifted vp their voice

The name of IESVS. *See Annot. Philip. 2, 10.*

i.117,

The Apostles constancie,learning and wisdom after the cõming of the Holy Ghost, being but idiotes, that is,simple vnlettered men and timorous before.

:: Their cõstancie and courage after their confirmation,being so weake before. And if any Magistrate cõmaund against God, that is to say, forbid Catholike Christiã men to preach or serue God, this same must be their answer, though they be whipped and killed for their labour. *See 6. 5. v. 29.*

to God, and ſaid, Lord, thou that didſt make heauen & earth,
the ſea, and al things that are in them, † vvho in the holy 25
Ghoſt by the mouth of our father Dauid thy ſeruāt haſt ſaid,
Vvhy did the Gentiles rage, and the people meditate vaine thinges: † *the kings* 26 *Pſ.* 2, 1
of the earth ſtand vp, and the princes aſſemble together againſt our Lord, *and*
againſt his CHRIST? † For there aſſembled in deede in this citie 27
againſt thy holy childe IESVS vvhom thou haſt anointed,
Herod, and Pontius Pilate, vvith the Gentiles and the people
of Iſraël, † to doe vvhat :: thy hand & thy counſel decreed 28
to be done. † And novv Lord looke vpon their threatenings, 29
and giue vnto thy ſeruants vvith al confidence to ſpeake thy
vvorde, † in that, that thou extend thy hand to cures and 30
ſignes and vvonders to be done by the name of thy holy
ſonne IESVS. † And vvhen they had praied, the place vvas 31
moued vvherein they vvere gathered: and they vvere al re-
pleniſhed vvith the holy Ghoſt, and they ſpake the vvord
of God vvith confidence.

† And the multitude of beleeuers had one hart and 32
one ſoule: neither did any one ſay that ought vvas his
ovvne of thoſe things vvhich he poſſeſſed, but al things *Act.* 4.
vvere common vnto them. † And vvith great povver did 33 44.
the Apoſtles giue teſtimonie of the reſurrection of IESVS
CHRIST our Lord: and great grace vvas in al them. † For 34
neither vvas there any one needie among them. For as many
as vvere ovvners of landes or houſes, :: ſold and brought the
prices of thoſe things vvhich they ſold, † and laid it before 35
the feete of the Apoſtles. And to euery one vvas deuided
according as euery one hade neede. † And Ioſeph vvho 36
vvas ſurnamed of the Apoſtles Barnabas (vvhich is by inter-
pretation, the ſonne of conſolation) a Leuite, a Cyprian
borne, † vvhereas he had a peece of land, ſold it, and brought 37
the price, and laid it" before the feete of the Apoſtles.

:: Chriſtes death, as needeful for mans redemption, was of Gods determination: but as of the malice of the Iewes, it was not his act otherwiſe then by permiſſion.

:: Note the ardent charitie and cõtempt of worldly things in the firſt Chriſtians: who did not onely giue great almes, but ſold al their lands to beſtow on the Apoſtles and the reſt that were in neceſſitie, according to Chriſtes coũſel. *Mt.* 16, 21. Note alſo the great honour & credit giuen to the Apoſtles, in that the Chriſtian men put al the goods & poſſeſſions they had, to their diſpoſition.

ANNOTATIONS
CHAP. IIII.

Reuerence to holy perſons.

Kiſſing their feete.

37. *Before the feete.*) He, as the reſt, did not onely giue his goods as in vulgar almes, but in al humble and reuerent maner as things dedicated to God, he laid them downe at the Apoſtles holy feete, as S. Luke alwaies expreſſeth, and gaue them not into their handes. The Sunamite fel downe and embraced Eliſæus feete. Many that aſked benefites of Chriſt (as the woman ſicke of the bloudy fluxe) fel downe at his feete. and Marie kiſſed his feete. Such are ſignes of due reuerence done both to Chriſt and to other ſacred perſons, either Prophetes, Apoſtles, Popes, or others repreſenting his perſon in earth. See in S. Hierom of Epiphanius Biſhop in Cypres, how the people of Hieruſalem *of al ſorles flocked together vnto him, offering their children* (to take his bleſſing) *kiſſing his feete, plucking the hemmes of hu garment, ſo that he could not moue for the throng.* Ep. 61 c. 4 cont. errо. Io. Hieroſol. *4. reg. 4* *Luc. 8,* *Lu. 1,*

CHAP.

CHAP. V.

Ananias and his vvife Saphira, for their ſacrilege, at Peters Word fall doWne dead, to the great terrour of the reſt. 12 By the Apoſtles miracles, not onely the number, but alſo their faith ſo increaſeth, that they ſeeke in the ſtreates to the very ſhadoW of Peter, the toWnes alſo about bringing their diſeaſed to Hieruſalem. 17 The Rulers againe oppoſe themſelues, but in vaine. 19 For out of priſon an Angel deliuereth them, bidding them preach openly to al: 27 and in their Councel Peter is nothing afraid of their bigge Wordes: 34 Yea Gamaliel being one of them ſelues caſteth a doubt among them, leſt the matter be of God, and therfore impoßible to be diſſolued. 40 Finally, the Apoſtles being ſcourged by them, count it an honour, and ceaſe no day from preaching.

1 BVT a certaine man named Ananias,
vvith Saphîra his vvife ſold a peece
2 of land, † and" defrauded of the pri-
ce of the land, his vvife being priuie
thereto: and bringing a certaine por-
tion, laide it at the feete of the Apo-
3 ſtles. † And" Peter ſaid, Ananias,
vvhy hath Satan tempted thy hart,
that thou ſhouldeſt lie to the holy
4 Ghoſt, and defraude of the price of the land? † Remaining,
did it not remaine to thee: and being ſold, vvas it not" in thy
povver? Vvhy haſt thou put this thing in thy hart? Thou
5 haſt not lied" to men, but to God. † And Ananias hearing
theſe vvordes, fel dovvne, and gaue vp the ghoſt. And there
6 came great feare vpon al that heard it. † And yong men ri-
ſing vp, remoued him, and bearing him forth buried him.
7 † And it vvas the ſpace as it vvere of three houres, and his
8 vvife, not knovving vvhat vvas chaunced, came in. † And
Peter anſvvered her, Tel me vvoman, vvhether did you ſel
9 the land for ſo much? But ſhe ſaid, Yea, for ſo much. † And
Peter vnto her, Vvhy haue you agreed together to tempt
the Spirit of our Lord? Behold, their feete that haue buried
thy huſband, at the doore, and they ſhal beare thee forth.
10 † Forthvvith ſhe fel before his feete, and gaue vp the ghoſt.
And the yong men going in, found her dead: and caried
11 her forth, and buried her by her huſband. † And there fel
great :: feare in the vvhole Church, and vpon al that heard
theſe things.
12 † And by the handes of the Apoſtles vvere many ſignes
and vvonders done among the people. And they vvere al
13 vvith one accord in Salomons porche. † But of the reſt

:: Herevpon roſe great reuerence, aWe, and feare of the vulgar Chriſtians toWard the holy Apoſtles, for an example to al Chriſtian people hoW to behaue thē ſelues toWard their Biſhops and Prieſts.

The Epiſtle vpō Imber Weneſday in Whitſonweeke. And within the octaue, & in a votiue of SS. Peter and Paul.

none durſt ioyne them ſelues vnto them: but the people magnified them. † And the multitude of men and vvomen 14
that beleeued in our Lord, vvas more increaſed: † ſo that 15
they did bring forth the ſicke into the ſtreates, and laid them
Peters ſhadow. in beddes and couches, that vvhen Peter came, "his ſhadovv
at the leaſt might ouerſhadovv any of them, and they all
might be deliuered from their infirmities. † And there ranne 16
together vnto Hieruſalem the multitude alſo of the cities
adioyning, bringing ſicke perſons and ſuch as vvere vexed
of vncleane ſpirits: vvho vvere al cured. ¶

† And the high prieſt riſing vp, and al that vvere vvith 17
him, vvhich is the hereſie of the Sadduces, vvere repleniſhed
vvith zeale: † laid hands vpon the Apoſtles, and put them 18
in the common priſon. † But an Angel of our Lord by night 19
An Angel leadeth them out of priſon. opening the gates of the priſon, & leading them forth, ſaid,
† Goe: and ſtanding ſpeake in the temple to the people al 20
the vvordes of this life. † Vvho hauing heard this, early in the 21
morning entred into the temple, and taught. And the high
prieſt comming, and they that vvere vvith him, called togeather the Councel & al the auncients of the children of Iſraël:
and they ſent to the priſon that they might be brought. † But 22
vvhen the miniſters vvere come, and opening the priſon,
found them not: returning they told, † ſaying, The priſon 23
truely vve found ſhut vvith al diligence, and the keepers ſtanding before the gates: but opening it, vve found no man
vvithin. † And as ſoone as the Magiſtrate of the temple and 24
the cheefe prieſts heard theſe vvordes, they vvere in doubt of
them, vvhat vvould befall. † And there came a certaine man 25
and told them, That the men, loe, vvhich you did put in priſon, are in the temple ſtanding, and teaching the people.
† Then vvent the Magiſtrate vvith the miniſters, and 26
brought them vvithout force, for they feared the people
leſt they ſhould be ſtoned. † And vvhen they had brought 27
them, they ſet them in the Councel. And the high prieſt
aſked them, † ſaying, *Commaunding vve commaunded 28 Act. 4. 18.
you that you ſhould not teach in this name: and behold you
haue filled Hieruſalem vvith your doctrine, and you vvil
bring vpon vs the bloud of this man. † But Peter anſvvering 29
and the Apoſtles, ſaid, God muſt be obeied, rather then men.
† The God of our Fathers hath raiſed vp IESVS, vvhom 30
you did kil, hanging him vpon a tree. † This Prince and 31

Sauiour

Sauiour God hath exalted vvith his right hand, to giue re-
32 pentance to Israël, and remission of sinnes. † and vve are vvitnesses of these vvordes, and the holy Ghost, vvhom God
33 hath giuen to al that obey him. † Vvhen they had heard these things, it cut them to the hart, and they consulted to kil them.

34 † But one in the Councel rising vp, a Pharisee named Gamaliel, a doctor of lavv honorable to al the people, com-
35 maunded the men to be put forth a vvhile. † and he said to them, Ye men of Israël, take heede to your selues touching
36 these men vvhat you meane to doe. † For before these daies there rose Theódas, saying he vvas some body, to vvhom consented a numbre of men about foure hundred, vvho vvas slaine: and al that beleeued him, vvere dispersed, and
37 brought to nothing. † After this fellovv there rose Iudas of Galilee in the daies of the Enrolling, and drevv avvay the people after him, and he perished: and as many as euer con-
38 sented to him, vvere dispersed. † And novv therfore I say to you, depart from these men and let them alone: for if this
39 counsel or vvorke be of men, it vvil be dissolued: † but if it be :: of God, you are not able to dissolue them, lest perhaps you be found to resist God also. And they consented to him.
40 † And calling in the Apostles, after they had scourged them, they charged them that they should not speake in the name
41 of IESVS, and dimissed them. † And they vvent from the sight of the councel reioycing, because they vvere accoun-
42 ted vvorthy to suffer reproche for the name of IESVS. † And euery day they ceased not in the temple and from house to house to teach and euangelize Christ IESVS.

Theudas

:: Time, and the euident successe of Christes Church and religion, proue it to be of God: no violence of the Iewes, no persecution of the Heathen Princes, no endeuour of domestical Aduersaries, heretikes, Schismatikes, or il liuers, puailig against it. as on the other side, many attempts haue been made by Arius Macedonius, Nestorius, Luther, & the like, who thought them selues some body: but after they had plaied their partes a while, their memory is buried, or liueth only in maledictiō & infamie, & their scholers come to naught Therfore let no Cath. man be scandalized that this heresie holdeth vp for a time. For the Arians & some others florished much lōger thē these, and were better supported by Princes and learning, & yet had an end.

ANNOTATIONS
CHAP. V.

Aug. ser. 9 n append. le, diuersis om. 10.

2. *Defrauded.*) In that (saith S. Augustine) he withdrew any part of that which he promised, he was guilty at once, both of sacrilege, and of fraude. of sacrilege, because he robbed God of that which was his by promes: of fraude, in that he withheld of the whole gift, a peece. Let now the Heretikes come, and say it was for lying or hypocrisie onely that this facte was condemned: because they be loth to haue sacrilege counted any such sinne, who haue taught men not onely to take away from God some peece of that or al that them selues gaue, but plainly to spoile & apply to them selues al that other men gaue. Sacrilege.

3. *Peter said.*) S. Peter (as you see here) without mans relation knew this fraude and the cogitations of Ananias, and as head of the College and of the whole Church against which this robbery was committed, executed this heauy sentence of Excommunication both against him, and his wife consenting to the Sacrilege. for it was excommunication by S. Augustines iudgement, (*li. 3 cont. ep. Parm. c. 1 to. 7*) and had this corporal miraculous death ioyned withal, as the Excommunication Excōmunicatiō ioyned with corporal paines.

munication that S. Paul gaue out against the incestuous and others, had the corporal vexation of Satan incident vnto it. 1 Cor. 5.

4. *In thy powver.*) *If it displeased God* (saith S. Augustine) *to withdraw of the money which they had vowed to God, how is he angry when chastitie is vowed and is not performed? for to such may be said that which S. Peter said of the money: Thy virginitie remaining did it not remaine to thee, and before thou didst vow, was it not in thine owne power? for, Whosoeuer haue vowed such things and haue not paied them, let them not thinke to be condemned to corporal deaths, but to euerlasting fire. August. Ser. 10. de diuersis.* And S. Gregorie to the same purpose writeth thus, *Ananias had vowed money to God, which afterward ouercome with diuelish persuasion he withdrew: but with what death he was punished, thou knowest. If then he were worthy of that death, Who tooke away the money that he had giuen to God, consider what great peril in Gods iudgement thou shalt be worthy of, which hast withdrawen, not money, but thy self from almighty God, to whom thou hadst vowed thy self vnder the habite or weede of a Monke.* Greg. li. 1. ep. 33.

Vow of Chastitie, & the breache thereof.

4. *Not to men, but.*) To take from the Church or from the Gouernours thereof, things dedicated to their vse and the seruice of God, or to lie vnto Gods Ministers, is so iudged of before God, as if the lie were made, and the fraude done to the Holy Ghost him self, who is the Churches President and Protector.

15. *His shadow.*) Specially they sought to Peter the cheefe of al, who not onely by touching, as the other, but by his very shadow cured al diseases. Where vpon S. Augustine saith, If then the shadow of his body could helpe, how much more now the fulnes of power? And if thē a certaine litle wind of him passing by did profite them that humbly asked, how much more the grace of him now being permanent & remaining? *Ser. 29 de Sanctis*, speaking of the miracles done by the Saincts now reigning in heauen.

Peters shadow & interceſſion.

CHAP. VI.

By occaſion of a murmur in the Church (whose number now is so growen that it can not be numbred) Seuen of them being ordered by the Apostles in the holy order of Deacons: & one of them, Steuen, Worketh great miracles: and is by such as he confounded in disputation, falsely accused in the Councel, of blasphemie against the Temple and rites thereof.

AND in those daies the numbre of disciples increasing, there arose a " murmuring of the Greekes against the Hebrues, for that their vvidovves vvere despised in the daily ministerie. † And the Tvvelue calling together the multitude of the disciples, said, It is not reason, that vve leaue the vvord of God, and serue tables. † Consider therfore brethren, "seuen men of you of good testimonie, ful of the holy Ghost and vvisedom, vvhom vve may appoint ouer this busines. † But vve vvil be instant in praier and the ministerie of the vvord. † And the saying vvas liked before al the multitude. And they chose Steuen a man ful of faith and of the holy Ghost, and Philippe, and Próchorus, and Nicánor, and Timon, and Pármenas, and Nicolas a [c] stranger of Antioche. † These they did set in the presence of the Apostles: and praying they imposed handes vpon them. † And the vvord of God increased, and the number of the disciples vvas multiplied in Hierusalem excedingly: a great multitude also

1 2 3 4 5 6 7

The election of the 7 first Deacons.

c προσ-λυτον

also of the :: priests obeied the faith.

8 † b And Steuen ful of grace and fortitude did great vvon-
9 ders & signes among the people. † And there arose certaine of that vvhich is called the Synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them that
10 vvere of Cilicia and Asia, disputing vvith Steuen: † and they could not resist the vvisedom and the Spirit that spake.
11 † Then they suborned men, to say they had heard him speake
12 vvordes of blasphemie against Moyses and God. † They therfore stirred vp the people, and the Auncients, and the Scribes: and running together they tooke him, and brought
13 him into the Councel, † and they set false vvitnesses that said, This man ceaseth not to speake vvordes against the ho-
14 ly place and the Lavv. † for vve haue heard him say, that this same IESVS of Nazareth shal destroy this place, and shal change the traditions, vvhich Moyses deliuered vnto vs.
15 † And al that sate in the Councel beholding him, savv his face as it vvere :: the face of an Angel.

:: Now also the Priests and they of greater knowledge & estimation began to beleeue.

b The Epistle vpon S. Steuens day in Christmas.

:: Such is the face of al constant & cheereful Martyrs, to their persecutors and iudges.

ANNOTATIONS
CHAP. VI.

Murmuring & emulation.

1. Murmuring.] It commeth of humane infirmitie, that in euery Societie of men (be it neuer so holy) there is some cause giuen or taken by the Weake, of murmur and difference, Which must euer be prouided for and staied in the beginning, lest it grow to further schisme or sedition. And to al such defects, the more the Church increaseth in number and diuersitie of men and Prouinces, the more it is subiect. In al Which things the spiritual Magistrates, by the Apostles example and authoritie, must take order, as time and occasion shal require.

The 7 Deacons

3. Seuen men.] We may not thinke that these Seuen (here made Deacons) Were onely chosen to serue profane tables or dispose of the Churches mere temporalles, though by that occasion only they may seeme to some now elected, no expresse mention being made of any other function. for, diuers circumstances of this same place giue euidence, and so doth al antiquitie, that their Office stood not principally about profane things, but about the holy Altar. The persons to be elected, must be ful of the Holy Ghost and Wisedom, they must after publike praier be ordered and consecrated by the Apostles imposition of hands, as Bishops and Priests Were afterWard ordered. *ep. ad Tim*: Where S. Paul also requireth in a maner the same conditions in them as in Bishops. Al Which would not haue beene prescribed for any secular steWardship. Yea straight vpon their Ordering here (no doubt by commission of the Apostles, which they had not before their election) they preached, baptized, disputed, and as it may appeare by the Wordes spoken of S. Steuen, that he Was ful of grace and fortitude, they receiued great increase of grace by their Deaconship.

Tim. 3. ℣ 4.

Act. 6, 8.

The office of Deacons.

But *S.* Ignatius *ep. 2 ad Tral.* can best Witnes of their Office and the Apostles maner and meaning in such things, Who Writeth thus: *It behoueth also to please by al meanes the Deacons, vvhich are for the ministerie of* IESVS CHRIST. *For they are not seruiteurs of meate and drinke, but ministers of the Church of God. For vvhat are Deacons but imitatours or folovvers of Christ, ministring to the Bishop, as Christ to his Father, & vvorking vnto him a cleane and immaculate Worke, euen as S. Steuen to S. Iames &c.* S. Polycarpe hath the like in his epistle ad Philippenses. And *S.* Denys Writeth that their Office Was about the Altar, and putting the holy bread and chalice vpon the same. S. Clement also (*Apost. Const. li. 2 c. 61.*) that their Office among other things, is to assist the Bishops, and read the Gospel in the Seruice & c. S. Cyprian in diuers places (*ep. 65. & ep. 49 ad Cornel.*) calleth Deacons, the Churches and the Apostles Ministers, and their Office, *administrationem sacram*, an holy administration. S. Hierom affirmeth, *in caput 7 Micheæ.* and *in epist. 85 ad Euagrium tom. 2*, Where

i. Eccl. lier. c. 3 art. 2.

he checketh ſome of them for preferring them ſelues before Prieſts, and putteth them in remembrance of their firſt calling, that they be as the Leuites were in reſpect of the Prieſts of the old Law. finally by S. Ambroſe *li. 1 Offic. c. 41* and Prudentius *in Hymno de S. Laurent.* ſpeaking of S. Laurence the Deacon, we may ſee their Office was moſt holy. See *S.* Auguſtine alſo of the dignitie of Deacons *ep. 148 ad Valerium. Conc. Carthag. 4. can. 37. 38. 39. 41.*

CHAP. VII.

Steuen being permitted to anſwer, beginning at Abraham, ſhevveth that God was with their fathers both in other places, and alſo long before the Temple. 48 and that after it vvas built, it could not be (as they groſly imagined) a houſe for God to dwel in. 51 then he inueigheth againſt their ſtifneckednes, and telleth them boldly of their traiterous murdering of Chriſt, as their fathers had done his Prophets afore him. 54 Whereat they being vvood, he ſeeth heauen open, and IESVS *there in his Diuine Maieſtie. 57 Whereat they become more mad, ſo that they ſtone him to death (Saul conſenting) he commending his ſoul to* IESVS, *and humbly praying for them.*

AND the cheefe prieſt ſaid, Are theſe things 1
ſo? † Vvho ſaid, Ye men, brethren and fa- 2
thers, heare. The God of glorie appeared
to our father Abraham vvhen he vvas in
Meſopotamia, before that he abode in
Charan, † and ſaid to him, *Goe forth out of thy* 3 *Gen.* 12
countrie, and out of thy kinred, and come into a land that I ſhal ſhevv thee. 1.
† Then vvent he forth out of the land of the Chaldees, and 4
dvvelt in Charan. And from thence, after his father vvas dead,
he tranſlated him into this land, vvherein you doe novv
dvvel. † And he gaue him no inheritance in it, no not the 5
paſe of a foote: and he promiſed to giue it him in poſſeſſion,
and to his ſeede after him, vvhen as he had no childe. † And 6
God ſpake to him, *That his ſeede ſhal be a ſeiourner in a ſtrange countrie,* *Gen.* 15
and they ſhal ſubdue them to ſeruitude, and ſhal euil intreate them foure- 13.
hundred yeres: † *and the nation vvhich they ſhal ſerue, vvil I iudge*, ſaid 7
God. *and after theſe things they ſhal goe forth, and ſhal ſerue me in this place.*
† And he * gaue him the teſtament of circumciſion, and 8
ſo he * begat Iſaac, and circumciſed him the eight day: and
*Iſaac, Iacob: and * Iacob, the tvvelue Patriarches. † And 9
the Patriarches through emulatiõ, * ſold Ioſeph into Ægypt.
and God vvas vvith him: † and deliuered him out of al his 10
tribulations. and he * gaue him grace and vviſedom in the
ſight of Pharao the king of Ægypt, and he appointed him
Gouernour ouer Ægypt and ouer al his houſe. † And there 11
came famin vpon al Ægypt and Chanaan, and great tribu-
lation: and our fathers found no victuals. † But vvhen * Ia- 12
cob had heard that there vvas corne in Ægypt: he ſent our
fa-

Gen. 45. 13 fathers firſt: † and at the * ſecõd time Ioſeph vvas knovven of his brethren, and his kinred vvas made knovven vnto
14 Pharao. † And Ioſeph ſending, called thither Iacob his fa-
Gen. 46. 15 ther and al his kinred in ſeuentie fiue ſoules. † And * Iacob
Gen. 49. 16 deſcended into Ægypt: and * he died, and our fathers. † And
Gen. 50. they vvere :: tranſlated into Sichem, and vvere * laid in the
Gen. 23. ſepulchre that Abraham * bought for a price of ſiluer of the
Ioſ. 24. ſonnes of Hemor the ſonne of Sichem.

17 † And vvhen the time drevv neere of the promiſſe vvhich
Exo. 1, 7. God had promiſed to Abraham, the people * increaſed and
18 vvas multiplied in Ægypt, † vntil an other king aroſe in
19 Ægypt, that knevv not Ioſeph. † This ſame circumuenting our ſtocke, afflicted our fathers: that they ſhould expoſe
20 their children, to the end they might not be kept aliue. † The
Exo. 2, 2. ſame time vvas * Moyſes borne, and he vvas acceptable to God, who was nouriſhed three moneths in his fathers houſe
21 † And vvhen he vvas expoſed, Pharaos daughter tooke him
22 vp, and nouriſhed him for her ovvne ſonne. † And Moyſes vvas inſtructed in al the vviſedom of the Ægyptians: and he
Exo. 2, 11 23 vvas mightie in his vvordes and vvorkes. † And * vvhen he vvas fully of the age of fourtie yeres, it came to his minde
24 to viſite his brethren the children of Iſraël. † And vvhen he had ſeen one ſuffer vvrong, he defended him: and ſtriking the Ægyptian, he reuenged his quarel that ſuſteined the
25 vvrong. † And he thought that his brethren did vnderſtand that God by his hand vvould ſaue them: but they vnder-
Exo. 2, 13. 26 ſtoode it not. † And the day folovving * he appeared to them being at ſtrife: and he reconciled them vnto peace, ſaying, Men, ye are brethren, vvherfore hurt you one an
27 other? † But he that did the iniurie to his neighbour, repelled him, ſaying, *Vvho hath appointed thee prince and iudge ouer vs?*
28 † *Vvhat, vvilt thou kil me, as thou didſt yeſterday kil the Ægyptian?* † And
29 Moyſes fled vpon this vvord: and he became a ſeiourner in
30 the land of Mádian, vvhere he begat tvvo ſonnes, † And after fourtie yeres vvere expired, there * appeared to him
Exo. 3, 2. in the deſert of mount Sina an Angel in the fire of
31 the flame of a buſh. † And Moyſes ſeeing it, marueled at the viſion. And as he vvent neere to vevve it, the voice
32 of our Lord vvas made to him, † *I am the God of thy fathers, the God of Abraham, the God of Iſaac, and the God of Iacob.* And Moyſes
33 being made to tremble, durſt not vevve it. † And our Lord

:: Tranſlation of Saincts bodies agreable to nature & Scripture. And the deſire to be buried in one place more then an other (which the holy Patriarches alſo had *Gen. 49, 29. 50, 24. Hebr. 11, 22*) hath ſometime great cauſes. *Aug. de Cur. pro mort. c. 1. & vlt.*

said to him, *Loose of the shoe of thy feete: for the place where in thou standest, is* ‖ *holy ground.* † *Seeing I haue seen the affliction of my people which* 34
is in Ægypt, and I haue heard their groning, and am descended to deliuer them. And now come, and I will send thee into Ægypt.

† This Moyses, whom they denied, saying, *Who hath ap-* 35
pointed the prince and Captaine? him God sent prince & :: redeemer,
with the hand of the Angel that appeared to him in the bush.

:: Christ is our Redeemer, and yet Moyses is here called redeemer. so Christ is our Mediator and Aduocate, and yet We may haue Saincts our inferior mediators and aduocates also. *See Annot. 1 Io. 2, 1.*

† He * brought them forth doing wonders and signes in 36
the land of Ægypt, and in the redde sea, and in the * desert
fourtie yeres. † This is that Moyses which said to the chil- 37
dren of Israël, *A prophet will God raise vp to you of your owne brethren*
as my self: him you shal heare. † This is he that * was in the as- 38
semblie in the wildernesse, with the Angel that spake to
him in Mount-Sina, and with our fathers: who receiued
the wordes of life to giue vnto vs. † To whom our fa- 39
thers would not be obedient: but they repelled him, and
in their hartes turned awray into Aegypt, † saying to Aaron: 40
Make vs goddes that may goe before vs. for this Moyses that brought vs out
of the land of Aegypt, we know not what is befallen to him. † And they 41
made a calfe in those daies, and offered sacrifice to the Idol,
and reioyced in the workes of their owne handes. † And 42
God turned, and :: deliuered them vp [c] to serue the host of
heauen, as it is written in the booke of the Prophets: *Did*
you offer victims and hostes vnto me fourtie yeres in the desert, O house of
Israël? † *And you tooke vnto you the tabernacle of Moloch, and the starre* 43
of your God Rempham, figures which you made, to adore them. And I will
translate you beyond Babylon.

:: For a iust punishment of their former offenses God gaue them vp to worke what wickednes they would them selues, as it is said of the Gentils *Rom. 1.*

† The tabernacle of testimonie was among our fathers 44
in the desert, as God ordained speaking to Moyses, *that he*
should make it according to the forme which he had seen. † Which our 45
fathers * with [c] Iesus receiuing, brought it in also into the
possession of the Gentiles, which God expelled from the
face of our fathers, till in the daies of Dauid, † Who found 46
grace before God, and * desired that he might finde a taber-
nacle for the God of Iacob. † And * Salomon built him a 47
house. † But the Highest dwelleth ‖ not in houses * made 48
by hand, as the prophet saith: † *Heauen is my seate: and the earth* 49
the foote-stole of my feete. What house will you build me, saith our Lord? or
what place is there of my resting? † Hath not my hand made al these 50
things?

c This is Iosuè, so called in Greeke in type of our Sauiour.

† You stiffe-necked and of vncircumcised hartes and eares, 51
you alwaies resist the holy Ghost: as your fathers, your selues
also. † Which of the prophets did not your fathers perse- 52
cute

Exo. 7. 8. 9. 10. 11. 12, 37 *Exo.* 16. *Deu.* 18. *Exo.* 19, 3. 19. *Exo.* 32, 1. c λαλήσαντι. *Amos.* 5, 25. *Exo.* 25, 40. *Ios.* 3, 14. *Ps.* 131, 5 1. *Par.* 17 *Act.* 17, 25. *Esa.* 66, 1.

cute? And they slevve them that foretold of the comming
53 of the Iust one, of vvhom novv † you haue been betraiers
and murderers: vvho receiued the Lavv by the disposition
of Angels, and haue not kept it.
54 † And hearing these things they vvere cut in their hartes,
55 and they gnashed vvith their teeth at him. † But he being
ful of the holy Ghost, looking stedfastly vnto heauen, [c] savv
the glorie of God, and IESVS standing on the right hand of
56 God. † And he said, Behold I see the heauens opened, and
57 the Sonne of man standing on the right hand of God. † And
they crying out vvith a loude voice, stopped their eares, &
58 vvith one accord ranne violently vpon him. † And casting
him forth vvithout the citie, they [::] stoned him: and the vvit-
nesses laid of their garments * beside the feete of a yong man
Act. 22, 0.
59 that vvas called Saul. † And they stoned Steuen inuocating,
60 and saying: Lord IESVS, receiue my spirit. † And falling
on his knees, he cried vvith a loude voice, saying: [::] Lord,
lay not this sinne vnto them. And vvhen he had said this, he
fel a sleepe. And Saul vvas consenting to his death.

[c] The comfort of al Martyrs.

[::] Eusebius Emissenus saith, whē he praieth for his persecutors, he promiseth to his worshippers his manifest intercessiō & suffrages. *i ho. S. Steph.* & S. Augustine, *Si Stephanus sic nō oraſſet, Ecclesiæ Paulū nō haberet.* Serm 1 de S. Stephano.

ANNOTATIONS
CHAP. VII.

33. Holy ground.) If that apparition of God him self or an Angel, could make the place and ground holy, and to be vsed of Moyses with al signes of reuerence and feare: how much more the corporal birth, abode, and wonders of the Sonne of God in Iewrie, and his personal presence in the B. Sacrament, may make that countrie and al Christian Churches & altars holy? And it is the greatest blindnes that can be, to thinke it superstition to reuerence any things or places in respect of Gods presence or wonderous operation in the same. *See S. Hierom. ep. 17. 18. 27. of the holy land.*

The holy land.

Holy places.

48. Not in houses.) The vulgar Heretikes alleage this place against the corporal being of Christ in the B. Sacrament & in Churches: by which reason they might haue driuen him out of al houses, Churches, and corporal places, when he vvas visible in earth. But it is meant of the Diuinitie only, & spoken to correct the carnal Ievves: Who thought God either so to be conteined, compassed, and limited to their Temple, that he could be no vvhere els, or at least that he vvould not heare or receiue mens praiers and sacrifices in the Churches of the Gentiles, or els vvhere, out of the said Temple. And so as it maketh nothing for the Sacramentaries, no more doth it serue for such as esteeme Churches and places of publike praier no more conuenient nor more holy then any other profane houses or chambers. For though his person or vertue be not limited to any place, yet it pleaseth him condescending to our necessitie and profite, to vvorke his vvonders and to be vvorshipped of vs in holy places rather then profane.

God is not conteined in place, yet he vvil be vvorshipped in one place more thē in an other.

58. They stoned him.) Read a maruelous narration in *S.* Augustine of one stone, that hitting the Martyr on the elbovv, rebounded backe to a faithful man that stood neere. Who keeping and carying it vvith him, vvas by reuelation vvarned to leaue it at Ancóna in Italie: vvherevpon a Church or Memorie of S. Steuen vvas there erected, and many miracles done after the said Martyrs body vvas found out, and not before. *Aug. to. 10 ser. 38 de diuersis in edit. Paris.*

Relikes.

CHAP. VIII.

The 3. part.

THE propagation of the Church from Hierusalem into al Iewrie and to Samaria.

So farre is persecution from preuailing against the Church, that by it the Church groweth from Hierusalem into al Iewrie and Samaria. 5 The second of the Deacons, Philip, conuerteth with his miracles the citie it self of Samaria, and baptizeth them, euen Simon Magus also him self among the rest, 14 But the Apostles Peter and Iohn are the Ministers to giue them the Holy Ghost. 18 Which ministerie Simon Magus would bie of them. 26 The same Philip being sent of an Angel to a great man of Æthiopia, Who came a Pilgrimage to Hierusalem, first catechizeth him: 36 and then (he professing his faith and desiring Baptisme) doth also baptize him.

AND the same day there was made a great persecution in the Church, which was at Hierusalem, and al were dispersed through the countries of Iewrie and Samaria, sauing the Apostles. † And [a] deuout men [c] tooke order for Steuens funeral, and made great mourning vpon him. † But Saul * wasted the Church: entring in from house to house, and dragging men and women, deliuered them into prison.

† They therfore that were dispersed, passed through, euangelizing the word.

† And Philippe descending into the citie of Samaria, preached CHRIST vnto them. † And the multitudes were attent to those things which were said of Philippe, with one accord hearing, and seing the signes that he did. † For many of them that had vncleane spirits, crying with a loud voice, went out. And many sicke of the palsey and lame were cured. † There was made therfore great ioy in that citie. ✠ † And a certaine man named Simon, who before had been in that citie a Magician, seducing the nation of Samaria, saying him self to be some great one: † vnto whom al harkened from the least to the greatest, saying, This man is the power of God, that is called great. † And they were attent vpon him, because a long time he had bewitched them with his magical practises. † But when they had beleeued Philippe euangelizing of the kingdom of God, and of the name of IESVS CHRIST, they were baptized, men and women. † Then Simon also him self beleeued: and being baptized, he cleaued to Philippe. Seing also signes and very great miracles to be done, he was astonied with admiration.

† And

1 2 3 4 5 6 7 8 9 10 11 12 13

:: This persecution wrought much good, being an occasion that the dispersed preached Christ in diuers Coũtries where they came.

The Epistle vpõ Thursday in Whitsun Weeke.

[a] curauerunt συνεκόμισαν Act. 22 4.

14 † And vvhen the Apoſtles vvho vvere in Hieruſalem, had heard that Samaria had receiued the vvord of God: they "ſent
15 vnto them :: Peter & Iohn. † Vvho vvhen they vvere come, praied for them, that they might receiue the holy Ghoſt.
16 † For he vvas not yet come vpon any of them, but they vvere
17 only baptized in the name of our Lord IESVS. † Then did "they impoſe their handes vpon them, and they "receiued the
18 holy Ghoſt. ⊣ † And vvhen Simon had ſeen that by the impoſition of the hand of the Apoſtles, the holy Ghoſt
19 vvas giuen, he" offered them money, † ſaying, Giue me alſo this povver, that on vvhomſoeuer I impoſe my handes, he
20 may receiue the holy Ghoſt. † But Peter ſaid to him, Thy money be vvith thee vnto perdition: becauſe thou haſt thought that the gift of God is purchaſed vvith money.
21 † Thou haſt no part, nor lot in this vvord. For thy hart is not
22 right before God. † " Doe penance therfore from this thy vvickedneſſe: and pray to God," if perhaps this cogitation
23 of thy hart may be remitted thee. † For I ſee thou art in the
24 gall of bitternes and the obligation of iniquitie. † And Simon anſvvering ſaid," Pray you for me to our Lord, that no-
thing come vpon me of theſe things vvhich you haue ſaid.
25 †. And they in deede hauing teſtified and ſpoken the vvord of our Lord, returned to Hieruſalem, and euangelized to many countries of the Samaritans.
26 † [b] And an Angel of our Lord ſpake to Philippe, ſaying: Ariſe, and goe tovvard the South, to the vvay that goeth
27 dovvne from Hieruſalem into Gaza: "this is deſert. † And riſing he vvent. And behold, a man of Æthiopia, an eunuch, of great authoritie vnder Candace the Queene of the Æthiopians, vvho vvas ouer al her treaſures, vvas come to Hieru-
28 ſalem :: to adore: † and he vvas returning and ſitting vpon
29 his chariot, and reading Eſay the prophet. † And the Spirit ſaid to Philippe, Goe neere, and ioyne thy ſelf to this ſame
30 chariot. † And Philippe running therevnto, heard him reading Eſay the prophet, and he ſaid: Trovveſt thou that thou vn-
31 derſtādeſt the things vvhich thou readeſt? † Vvho ſaid, And :: hovv can I, vnleſſe ſome man ſhevv me? & he deſired Phi-
32 lippe that he vvould come vp and ſit vvith him. † And the place of the ſcripture vvhich he did reade, vvas this: *As a ſheepe*
Eſ.53,7. *to ſlaughter vvas he led: and as a lambe before his ſhearer, vvithout voice, ſo*
33 *did he not open his mouth.* ‡ *In humilitie his iudgement vvas taken avvay.*

His

The Epiſtle vpō Tueſday in whitſūweeke. And in a votiue of the Holy Ghoſt.

:: *Sæpe ſibi ſociū Petrus facit eſſe Ioannem: Eccleſiæ quia virgo placet.* Arator apud Bedam in Act.

b The Epiſtle vpon Thurſday in Eaſter Weeke.

:: Note that this Æthiopian came to Hieruſalem to adore, that is, on Pilgrimage. where by we may learne that it is an acceptable acte of religion to go from home to places of greater deuotiō & ſanctificatiō.

:: The Scriptures are ſo writtē that they can not be vnderſtood Without an interpreter, as eaſy as our Proteſtants make them. See S. Hierom *Ep. ad Paulinū de omnibus diuinæ hiſtoriæ libris*, ſet in the beginning of latin bibles.

ἀναίρεται ἀπὸ γῆς ἡ ζωὴ αὐτοῦ. see Apoc. 9,21.

His generation vvho ſhal declare, for from the earth ſhal his life be taken?
† And the eunuch anſvvering Philip, ſaid, I beſeeche thee, of 34
vvhom doth the Prophet ſpeake this? of him ſelf, or of ſome
other? † And Philip opening his mouth, and beginning 35
from this ſcripture, euangelized vnto him IESVS. † And as 36
they vvent by the vvay, they came to a certaine vvater: and
the eunuch ſaid, Lo vvater, `vvho' doth let me to be bapti- `vvha
zed? † And Philip ſaid, If thou beleeue vvith al thy hart, 37
thou maieſt. And he anſvvering ſaid, I beleeue that IESVS
CHRIST is the ſonne of God. † And he commaunded 38
the chariot to ſtay: and both vvent dovvne into the vvater,
Philip and the Eunuch, and "he baptized him. † And when 39
they vvere come vp out of the vvater, the Spirit of our Lord
tooke avvay Philip, and the eunuch ſavv him no more.
And he vvent on his vvay reioycing. † But Philip vvas 40
found in Azótus, & paſſing through, he euangelized to al the
cities, til he came to Cæſaréa. ⊣

ANNOTATIONS
CHAP. VIII.

S. Steuens relikes.

2. Deuout men.] As here great deuotion vvas vſed in burying his body, ſo afterwvard at the Inuention & Tranſlation thereof. And the miracles vvrought by the ſame, and at euery litle memorie of the ſame, vvere infinite: as S. Auguſtine vvitneſſeth. *li. 22 de Ciuit. Dei c. 8. & Sermon. de S. Steph. to. 10.*

That Peter Was ſent, is no reaſon againſt his Primacie.

14. Sent Peter.] Some Proteſtants vſe this place to proue S. Peter not to be head of the Apoſtles, becauſe he and S. Iohn Were ſent by the Tvvelue. by vvhich reaſon they might as vvel conclude that he vvas not equal to the reſt, for commonly the Maiſter ſendeth the man, and the Superior the inferior, vvhen the vvord of Sending is exactly vſed. But it is not alvvaies ſo taken in the Scriptures, for then could not the Sonne be ſent by the Father, nor the Holy Ghoſt from the Father and the Sonne: nor othervviſe in cõmon vſe of the vvorld, ſeing the inferior or equal may intreate his frend or Superior to doe his buſines for him. and ſpecially a body Politike or a Corporation may by election or othervviſe chooſe their Head and ſend him. ſo may the Citizens ſend their Maior to the Prince or Parliament, though he be the head of the citie, becauſe he may be more fitte to doe their buſines. alſo the Superior or equal may be ſent by his ovvne conſent or deſire. Laſtly, the College of the Apoſtles compriſing Peter vvith the reſt (as euery ſuch Body implieth both the head and the members) vvas greater then Peter their head alone. as the Prince and Parliament is greater then the Prince alone. And ſo Peter might be ſent as by authoritie of the vvhole College, notvvithſtanding he vvere the head of the ſame.

The Sacrament of Confirmation, miniſtred by Biſhops onely.

17. Did they impoſe] *If this Philip had beene an Apoſtle* (ſaith S. Bede) *he might haue impoſed his handes, that they might haue receiued the Holy Ghoſt, but this none can doe ſauing Biſhops. For though Prieſts may baptize, and anoint the Baptized alſo vvith Chriſme conſecrated by a Biſhop: yet he can not ſigne his forehead vvith the ſame holy oile, becauſe that belongeth only to Biſhops, vvhen they giue the holy Ghoſt to the Baptized.* So ſaith he touching the Sacrament of Confirmation in 8 Act. This impoſition therfore of hands together vvith the praiers here ſpecified (vvhich no doubt vvere the very ſame that the Church yet vſeth to that purpoſe) vvas the miniſtration of the Sacrament of Confirmation. Whereof S. Cyprian ſaith thus, They that in Samaria vvere baptized of Philip, becauſe they had lavvful and Eccleſiaſtical Baptiſme, ought not to be baptized any more: but only that vvhich vvanted, vvas done by Peter and Iohn, to vvit, that by praier made for them and impoſition of handes, the Holy Ghoſt might be povvred vpon them. Vvhich novv alſo is done vvith vs, that they vvhich in the Church are baptized, be by the Rulers of the Church offered, and by our praier and impoſition of hand receiue the Holy Ghoſt, and be ſigned vvith our Lordes ſeale. So *S.* Cyprian. *ep. 73. ad Iubanum.*

But

But the Heretikes obiect that yet here is no mention of oile. To vvhom vve ſay, that many things vvere done and ſaid in the adminiſtration of this and other Sacraments, and al inſtituted by Chriſt him ſelf and deliuered to the Church by the Apoſtles, vvhich are not particularly vvritten by the Euangeliſts or any other in the Scripture, among vvhich this is euident by al antiquitie and moſt general practiſe of the Church, to be one.

Ec. Hier. c. 2 & 4. S. Denys ſaith, The Prieſts did preſent the baptized to the Biſhop, that he might ſigne them *diuino & deifico vnguento*, vvith the diuine and deifical ointment. And againe, *Aduentum S. Spiritus conſummans inunctio largitur*, the inunction conſummating giueth the comming of the Holy Ghoſt. Tertullian *de reſur. carn. nu. 7 & li. 1 adu. Marcio.* ſpeaketh of this Cõfirmation by Chriſme thus: *The fleſh is anointed, that the ſoul may be conſecrated: the fleſh is ſigned, that the ſoul may be fenſed: the fleſh by impoſition of hand is ſhadovved, that the ſoul by the Spirit may be illuminated.* S. Cyprian likevviſe, *ep. 70. nu. 2. He muſt alſo be anointed, that is baptized, vvith the oile ſanctified on the Altar.* And ep. 72 (ſee alſo ep. 73. nu. 3) he expreſly calleth it a Sacrament, ioyning it vvith Baptiſme. as Melchiades doth (*ep. ad omnes Hiſpaniæ Epiſcopos nu. 2. to 1 Conc.*) ſhevving the difference betvvixt it and Baptiſme. S. Auguſtine alſo, *cont. lit. Petil. li. 2, c. 104. The Sacrament of Chriſme in the kind of viſible ſeales is ſacred and holy, euen as Baptiſme it ſelf.* Vve omit S. Cyril *myſtag. 3.* S. Ambroſe *li. 3 de Sacram. c. 2. & de iis qui myſteriis initiantur c. 7.* S. Leo ep. 88, the aũcient Councels alſo of Laodicea, can. 48. Carthage 3 can. 39. and Arauſicanum 4 can. 1. and others. And S. Clement (*Apoſt. Conſt. li. 7, c. 44*) reporteth certaine cõſtitutions of the Apoſtles touching the ſame.* S. Denys referreth the maner of conſecration of the ſame Chriſme to the Apoſtles inſtruction. S. Baſil *li. de Sp. ſancto c. 27* calleth it a tradition of the Apoſtles. And the moſt aũcient Martyr S. Fabian *ep. 2 ad omnes Orientales Epiſcopos in initio, to. 1 Conc.* ſaith plainely that Chriſt him ſelf did ſo inſtruct the Apoſtles at the time of the inſtitution of the B. Sacramẽt of the Altar. And ſo doth the Author of the booke *de vnctione Chriſmatis apud D. Cyprianum nu. 1.* telling the excellent effects and graces of this Sacrament, and vvhy this kinde of oile and balſme vvas taken of the old Lavv, & vſed in the Sacraments of the nevv Teſtament. Vvhich thing the Heretikes can vvith leſſe cauſe obiect againſt the Church, ſeeing they confeſſe* that Chriſt and his Apoſtles tooke the ceremonie of impoſition of hands in this and other Sacraments, from the Ievves maner of conſecrating their hoſtes deputed to ſacrifice.

Chriſme in Cõfirmation.

* *Ec. Hier. c. 4.*

* *Beza in Act. c. 6. v. 6.*

To conclude, neuer none denied or contemned this Sacrament of Confirmation and holy Chriſme, but knovven Heretikes. S. Cornelius that B. Martyr ſo much praiſed of S. Cyprian, *ep. ad Fabium apud Euſeb. li. 6 c. 35* affirmeth, that Nouatus fel to Hereſie, for that he had not receiued the Holy Ghoſt by the conſignation of a Biſhop. Vvhom̃ al the Nouatians did folovv, neuer vſing that holy Chriſme, as Theodorete vvriteth, *li. 3 Fabul. Hær.* And Optatus *li. 2 cont Parm.* vvriteth that it vvas the ſpecial barbarous ſacrilege of the Donatiſts, to conculcate the holy oile. But al this is nothing to the ſauage diſorder of Caluiniſts in this point.

Old hereſies againſt confirmation and Chriſme.

17. *And they receiued the Holy Ghoſt.*] The Proteſtants charge the Catholikes,* that by approuing and commending ſo much the Sacrament of Confirmation, and by attributing to it ſpecially the gift of the Holy Ghoſt, they diminiſh the force of Baptiſme, chalenging alſo boldly the aũcient Fathers for the ſame. As though any Catholike or Doctor euer ſaid more then the expreſſe vvordes of Scripture here and els vvhere plainely giue them vvarrant for. If they diminiſh the vertue of Baptiſme, then did Chriſt ſo, appointing his Apoſtles and al the Faithful euen after their Baptiſme to expecte the Holy Ghoſt & vertue from aboue. then did the Apoſtles iniurie to Baptiſme, in that they impoſed hands on the baptized, and gaue them the Holy Ghoſt. And this is the Heretikes blindnes in this caſe, that they can not, or vvil not ſee that the Holy Ghoſt is giuen in Baptiſme to remiſſion of ſinnes, life, and ſanctification: & in Confirmation, for force, ſtrength, and corroboration to fight againſt al our ſpiritual enemies, and to ſtand conſtantly in confeſſion of our faith, euen to death, in times of perſecution either of the Heathen or of Heretikes, vvith great increaſe of grace. And let the good Reader note here our Aduerſaries great peruerſity and corruption of the plaine ſenſe of the Scriptures in this point: ſome of them affirming the Holy Ghoſt here to be no other but the gift of vviſedom in the Apoſtles and a fevv moe to the gouernement of the Church, vvhen it is plaine that not only the Gouerners but al that vvere baptized, receiued this grace, both men and vvomen. Some, that it vvas no internal grace, but only the gift of diuers languages: Vvhich is very falſe, the gift of Tongues being but a ſequele and an accident to the grace, and an external token of the invvard gift of the Holy Ghoſt, and our Sauiour calleth it vertue from aboue. Some ſay, that vvhatſoeuer it vvas, it vvas but a miraculous thing, and dured no longer then the gift of the Tongues ioyned therevnto: by vvhich euaſion they deny alſo the Sacrament of Extreme Vnction, and the force of Excommunication, becauſe the corporal puniſhments vvhich vvere annexed often times in the Primitiue Church vnto it, ceaſeth. and ſo may they take avvay (as they meane to do) al Chriſts faith or religion, becauſe it hath not the like operation of miracles as in the beginning. But S. Auguſtine toucheth this point fully. *Is there any man* (ſaith he) *of ſo peruerſe an hart, to deny theſe Children on vvhom vve novv impoſed hands, to haue receiued the Holy Ghoſt, becauſe they ſpeake not vvith Tongues? &c.* Laſtly, ſome of them make no more of Confirmation or the Apoſtles facte, but as of a doctrine, inſtruction, or exhortation to continevv in the faith receiued. Vvherevpon they

* *kemnit. in exam. conc. Trid. de Confir-*

Tractat. 6 in ep. 10.

The effectes of Baptiſme and Confirmation differ.

Hæretical ſhiftes and euaſiõs againſt manifeſt Scriptures, and againſt this Sacrament of Confirmation.

* *See Conc. Trid. Seſs. 7 can. 1 de Confirmat.*

they haue turned this holy Sacrament *into a Catechiſme. *There are alſo that put the baptized cõming to yeres of diſcretiõ, to their ovvne choiſe vvhether they vvil cõtinevv Chriſtiãs or no. To ſuch diueliſh and diuers inuentions they fall, that vvill not obey Gods Churche nor the expreſſe Scriptures, vvhich tel vs of praier, of impoſition of hands, of the Holy Ghoſt, of grace and vertue from aboue, and not of inſtruction, vvhich might and may be done as vvel before Baptiſme, & by others, as by Apoſtles and Biſhops, to vvhom only this Holy function pertaineth, in ſo much that in our Countrie it is called *Biſhoping*.

* *Conc. Trid. ſeſs 7 can. 14 de Bapt.*

Biſhoping.

18. Offered money.] This vvicked ſorcerer Simon is noted by S. Irenæus li. 1 c. 20. and others, to haue been the firſt Heretike, & father of al Heretikes to come, in the Church of God. He taught, only faith in him, vvithout good life and vvorkes, to be ynough to ſaluation. he gaue the onſet to purchaſe vvith his money a ſpiritual function, that is to be made a Biſhop. for, to haue povver to giue the Holy Ghoſt by impoſition of hãdes, is to be a Biſhop: as to bye the povver to remitte ſinnes or to conſecrate Chriſts body, is to bye to be a Prieſt, or to bye Prieſthod: and to bye the authoritie to miniſter Sacraments, to preach or to haue cure of ſoules, is to bye a benefice. and likevviſe in al other ſpiritual things, vvhereof either to make ſale or purchaſe for money or money vvorth, is a great horrible ſinne called Simonie: and in ſuch as thinke it lavvful (as here Simon iudged it) it is named *Simoniacal Hereſie*, of this deteſtable man vvho firſt attempted to bie a ſpiritual function or office. *D. Greg. apud Ioan. Diac. in vit. li. 3, c. 2. 3. 4. 5.*

Simonie.

22. Doe penance.] S. Auguſtine (ep. 108) vnderſtanding this of the penance done in the Primitiue Church for heinous offenſes, doth teach vs to tranſlate this and the like places (2 Cor. 12, 21. Apoc. 9, 21) as vve doe, and as it is in the vulgar Latin, and conſequently that the Greeke μετανοεῖν doth ſignifie ſo much. Yea vvhen he addeth, that very good men doe daily penance for venial ſinnes by faſting, praier, and almes, he vvarranteth this phraſe and tranſlation through out the nevv Teſtament, ſpecially him ſelf alſo reading ſo as it is in the vulgar Latin, and as vve tranſlate.

Penance.

22. If perhaps.] You may ſee, great penance is here required for remiſſion of ſinne, & that men muſt ſtand in feare and dread leſt they be not vvorthy to be heard or to obteine mercie. Vvhereby al men that bye or ſel any ſpiritual functions, dignities, offices, or liuings, may ſpecially be vvarned that the ſinne is exceding great.

24. Pray you for me.] As this Sorcerer had more knovvledge of the true religion then the Proteſtants haue, vvho ſee not that the Apoſtles and Biſhops can giue the Holy Ghoſt in this Sacrament or other, vvhich he plainely perceiued and confeſſed, ſo ſurely he vvas more religious then they, that being ſo ſharply checked by the Apoſtle, yet blaſphemed not as they do vvhen they be blamed by the Gouerners of the Church, but deſired the Apoſtles to pray for him.

Simon Magus more religious then the Proteſtants.

27. This is deſert.] Intolerable boldnes of ſome Proteſtants, here alſo (as in other places) againſt al copies both Greeke and Latin, to ſurmiſe corruption or falſhod of the text, ſaying it can not be ſo: Vvhich is to accuſe the holy Euangeliſt, and to blaſpheme the Holy Ghoſt him ſelf. See Beza, vvho is often very ſaucie vvith S. Luke.

Beza. *Annot. in Teſt. 155*

38. He baptized him.] When the Heretikes of this time finde mention made in Scripture of any Sacrament miniſtred by the Apoſtles or other in the Primitiue Church, they imagine no more vvas done then there is expreſly told, nor ſcarſly beleeue ſo much. As if impoſition of hands in the Sacrament of Confirmation be onely expreſſed, they thinke there vvas no chriſme nor other vvorke or vvord vſed. So they thinke no more ceremonie vvas vſed in the baptizing of this noble man, then here is mentioned. Vvherevpon S. Auguſtine hath theſe memorable vvordes, *In that that he ſaith, Philip baptized him, he vvould haue it vnderſtood that al things vvere done, vvhich though in the Scriptures for breuitie ſake they are not mentioned, yet by order of tradition vve knovv vvere to be done.*

The ceremonies of Sacraments done, though not mentioned.

De fid. op. c. 9.

CHAP. IX.

Saul not content to perſecute ſo cruelly in Hieruſalem, 3 is in the vvay to Damaſcus told by our Lord IESVS *of his vaine attempt, and miraculouſly conuerted to be an Apoſtle: and after great penance, reſtored to his ſight by Ananias, and baptized. 20 And preſently he dealeth mightily againſt the Ievves, prouing* IESVS *to be Chriſt, to their great admiration. 23 But ſuch is their obſtinacie, that they lay al Damaſcus to kil him, 26 From thence he goeth to Hieruſalem, and there ioyneth vvith the Apoſtles, and againe by the obſtinate Ievves his death is ſought. 31 The Church being novv grovven ouer al Ievvrie, Galilee, and Samaria, Peter viſiteth al: and in his viſitation, 33 healing a lame man, 36 and raiſing a dead vvoman, conuerteth very many.*

AND

The Epistle vpō the Conuersion of S. Paul Ian. 25.

7.22, Gal.1,

1 AND Saul as yet breathing forth threatenings
and slaughter against the disciples of our Lord,
2 came to the high priest, † and asked letters of
him vnto Damascus to the synagogs, that if
he had found any men and vvomen of this
3 vvay, he might bring them bound vnto Hierusalem. † And
as he vvent on his iourney, it chaunced that he drevv nigh to
Damascus: and * sodenly a light from heauen shined round
4 about him. † And falling on the ground, he heard a voice
5 saying to him, :: Saul, Saul vvhy persecutest thou me? † Vvho
said, Vvho art thou Lord? And he, I am IESVS vvhom thou
doest persecute. it is hard for thee to kicke against the pricke.
6 † And trembling and being astonied he said, Lord, vvhat
7 vvilt thou haue me to doe? † And our Lord to him, Arise,
and goe into the citie, and it shal be told thee vvhat thou
must doe. But the men that vvent in companie vvith him,
8 stood amased, hearing the voice, but seeing no man. † And
Saul rose vp from the ground, and his eies being opened, he
savv nothing. And they dravving him by the hādes, brought
9 him into Damascus. † And he vvas three daies not seeing, and
he did neither eate nor drinke.
10 † And there vvas a certaine disciple at Damascus, named
Ananias: and our Lord said to him in a vision, Ananias. But
11 he said, Loe, here I am Lord. † And our Lord to him, Arise, &
goe into the streate that is called Straight: and seeke in the
house of Iudas, one named Saul of Tarsus. for behold he
12 prayeth. († And he savv a man named Ananias, comming
in and imposing handes vpon him for to receiue his sight.)
13 † But Ananias answvered, Lord, I haue heard by many of this
man, hovv much euil he hath done to thy saincts in Hieru-
14 salem: † and here he hath authoritie from the cheefe priests
15 to binde al that inuocate thy name. † And our Lord said to
him, Goe, for a vessel of election is this man vnto me, to ca-
rie my name before the Gentiles, and kinges, and the chil-
16 dren of Israël. † For I vvil shevv him hovv great things he
must suffer for my name.
17 † And Ananias vvent, and entred into the house: and
imposing handes vpon him, he said, Brother Saul, our Lord
IESVS hath sent me, he that appeared to thee in the vvay
that thou camest: that thou maiest see and be filled vvith
18 the holy Ghost. † And forthvvith there fel from his eies as it

:: The heretikes that conclude CHRIST so in heauen that he cā be no where els til the day of Iudgement, shal hardly resolue a mā that would know where CHRIST was when he appeared here in the way, and spake these words to Saul.

vvere scales, and he receiued sight. and rising he vvas :: bap- 18
tized. † And vvhen he had taken meate, he vvas streng- 19
thened.

:: Paul also himself, though with the diuine and heauenly voice prostrated and instructed, yet was sent to a man to receiue the Sacraments, & to be ioyned to the Church. *August. de doct. Chr. lib. 1. in proœm.*

And he vvas vvith the disciples that vvere at Damascus, for certaine daies. † And incontinent entring into the syna- 20
gogs, he preached IESVS, that this is the sonne of God. † And al that heard, vvere astonied, and said, Is not this he 21
that expugned in Hierusalem those that inuocated this name: and came hither to this purpose that he might bring them bound to the cheefe priests? † But Saul vvaxed mightie much 22
more, and confounded the Ievves that dvvelt at Damascus, affirming that this is CHRIST. † And vvhen many daies 23
vvere passed, the Ievves consulted that they might kil him. † But their conspiracie came to Sauls knovvledge. And *they 24 *2 Cor. 11, 32.
kept the gates also day and night, that they might kil him. † But the disciples taking him in the night, conueied him 25
avvay by the vvall, letting him dovvne in a basket.

† And vvhen he vvas come into Hierusalem, he assaied to 26
ioyne him self to the disciples, & al feared him, not beleeuing that he vvas a disciple. † But Barnabas tooke him & brought 27
him to the Apostles, and told them hovv in the vvay he had seen our Lord, and that he spake vnto him, and hovv in Damascus he dealt confidently in the name of IESVS. † And 28
he vvas vvith them going in and going out in Hierusalem, and dealing confidently in the name of our Lord. † He spake 29
also to the Gentiles, and disputed vvith the Greekes: but they sought to kil him. † Vvhich vvhen the brethren had knovv- 30
en, they brought him dovvne to Cæsaréa, and sent him avvay to Tarsus.

The Church visibly procedeth still vvith much comfort & manifold increase euen by persecution.

† The :: CHVRCH truely through al Ievvrie & Galilee 31
and Samaria had peace, & vvas edified, vvalking in the feare of our Lord, and vvas repleni shed vvith the consolation of the holy Ghost.

† And it came to passe, that Peter as he passed through 32
al, came to the saincts that dvvelt at Lydda. † and he found 33
there a certaine man named Æneas, lying in his bed from eight yeres before, vvho had the palsey. † And Peter said 34
to him, Æneas, our Lord IESVS CHRIST `heale' thee: arise, *`healeth*
and make thy bed. And incontinent he arose. † And al that 35
dvvelt at Lydda and Saróna, savv him: vvho conuerted to our Lord.

† And

36 † And in Ioppé there vvas a certaine disciple named Tabitha, vvhich by interpretation is called Dorcas. This vvomã vvas ful of :: good vvorkes and almes-deedes vvhich she
37 did. † And it came to passe in those daies, that she vvas sicke and died. Vvhom vvhen they had vvashed, they laid her in
38 an vpper chamber. † And vvhereas Lydda vvas nigh to Ioppé, the disciples hearing that Peter vvas in it, they sent tvvo men vnto him, desiring him, Be not loth to come so
39 farre as to vs. † And Peter rising vp came vvith them. And vvhen he vvas come, they brought him into the vpper chamber: and al the vvidovves stoode about him vveeping, :: and shevving him the coates and garments vvhich Dorcas made
40 them. † And al being put forth, Peter falling on his knees praied, and turning to the body he said: Tabitha, arise. And
41 she opened her eies: and seeing Peter, she sate vp. † And giuing her his hand, he lifted her vp. And vvhen he had called
42 the saincts and the vvidovves, he presented her aliue. † And it vvas made knovven through out al Ioppé: and many be-
43 leeued in our Lord. † And it came to passe that he abode many daies in Ioppé, vvith one Simon a tanner.

:: Behold good vvorkes and almes-deedes, & the force thereof reaching euen to the next life.

:: The praiers of our Almes folke & beadsmen may do vs great good eué after our departure. For if they procured her temporal life, much more may they helpe vs to Gods mercie and to release of punishment in Purgatorie.

CHAP. X.

Because the Ievves so much abhorred the Gentils, for the better vvarrant of their Christening, an Angel appeareth to Cornelius the deuout Italian. 9 and a vision is shevved to Peter himself (the cheefe and Pastor of al) 19 and the Spirit speaketh to him, 34 yea and as he is Catechizing them about IESVS, *44 the holy Ghost commeth visibly vpon them: and therfore not fearing any longer the offense of the Ievves, he commaundeth to baptize them.*

The 4 part. THE propagation of the Church to the Gentils also.

1 AND there vvas a certaine man in Cæsaréa, named Cornelius, Centurion of that
2 vvhich is called the Italian band, † religious, & fearing God vvith al his house,
3 "doing many almes-deedes to the people. And alvvaies praying to God, † he savv in a vision manifestly, about the nin the houre of the day, an Angel of God comming in vnto
4 him, and saying to him, Cornelius. † But he beholding him, taken vvith feare, said, Vvho art thou Lord? And he said to him, Thy praiers and thy almes-deedes are ascended into
5 remembrance in the sight of God. † And novv send men

vnto Ioppé, and call hither one Simon that is surnamed Peter. † he lodgeth vvith one Simon a tanner, vvhose house 6
is by the sea side. he vvil tel thee vvhat thou must doe. † And 7
vvhen the Angel vvas departed that spake to him, he called
tvvo of his houshold, and a souldiar that feared our Lord, of
them that vvere vnder him. † To vvhom vvhen he had told 8
all, he sent them vnto Ioppé.

† And the next day vvhiles they vvere going on their 9
iourney, and dravving nigh to the citie, Peter vvent vp into
the higher partes, to pray about the sixt houre. † And being 10
hungrie, he vvas desirous to take somevvhat. And as they
vvere preparing, there fel vpon him an excesse of minde: † and 11
he savv the heauen opened, and a certaine vessel descending,
as it vvere a great liñen sheete vvith foure corners let dovvne
from heauen to the earth, † vvherein vvere al foure-footed 12
beastes, and that creepe on the earth, and foules of the aire.
† And there came a voice to him, Arise Peter: kil, and eate. 13
† But Peter said, God forbid, Lord: for I did neuer eate any 14
common and vncleane thing. † And :: a voice came to him 15
againe the second time, That vvhich God hath purified, doe
not thou cal common. † And this vvas done thrise. and 16
forthvvith the vessel was taken vp againe into heauen. † And 17
vvhiles Peter doubted vvithin him self, vvhat the vision
should be that he had seen, behold the men that vvere sent
from Cornelius, inquiring for Simons house, stood at the
gate. † And vvhen they had called, they asked, if Simon that 18
is surnamed Peter, vvere lodged there. † And as Peter vvas 19
thinking of the vision, the Spirit said to him, Behold three
men doe seeke thee. † Arise therfore, and get thee dovvne, 20
and goe vvith them, doubting nothing: for I haue sent them.
† And Peter going dovvne to the men, said, Behold, I am he 21
vvhom you seeke: vvhat is the cause, for the vvhich you are
come? † Vvho said, Cornelius the Centurion, a iust man & 22
that feareth God, and hauing testimonie of al the nation of
the Ievves, receiued an answver of an holy Angel to send for
thee into his house, and to heare vvordes of thee. † Ther- 23
fore bringing them in, he lodged them.

† And the day folovving he arose and vvent vvith them:
and certaine of the brethren of Ioppé accompanied him.
† And on the morow he entred into Cæsaréa. And Cornelius 24
expected them, hauing called together his kinne, and special
frendes.

:: Here God first vttered to Peter that the time was come to preach also to the Gentiles, and to cõuerse with them for their saluation, no lesse then with the Iewes, with ful freedõ to eate al meates without respecte of the prohibition of certaine, made in the old Law.

25 frendes. † And it came to paſſe, Vvhen Peter vvas come in,
Cornelius came to meete him, and falling at his feete " adored.
26 † But Peter lifted him vp ſaying, Ariſe, my ſelf alſo am a man.
27 † And talking vvith him, he vvent in, and findeth many that
28 vvere aſſembled, † and he ſaid to them, You knovv hovv
abominable it is for a man that is a Ievve, to ioyne, or to ap-
proche vnto a ſtranger: but God hath ſhevved to me, to call
29 no man cõmon or vncleane. † For the vvhich cauſe, making
no doubt, I came vvhen I vvas ſent for. I demaund therfore,
30 for vvhat cauſe you haue ſent for me? † And Cornelius ſaid,
Foure daies ſince, vntil this houre, I vvas [c] praying the ninthe
houre in my houſe, and behold :: a man ſtoode before me
31 in vvhite apparel, † and ſaid: Cornelius, thy praier is heard,
and thy almes-deedes are in memorie in the ſight of God.
32 † Send therfore to Ioppé, and call hither Simon that is ſur-
named Peter: he lodgeth in the houſe of Simon a tanner by
33 the ſea ſide. † Immediatly therfore I ſent to thee: and thou
haſt done vvel in comming. Novv therfore al vve are preſent
in thy ſight, to heare al things vvhatſoeuer are commaunded
thee of the Lord.
34 † And Peter opening his mouth, ſaid, In very deede I per-
35 ceiue that God is not an accepter of perſons. † but in euery
nation, he that feareth him, and [c] vvorketh iuſtice, is accepta-
36 ble to him. † The word did God ſend to the children of Iſraël,
preaching peace by IESVS CHRIST (this is Lord of al.)
37 † [b] You knovv the vvord that hath been made through al
Ievvrie, for* beginning frõ Galilee, after the baptiſme vvhich
38 Iohn preached. † IESVS of Nazareth hovv God anointed
him vvith the holy Ghoſt and vvith povver, vvho vvent
through out doing good and healing al that vvere oppreſſed
39 of the Deuil, becauſe God vvas vvith him. † And vve are
vvitneſſes of al things that he did in the countrie of the
Ievves and in Hieruſalem, vvhom they killed hanging him
40 vpon a tree. † Him God raiſed vp the third day and " gaue
41 him to be made manifeſt, † not to al the people, but to
vs, vvho did eate and drinke vvith him after he roſe againe
42 from the dead. † And he commaunded vs to preach to the
people, and to teſtifie that it is he that of God vvas appointed
43 iudge of the liuing and of the dead. † To him al the pro-
phets giue teſtimonie, that al receiue remiſſion of ſinnes by
his name, vvhich beleeue in him. ¶

† As

In the Grecke, faſting & praying.

c At the time of praier ſpecially God ſendeth men comfortable viſitations.

:: Note theſe apparitions and viſions to S. Peter, Cornelius, and others, in the Scriptures very ofté, againſt the incredulity of our Heretikes, that wil beleeue neither viſion nor miracle, not expreſſed in Scripture: theſe being beleeued of Chriſtian men eué before they were written.

Mat. 4, 12,

c Not ſuch as beleeue only, but ſuch as feare God and worke iuſtice, are acceptable to him.

b The Epiſtle vpõ Munday in Eaſter weeke.

The Epiſtle vpõ Munday in vvhitſõvveeke.

† As Peter vvas yet ſpeaking theſe vvordes, the holy 44
Ghoſt fel vpon al that heard the vvord. † And the faithful 45
of the Circumciſion that came with Peter, vvere aſtonied, for
that the grace of the holy Ghoſt vvas poured out vpon the
Gentiles alſo. † For they heard them ſpeaking with tonges, 46
and magnifying God. Then Peter anſvvered, † Can any man 47
forbid vvater, that theſe ſhould not be "baptized vvhich
haue receiued the holy Ghoſt as vvel as vve? † And he com- 48
maũded them to be baptized in the name of our Lord IESVS
CHRIST. ⊣ Then they deſired him that he vvould tarie
vvith them certaine daies.

ANNOTATIONS
CHAP. X.

Good vvorkes before faith, are preparatiues to the ſame, not properly meritorious.

2. *Doing many almes deedes.*] *He knevv God creator of al, but that his omnipotent Sonne vvas incarnate, he knevv not: and in that faith he made praiers and gaue almes vvhich pleaſed God: and by vvel doing he deſerued to knovv God perfectly, to beleeue the myſterie of the Incarnation, and to come to the Sacrament of Baptiſme.* So ſaith Venerable Bede out of S. Gregorie. And S. Auguſtine thus, *li. 1 de Bapt. c. 8.* *Becauſe vvhatſoeuer goodnes he had in praiers and almes, the ſame could not profite him vnles he vvere by the band of Chriſtian Societie and peace, incorporated to the Church, he is bidden to ſend vnto Peter, that by him he may learne Chriſt, by him he may be baptized, &c.* Vvhereby it appeareth that ſuch vvorkes as are done before iuſtification, though they ſuffiſe not to ſaluation, yet be acceptable preparatiues to the grace of iuſtification, and ſuch as moue God to mercie, as it might appeare alſo by Gods like prouident mercifulnes * to the Eunuche. though al ſuch vvorkes preparatiue come of grace alſo: othervviſe they could neuer deſerue at Gods hand of congruity or any othervviſe tovvard iuſtification. Bed. in h. locum. Act. 8.

The Canonical houres.

9. *To pray about the ſixt houre.*] The houre is ſpecified, for that there vvere certaine appointed times of praier vſed in the Lavv, vvhich deuout perſons, according to the publike ſeruice in the Temple, obſerued alſo priuately: and vvhich the Apoſtles and holy Church aftervvard both kept and increaſed. Vvhereof thus vvriteth S. Cyprian very notably. *In celebrating their praiers, vve finde that the three children With Daniel obſerued the third, ſixt, and ninthe houre, as in Sacrament* (or myſterie) *of the holy Trinitie. &c.* And a litle after, *Which ſpaces of houres the vvorſhippers of God ſpiritually* (or myſtically) *determining long ſince, obſerued ſet times to pray: and aftervvard the thing became manifeſt, that it vvas for Sacrament* (or myſterie) *that the iuſt ſo praied. For at the third houre the holy Ghoſt deſcended vpon the Apoſtles, fulfilling the grace of our Lords promis. and at the ſixt houre Peter going vp to the higher roome of the houſe, vvas both by voice and ſigne from God inſtructed, that al Nations ſhould be admitted to the grace of ſaluation, vvhereas of cleanſing the Gentiles he doubted before. and our Lord being crucified at the ſixt houre, at the ninthe vvaſhed avvay our ſinnes vvith his bloud. But to vs (deerly beloued) beſide the ſeaſons obſerued of old, both the times and ſacraments of praying be increaſed. for vve muſt pray in the morning early, that the Reſurrection of our Lord may be celebrated by morning praier: as of old the holy Ghoſt deſigned in the Pſalme, ſaying, In the morning early vvil I ſtand vp to thee, early in the morning vvilt thou heare my voice.* Tovvard the euening *alſo vvhen the ſunne departeth, and the day endeth, vve muſt of neceſsitie pray againe.* Dan. 6 Pſal. 5.

Mattins.

Euenſong.

S. Hierom alſo vvriting of Daniels praying *three times in a day*, ſaith: *There are three times, vvherein vve muſt bovv our knees to God. The third, the ſixt, and the ninthe houre the Eccleſiaſtical tradition doth vvel vnderſtand. Moreouer at the third houre the Holy Ghoſt deſcended vpon the Apoſtles. at the ſixt, Peter vvent vp into a higher chamber to pray. at the ninthe, * Peter and Iohn vvent to the Temple.* Act. 3. Againe vvriting to Euſtochium a virgin and Nonne ep. 22 c. 16. *Though the Apoſtle bid vs pray alvvaies, and to holy perſons their very ſleepe is praier: yet vve muſt haue diſtinct houres of praier, that if perhaps vve be othervviſe occupied, the very time may admoniſh vs of our office or duety. The third, ſixt, ninthe houre, morning early, and the euening, no man can be ignorant of.* And to Demetrias ep. 8 c. 8. that in the Pſalmes and praier ſhe muſt keepe *alvvaies the third, ſixt, ninthe houre, euening, midnight, and morning.* He hath the like ep. 7 c. 5. And (ep. 27 c. 10.) he telleth hovv Paula the holy Abbeſſe vvith

vvith her religious Nonnes *sang the Psalter in order, in the morning, at the third, sixt, ninthe houre, euening, midnight.* by midnight meaning the time of Mattins (therfore called *Nocturnes* agreably to *S.* Cyprian de Orat. Do. num. 15) and by *the morning*, the first houre called *Prime*: al correspondent to the times and houres of Christs Passion, as in S. Matthevv is noted c 26. 27. By al vvhich vve see, hovv agreable the vse of the Churches seruice is euen at this time to the Scriptures and primitiue Church: and hovv vvicked the Puritan-Caluinistes be, that count al such order and set seasons of praier, superstition: and lastly, hovv insufficient and vnlike the nevv pretended Church-seruice of England is to the primitiue vse, vvhich hath no such houres of night or day, sauing a litle imitation of the old Mattins and Euensong, and that in Schisme and Heresie, and therfore not onely vnprofitable, but also damnable.

25. *Adored.*] S. Chrysostom *ho. 21 in Act.* thinketh Peter refused this adoration of humilitie only, because euery falling dovvne to the ground for vvorship sake, is not Diuine vvorship or dew only to God, * the vvord of adoration and prostration being commonly vsed in the Scriptures tovvard men. But *S.* Hierom *adu. Vigil. c. 2 to. 2.* rather thinketh that Cornelius by error of Gentility, and of Peters person, did go about to adore him vvith Diuine honour, and therfore vvas lifted vp by the Apostle, adding that he vvas but a man. Adoration of creatures.

40. *Gaue him.*] Christ did not vtter his Resurrection and other mysteries to al at once, and immediatly to the vulgar: but to a fevv chosen men that should be the gouernours of the rest. instructing vs thereby to take our faith and al necessarie things of saluation, at the hands of our Superiors.

47. *Baptized, vvhich haue receiued.*] Such may be the grace of God sometimes tovvard men, and their charitie and contrition so great, that they may haue remission, iustification, and sanctification before the external Sacrament of Baptisme, Confirmation, or Penance be receiued. as vve see in this example, vvhere at Peters preaching they al receiue the Holy Ghost before any Sacrament. but in the same vve learne one necessarie lesson, that such notvvithstanding must needes receiue the Sacraments appointed by Christ, vvhich vvhosoeuer contemneth, can neuer be iustified. *Aug. super Leuit. q. 84 to. 4.* They that are iustified before, must not omit the Sacraments.

CHAP. XI.

The Christian Ievves reprehend the foresaid fact of Peter in baptizing the Gentils 4 But he alleaging his foresaid vvarrants, and shevving plainly that it vvas of God, 18 they like good Catholikes do yeld. 19 By the foresaid persecution, the Church is yet further dilated, not only into al Ievvrie, Galilee, and Samaria, but also into other Countries: specially in Antiochia Syria the increase among the Greekes, is notable, first by the foresaid dispersed, 22 then by Barnabas, thirdly by him and Saul together: so that there beginneth the name of Christians: 27 vvith perfite vnity betvvene them and the Church that vvas before them at Hierusalem.

1 AND the Apostles and brethren that vvere in Ievvrie, heard that the Gentiles also re-
2 ceiued the vvord of God. † And vvhen Peter vvas come vp to Hierusalem, they that vvere of the Circumcision reasoned
3 against him, saying, † Vvhy didst thou en-
4 ter in to men vncircumcised, and didst eate vvith them? † But
Act. 10, 9. 5 Peter began and declared to them the order, saying: †* I was in the citie of Ioppé praying, & I savv in an excesse of minde a vision, a certaine vessel descending as it vvere a great sheete with foure corners let dovvne from heauen, and it came euen
6 vnto me. † Into vvhich I looking cõsidered, and savv foure footed beastes of the earth, and cattel, and such as creepe, and

foules of the aire. † And I heard also a voice saying to me, 7
Arise Peter, kil and eate. † And I said, Not so Lord: for 8
common or vncleane thing neuer entred into my mouth.
† And a voice answvered the second time from heauen: That 9
vvhich God hath made cleane, doe not thou call common.
† And this vvas done thrise: and al vvere taken vp againe 10
into heauen. † And behold, three men immediatly vvere 11
come to the house vvherein I vvas, sent to me from Cæsaréa.
† And the spirit said to me, that I should goe vvith them, 12
doubting nothing. And there came vvith me these sixe brethren also: and vve vvent in to the mans house. † And he 13
told vs, hovv he had seen an Angel in his house, standing and
saying to him, Send to Ioppé, and cal hither Simon, that is
surnamed Peter, † vvho shal speake to thee vvordes vvhere- 14
in thou shalt be saued and al thy house. † And vvhen I 15
had begonne to speake, the holy Ghost fel vpon them, as vpō
vs also in the beginning. † And I remembred the vvord of 16
our Lord, according as he said, *Iohn in deede baptized vvith vvater,* *Act. 1.*
but you shal be baptized vvith the holy Ghost. † If therfore God hath 17
giuen them the same grace, as to vs also that beleeued in our
Lord IESVS CHRIST: vvho vvas I that might prohibite
God? † Hauing heard these things, they :: held their peace: 18
and glorified God, saying, God then to the Gentiles also hath
giuen repentance vnto life.

:: Good Christians heare and obey gladly such truthes as be opened vnto them from God by their cheefe Pastors, by vision, reuelation, or otherwise.

† * And they truely that had been dispersed by the tribu- 19 *Act. 8.*
lation that vvas made vnder Steuen, vvalked through out
vnto Phœnîce and Cypres & Antioche, speaking the vvord
to none, but to the Ievves only. † But certaine of them vvere 20
men of Cypres and Cyréne, vvho vvhen they vvere entred
into Antioche, spake to the Greekes, preaching our Lord
IESVS. † And the hand of our Lord vvas vvith them: and 21
a great number of beleeuers vvas conuerted to our Lord.

The Epistle vpō S. Barnabees day *Iun. 11.*

† And the report came to the eares of the Church that vvas 22
at Hierusalem, touching these things: and they sent * Barna- *Act.*
bas as farre as Antioche. † Vvho vvhen he vvas come, and 23 *36.*
saw the grace of God, reioyced: and he exhorted al vvith
purpose of hart to continevv in our Lord: † becaus he 24
vvas a good man, and ful of the holy Ghost and faith. And a
great" multitude vvas added to our Lord. † And he vvent, 25
forth to * Tarsus, to seeke Saul: † vvhom vvhen he had 26 *Act.*
found, he brought him to Antioche. And they cōuersed there 30.
in

in the church a vvhole yere : and they taught a great multitude, ſo that the diſciples vvere at Antioche firſt named "CHRISTIANS. The name of CHRISTIANS.

27 † And in theſe daies there came Prophets from Hieruſa-
28 lem to Antioche, † and one of them riſing, named Agabus, did by the Spirit ſignifie a great famine that ſhould be in the
29 vvhole vvorld, vvhich fel vnder Claudius. † And the diſciples according as eche man had, purpoſed euery one to ſend,
30 for to ſerue the brethren that dvvelt in Ievvrie : † vvhich alſo they did, ſending to the auncients by the handes of Barnabas and Saul.

ANNOTATIONS
CHAP. XI.

24. Multitude added.) As before (c. 10) a fevv, ſo novv great numbers of Gentiles are adioyned alſo to the viſible Church, conſiſting before only of the Ievves. Vvhich Church hath beene euer ſince Chriſts Aſcenſion, notoriouſly ſeen and knovven: their preaching open, their Sacraments viſible, their diſcipline viſible, their Heades and Gouernours viſible, the prouiſion for their maintenance viſible, the perſecution viſible, their diſperſion viſible: the Heretikes that vvent out from them, viſible: the ioyning either of men or Nations vnto them, viſible: their peace and reſt after perſecutions, viſible: their Gouernours in priſon, viſible: the Church praieth for them viſibly, their Councels viſible, their gifts and graces viſible, their name (Chriſtians) knovven to al the vvorld. of the Proteſtants inuiſible Church vve heare not one vvord. The Church viſible.

26. Chriſtians.) This name, *Chriſtian*, ought to be common to al the Faithful, and other nevv names of Schiſmatikes and Sectaries muſt be abhorred. *If thou heare* (ſaith S. Hierom) *any vvhere, ſuch as be ſaid to be of Chriſt, not to haue their names of our Lord* IESVS CHRIST, *but to be called after ſome other certaine name, as Marcionites, Valentinians,* (as novv alſo the Lutherans, Caluiniſts, Proteſtants) *knovv thou that they belong not to the Church of Chriſt, but to the Synagogue of Antichriſt.* Lactantius alſo (li. 7 Diuin. inſtit. c. 30) ſaith thus, *When Phrygians, or Nouatians, or Valentinians, or Marcionites, or Anthropomorphites, or Arrians, or any other be named, they ceaſe to be Chriſtians, vvho hauing loſt the name of Chriſt, haue done on the names of men.* Neither can our nevv Sectaries diſcharge them ſelues, for that they take not to them ſelues theſe names, but are forced to beare them as giuen by their Aduerſaries. For, ſo vvere the names of Arians and the reſt of old, impoſed by others, and not choſen commonly of them ſelues: Vvhich notvvithſtanding vvere callings that proued them to be Heretikes. And as for the name of Proteſtants, our men hold them vvel content therevvith. But concerning the Heretikes turning of the argument againſt the peculiar callings of our Religious, as Dominicās, Franciſcans, Ieſuites, Thomiſts, or ſuch like, it is nothing, except they could proue that the orders & perſons ſo named, were of diuers faithes & Sectes, or differed in any neceſſarie point of religion, or vvere not al of one Chriſtian name and Communion: and it is as ridiculous as if it vvere obiected, that ſome be Ciceronians, ſome Plinians, ſome good Auguſtine men, ſome Hieronymians, ſome Oxford mē, ſome Cambrige men, & (vvhich is moſt like) ſome * Rechabites, ſome * Nazareites. Names of Sectaries and Heretikes. Proteſtants. Diuers religious orders are not diuers ſectes.

Hierony. cont. Lucif c. 7. in fine.

Ierem. 35. Num. 6.

Neither doth their obiection, that vve be called Papiſtes, helpe or excuſe them in their nevv names. for, beſides that it is by them ſcornfully inuented (as the name Homouſians vvas of the Arians) this name is not of any one man B. of Rome or els vvhere, knovven to be the author of any ſchiſme or ſect, as their callings be: but it is of a vvhole ſtate and order of gouernours, and that of the cheefe Gouernours, to vvhom vve are bound to cleaue in religion and to obey in al things. So to be a Papiſt, is to be a Chriſtian man, a childe of the Church, and ſubiect to Chriſts Vicar. And therfore againſt ſuch impudent Sectaries as compare the faithful for folovving the Pope, to the diuerſitie of Heretikes bearing the names of nevv Maiſters, let vs euer haue in readines this ſaying of S. Hierom to Pope Damaſus, *Vitalis I knovv not, Meletius I refuſe, I knovv not Paulinus, Whoſoeuer gathereth not vvith thee, ſcattereth: that is to ſay, Whoſoeuer is not Chriſts, is Antichriſts.* And againe, *If any man ioyne vvith Peters Chaire, he is mine.* Papiſtes, Catholikes, and true Chriſtians, al one. Not to be With the Pope, is to be With Antichriſt.

to. 2. ep. 57 & ep. 58 ad Damaſ.

The name of CHRISTIANS.

Vve muſt here further obſerue that this name, Chriſtian, giuen to al beleeuers and to the vvhole Church, vvas ſpecially taken to diſtinguiſh them from the Ievves and Heathens vvhich beleeued not at al in Chriſt, and the ſame novv ſeuereth and maketh knovven al Chriſtian men from Turkes and others that hold not of Chriſt at al. But vvhen Heretikes began to riſe from among the Chriſtians, vvho profeſſed Chriſts name and ſundry Articles of faith as true beleeuers doe, the name *Chriſtian* vvas to common to ſeuer the Heretikes from true faithful men: and therevpon the Apoſtles by the holy Ghoſt impoſed this name *Catholike* vpon the Beleeuers vvhich in al points vvere obedient to the Churches doctrine. *When hereſies vvere riſen* (ſaith S. Pacianus ep. ad Symphorianum) *& endeuoured by diuers names to teare the doue of God and Queene, and to rent her in peeces, the Apoſtolical people required their ſurname, vvhereby the incorrupt people might be diſtinguiſhed. &c.* and ſo thoſe that before vvere called Chriſtians, are novv ſurnamed alſo Catholikes. *Chriſtian is my name,* ſaith he, *Catholike my ſurname.* And this vvord, Catholike, is the proper note vvhereby the holy Apoſtles in their Crede taught vs to diſcerne the true Church from the falſe heretical congregation of vvhat ſort ſoeuer. And not only the meanig of the vvord, vvhich ſignifieth vniuerſalitie of times, places, and perſons, but the very name and vvord it ſelf, by Gods prouidence, alvvaies and only appropriated to the true beleuers, and (though ſometimes at the beginning of Sectes chalenged) yet neuer obtained by Heretikes, giueth ſo plaine a marke and euidence, that S. Auguſtine ſaid, *In the lappe of the Church the very name of Catholike keepeth me.* cont. ep. fund. c. 4. And againe tract. 32 in Io. *vve receiue the Holy Ghoſt if vve loue the Church, if vve be ioyned together by charitie, if vve reioyce in the Catholike name and faith.* And againe de ver. rel. c. 7. to. 1. *We muſt hold the communion of that Church vvhich is named Catholike, not only of her ovvne, but alſo of al her enemies. for, vvil they nil they, the Heretikes alſo and Schiſmatikes them ſelues, vvhen they ſpeake not vvith their ovvne fellovves but vvith ſtrangers, call the Catholike Church nothing els but the Catholike Church: for they could not be vnderſtood vnles they diſcerne it by this name vvherevvith ſhe is called of al the vvorld.*

CREDO ECCLESIAM CATHOLICAM.

The name of CATHOLIKES.

The Proteſtãts deride the name CATHOLIKE.

The Proteſtãts vvhen they ſee them ſelues preuented of this name *Catholike*, then they plainely reiect it and deride the name, as the Donatiſtes did, calling it an *humane forgerie or fiction*, vvhich S. Auguſtine calleth vvordes of blaſphemie, *li. 1 c. 33 cont. Gaudent.* and ſome Heretikes of this time call them ſcornefully cartholikes, and cacolikes. An other calleth it, *the moſt vaine terme Catholike. Beza in præf. no. Teſt. an. 1565.* An other calleth the Catholike religion, *a Catholike Apoſtaſie or defection, Humfrey in vit. Iuel. pag. 213.* Yea and ſome haue taken the vvord out of the Crede,* putting *Chriſtian* for it. But againſt theſe good fellovves let vs folovv that vvhich S. Auguſtine (*de vtil. cred. c. 8. to. 6.*) giueth as a rule to direct a mã the right and ſure vvay from the diuerſitie & doubtfulnes of al error, ſaying, *If after theſe troubles of minde thou ſeeme to thy ſelf ſufficiently toſſed and vexed, & vvilt haue an end of theſe moleſtations, folovv the vvay of* Catholike *diſcipline, vvhich from Chriſt him ſelf by the Apoſtles hath proceded euen vnto vs, and ſhal procede from hence to the poſteritie.* See the Annotation *1 Tim. 3, c. 15.*

* In th Catechi mes of the Lu therans.

CHAP. XII.

Herod the firſt king that perſecuted the Church, hauing at Hieruſalem (vvhen Barnabas and Saul vvere there vvith the collation of the Antiochians) killed Iames the Apoſtle, 3 and to pleaſe the Ievves impriſoned Peter vvith the minde to kil him alſo, but fruſtrate by an Angel ſent of God at the continual praiers of the Church made for her cheefe Paſtor, 19 being puffed vp vvith ſuch pride that at Cæſaréa he refuſeth not to be honoured as God: 23 is miraculouſly ſtriken of Gods Angel. 24 And ſo after the perſecutors death, the Churches preaching proſpereth excedingly.

The Epiſtle vpõ SS. Peter and Paules day *Iun. 29.*

:: As Peters perſon vvas more notorious then others, & therfore better garded then other, for feare he ſhould eſcape: ſo Gods prouidence in preſeruing & deliuering him for the longer gouernment of his Church, is very maruelous.

AND at the ſame time Herod the king ſet his 1
hãdes, to afflicte certaine of the Church. † And 2
he killed Iames the brother of Iohn vvith the
ſvvord. † And ſeing that it pleaſed the Ievves, 3
he added to apprehend Peter alſo. And it vvas
the daies of the Azymes. † Vvhom vvhen he had apprehen- 4
ded, he caſt into priſon, deliuering him to :: foure quaterniõs
of ſouldiars to be kept, meaning after the Paſche to bring
him forth to the people. † And Peter in deede vvas kept in 5
priſon. But" praier vvas made of the Church vvithout inter-

miſſion

6 mission vnto God for him. † And vvhen Herod vvould haue
brought him forth, the same night Peter vvas sleeping be-
tvvene tvvo souldiars, bound vvith "tvvo chaines: and the
7 keepers before the doore kept the prison. † And behold an
Angel of our Lord stoode in presence: and light shined in
the house: and striking Peters side, he raised him, saying,
8 Arise quickely. And the chaines fel from his handes. † And
the Angel said to him, Gird thee, and put on thy shoes. And
he did so. And he said to him, Put thy garment about thee, &
9 folovv me. † And going forth he folovved him, & he knew
not that it vvas true vvhich vvas done by the Angel: but he
10 thought that he savv a vision. † And passing through the
first & the second vvatch, they came to the yron gate that lea-
deth to the citie, vvhich of it self opened to them. And going
out, they vvent forvvard one streate: and incontinent the
11 Angel departed from him. † And Peter returning to him
self, said: Novv I knovv in very deede that our Lord hath
sent his Angel, and deliuered me out of Herods hand, & from
al the expectation of the people of the Ievves. ¶

12 † And considering, he came to the :: house of Marie the
mother of Iohn, vvho vvas surnamed Marke, vvhere many
13 vvere gathered and praying. † And vvhen he knocked at
the doore of the gate, there came forth a vvenche to see, na-
14 med Rhodè. † And as she knew Peters voice, for ioy she ope-
ned not the gate, but running in she told that Peter stoode
15 before the gate. † But they said to her, Thou art mad. But she
16 affirmed that it vvas so. But they said, It is "his Angel. † And
Peter cõtinued knocking. And vvhẽ they had opened, they
17 savv him, & vvere astonied. † And beckening vvith his hand
to them, that they should hold their peace, he told hovv our
Lord had brought him out of prison, and he said, "Tel these
things to Iames & to the brethren. And going forth he vvent
18 ::into an other place. † And when day vvas come, there vvas
no litle a doe betvvene the souldiars, vvhat vvas become of
19 Peter. † And Herod, vvhen he had sought him, and had not
found, making inquisitiõ of the keepers, cõmaũded them to
be led avvay: & going dovvne frõ Ievvrie into Cæsaréa, there
20 he abode. † And he vvas angrie vvith the Tyrians and the Si-
donians. But they vvith one accord came to him, and persua-
ding Blastus that vvas cheefe of the kings chamber, they de-
sired peace, for that their countries vvere nourished by him.

:: It is much for the praise of these good Christians that the assemble to Gods seruice & praier was kept in their houses in the time of persecution, & that the Apostle came thither straight out of prison, as his first refuge. as now Christian people doe much to their cõmendatiõ, in places where Heresie doth reigne.

:: Though God had so miraculously deliuered him, yet he would not tẽpt God by taryng among his persecutors, but accordĩg to Christes cõmaundement fled for a time.

† And vpon a day appointed, Herod being araied vvith kingly attire, ſate in the iudgement ſeate, and made an oration to them. † And the people made acclamation, The voices of a God, & not of a man. † And forthvvith an Angel of our Lord :: ſtrooke him, becauſe he had not giuen the honour to God: and being conſumed of vvormes, he gaue vp the ghoſt. † But the vvord of our Lord increaſed and multiplied. † And Barnabas and Saul returned from Hieruſalem, hauing accompliſhed their * miniſterie, taking vvith them Iohn that vvas ſurnamed Marke. 21 22 23 24 25

:: Princes that take delite in the flattery and praiſes of the people, ſo much that they forget them ſelues to be mẽ, & togiue the honour to God, may be warned by this example.

Act. 11 29.

ANNOTATIONS
CHAP. XII.

5. Praier vvas made.] The Church praied inceſſantly for her cheefe Paſtor, and was heard of God: and al Chriſtian people are vvarned thereby to pray for their Biſhopes and Paſtors in priſon.

S. Peters chaines.

6. Tvvo chaines.] Theſe chaines are famous for miracles, and vvere brought from Hieruſalem to Rome by Eudoxia the Empereſſe, vvife to Theodoſius the yonger, vvhere they vvere matched & placed vvith another chaine that the ſame Apoſtle vvas tied vvith by Nero, & a Church foũded therevpon, named *Petri ad vincula*, Vvhere they are religiouſly kept and reuerenced vntil this day, and there is a Feaſt in the vvhole Church for the ſame, the firſt of Auguſt, vvhich vve call, *Lammas day.*

Patronage of Angels.

15. His Angel] *If proper Angels* (ſaith S. Chryſoſtom) *be deputed by our Lord to ſuch as haue only charge of their ovvne life, (as one of the iuſt ſaid,* The Angel vvhich hath deliuered me from my youth vpvvard) much more are ſupernal Spirits at hand to helpe them vnto vvhom the charge and burden of the vvorld is committed.* Chryſ. in laud. Pauli. ho. 7, to. 3. Gen. 48.

Publike praier for S. Peter the head.

17. Tel Iames.] He vvilleth them to ſhevv this to S. Iames Biſhop of Hieruſalem and to the Chriſtians, that they might ſee the effect of their praiers for him, & giue God thankes. for S. Iames no doubt publiſhed cõmon praier for S. Peter.

CHAP. XIII.

The preachers of the Church of Antioche preparing thẽ ſelues, the Holy Ghoſt out of them al, chooſeth Saul and Barnabas. 3 They being firſt conſecrated Biſhops, 4 goe their appointed circuite ouer al the land of Cypres, the Proconſul vvhereof is alſo conuerted, ſeing the miraculous excecation of a Ievv by Paul. 13 Thence, into Pamphilia: 14 and Piſidia, vvhere in Antioche Paul preacheth to the Ievves, ſhevving that IESVS *is Chriſt, 38 and that in him is ſaluation, and not in their Lavv of Moyſes: 40 vvarning them to bevvare of the reprobation foretold by the Prophets. 44 But the next Sabboth, they blaſpheming, he in plaine termes forſaketh them, and turneth to the Gentiles. Whereat the Gentils be as glad on the contrarie ſide. 50 Finally the Ievves raiſing perſecution, they forſake them, pronouncing them to be obſtinate contemners.*

The 5 part.

THE taking of the Goſpel avvay from the obſtinate Iewes, and geuing of it to the Gentils, by the miniſterie of Paul and Barnabas.

AND

1 AND there vvere in the Church vvhich vvas at Antioche, Prophets and Doctors, among vvhom vvas Barnabas, & Simon that vvas called Niger, and Lucius of Cyréne, and Manahen vvho vvas the fosterbrother of Herod the Tetrarch, and Saul.
2 † And [c] as they vvere "ministring to our Lord, and fasting, the holy Ghost said: "Separate me Saul and Barnabas vnto the vvorke, vvhereto I haue taken them.
3 † Then they "fasting and praying, and "impoſing hands vpō them, dimiſſed them.
4 † And they being "ſent of the holy Ghoſt, vvent to Seleucia, and thence ſailed to Cypres. † And vvhen they vvere
5 come to Salamîna, they preached the vvord of God in the ſynagogs of the Ievves. And they had Iohn alſo in their miniſterie. † And vvhen they had vvalked through out the
6 vvhole iland as farre as Paphos, they found a certaine man that vvas a magician, a falſe-prophete, a Ievv, vvhoſe name
7 vvas [`] Bar-ieſu', † vvho vvas vvith the Proconſul Sergius Paulus a vviſe man. He ſending for Barnabas & Saul,
8 deſired to heare the vvord of God. † But Elymas the magician (for ſo is his name interpreted) reſiſted them, ſeeking to auert
9 the Proconſul from the faith. † But Saul, othervviſe Paul,
10 repleniſhed vvith the holy Ghoſt, looking vpon him, † ſaid: O ful of al guile, and al deceit, ſonne of the deuil, enemie of al iuſtice, thou ceaſeſt not to ſubuert the right vvaies of our
11 Lord. † And novv behold the hand of our Lord vpon thee, and thou ſhalt be blind, not ſeing the ſunne vntil a time. And forthvvith there fel dimneſſe and darkeneſſe vpon him, and going about he ſought ſome body that vvould giue him his
12 hand. † Then the Proconſul, vvhen he had ſeen that vvhich vvas done, beleeued, marueling at the doctrine of our Lord.
13 † And vvhen Paul and they that vvere vvith him had ſailed from Paphos, they came to Pergè in Pamphylia. And Iohn
14 departing from them, returned to Hieruſalem. † But they paſſing through Pergè, came to Antioche in Piſidia: and entring into the ſynagogue on the day of the Sabboths, they
15 ſate dovvne. † And after the leſſon of the Lavv and the Prophets, the princes of the Synagogue ſent to them, ſaying, Men brethren, if there be among you any ſermon of exhortation to the people, ſpeake.

And

[c] λειτουργούντων αὐτῶν

[`] Barieu

† And Paul rising vp, and vvith his hand beckening for 16
silence, said, Ye men of Istaël, and you that feare God, harken:
† The God of the people of Israël chose our fathers, and ex- 17
alted the people vvhen they vvere seiourners in the land of
Ægypt, and in a mightie arme brought them out thereof, *Exod.*
† and for the space of fourtie yeres tolerated their maners in 18
the desert. † And destroying seuen nations in the land of 19 *Iosue.*
Chanaan, by lot he deuided their land among them, † as it 20
vvere after foure hundred and fiftie yeres: and after these
things he gaue Iudges, vntil Samuël the prophet. † And 21 *Iud.*
thenceforth they desired a king: and he gaue them * Saul the *1, Reg. 8*
sonne of Cis, a man of the tribe of Beniamin, fourtie yeres.
† and remouing him, he raised them vp * Dauid to be king: 22 *1. Reg. 1*
to vvhom giuing testimonie, he said, *I haue found Dauid the sonne* *Ps. 88, 2*
of Iesse, a man according to my hart, vvho shall doe al my vvilles.
† Of his seede God according to his * promisse hath 23 *Psa. 131*
brought forth to Israël a Sauiour IESVS, † Iohn * prea- 24 *11.*
ching before the face of his comming, baptisme of penance *Lu. 3,*
to al the people of Israël. † And vvhen Iohn fulfilled his 25
course, he said, Vvhom doe * you thinke me to be? I am *Lu. 3, 1*
not he, but behold there commeth after me, vvhose shoes of
his feete I am not vvorthie to vnloose.

The Epistle vpõ Tuesday in Easter vveeke.

† Men brethren, children of the stocke of Abraham, & 26
they among you that feare God, to you the vvord of this sal-
uation vvas sent. † For they that inhabited Hierusalem, and 27
the princes thereof, not knovving him, nor the voices of the
prophets that are read euery Sabboth, iudging haue fulfilled
them, † and finding no cause of death in him, *desired of Pi- 28 *Lu. 23.*
late, that they might kil him. † And vvhen they had cõsum- 29
mated al things that vvere vvrittẽ of him, taking him dovvne
from the tree, they put him in a monument. † But God 30
raised him vp from the dead the third day: † vvho vvas 31
* seen for many daies of them that came vp together vvith *Act. 1,*
him from Galilee into Hierusalem, vvho vntil this present
are his vvitnesses to the people. † And vve preach vnto you 32
that promisse vvhich vvas made to our fathers: † that God 33
hath fulfilled this same `to our children', raising vp IESVS, as *to*
in the second Psalme also it is vvritten: *My sonne art thou, this day* *their c*
haue I begotten thee. † And that he raised him vp from the dead, 34 *dren,*
not to returne novv any more into corruption, thus he said, *Ps. 2,*
That I vvil giue you the holy things of Dauid faithful. † And ther- 35 *Esa. 55.*
fore

Ps.15,10 fore in an other place also he saith, *Thou shalt not giue thy holy one*
36 *to see corruption.* † For Dauid in his generation vvhen he had
serued, according to the vvil of God slept: and he vvas laid
37 to his fathers & savv corruption. † But he vvhom God hath
raised vp, savv no corruption.
38 † Be it knovven therfore to you, men brethren, that
through him, forgiueness of sinnes is preached to you,
from al the things from the vvhich you could not be iusti-
39 fied by the lavv of Moyses. † In him euery one that
40 beleeueth, is iustified. † Take heede therfore lest that come
41 vpon you vvhich is spoken in the prophets, † *See ye cõtemners, and vvonder, and perish: because I vvorke a vvorke in your daies, a vvorke vvhich you vvil not beleeue, if any man shal tel it you.*
42 † And they going forth, [c] they desired them that the Sab-
both folovving they would speake vnto them these wordes.
43 † And vvhen the synagogue vvas dimissed, many of the Iew-
es, and of the [c] strangers seruing God, folovved Paul & Bar-
nabas: vvho speaking exhorted them to continue in the
44 grace of God. † But the next Sabboth the vvhole citie al-
45 most assembled to heare the vvord of God. † And the Ievv-
es seing the multitudes, vvere replenished vvith enuy, &
contradicted those things vvhich vvere said of Paul, blaspheming.
46 † Then Paul and Barnabas constantly said, To you
it behoued vs first to speake the vvord of God: but because
:: you repell it, and iudge your selues vnvvorthie of eternal
47 life: behold vve turne to the Gentils. † For so our Lord
commaunded vs: *I haue put thee to be the light of the Gentils: that*
Es.46,6 48 *thou maiest be saluation vnto the vtmost of the earth.* † And the Gen-
tils hearing it, vvere glad, and glorified the vvord of our
Lord: and there beleeued as many as vvere preordinate to
49 life euerlasting. † And the vvord of our Lord vvas spred
50 through out the vvhole countrie. † But the Ievves stirred vp
religious and honest vvomen, and the cheefe of the citie,
51 and raised persecution against Paul and Barnabas: and they
Lu.9,5. did cast them forth out of their coastes. † But they *shaking
of the dust of their feete against them, came to Icónium.
52 † The disciples also vvere replenished vvith ioy and vvith
the holy Ghost.

:: The Ievves of their ovvne free vvil repelling the truth, are vnvvorthy of Christ and vvorthily forsaken: and the Gentils though they beleeued specially by Gods grace and preordination, yet they beleeue also by their ovvne free vvil, vvhich standeth vvel vvith Gods prouidence.

ANNOTATIONS
CHAP. XIII.

The Apoſtles liturgie or Maſſe.

2. *As they vvere miniſtring.*] If vve ſhould, as our Aduerſaries do, boldly turne vvhat text vve liſt, and flee from one language to an other for the aduantage of our cauſe, vve might haue tranſlated for *miniſtring*, *ſacrificing*. for ſo *the Greeke doth ſignifie, and ſo Eraſmus tranſlated. yea vve might haue tranſlated, *Saying Maſſe*, for ſo they did: and the Greeke Fathers hereof had their name, Liturgie, vvhich Eraſmus tranſlateth *Maſſe*, ſaying, *Miſſa Chryſoſtomi*. But vve keepe our text, as the tranſlators of the Scriptures ſhould do moſt religiouſly. λειτουργούντων ἀυτῶν

Paul & Barnabas are conſecrated by men.

2. *Separate me.*] Though Paul vvere taught by God him ſelf and ſpecially deſigned by Chriſt to be an Apoſtle, and here choſen by the Holy Ghoſt together vvith Barnabas, yet they vvere to be ordered, conſecrated, and admitted by men. Vvhich vvholy condemneth al theſe nevv rebellious diſordered ſpirites, that chalenge and vſurpe the office of preaching and other ſacred actions from heauen, vvithout the Churches admiſſion. *Gal. 1.*

Imber daies.

3. *Faſting.*] Hereof the Church of God vſeth and preſcribeth publike faſtes at the foure ſoléne times of giuing holy Orders (vvhich are our *Imber daies*) as a neceſſarie preparatiue to ſo great a vvorke. as S. * Leo declareth by this place, naming it alſo an Apoſtolical tradition. See. *S. Leo Ser. 9 de ieiunio 7 menſis, & Calixtus ep. 1. to. 1 Conc. Conc. Magunt. c. 34. 35. to 3.* And this faſting vvas not faſting from ſinne, nor moral or Chriſtian temperance, as the Proteſtants ridiculouſly affirme, for ſuch faſting they vvere bound euer to keepe: but it vvas abſtinence for a time from al meates or from ſome certaine kindes of meates, vvhich vvas ioyned vvith praier and ſacrifice, and done ſpecially at ſuch ſeaſons as the Church preſcribed, of al together (as in Lent, the Imber daies, Friday, Saturday) and not vvhen euery man liſt, as Aërius and ſuch Heretikes did hold.. *S. Auguſt. har. 53.* * *Leo ep. 1 c. 1. Epipha. i compend. Leo ſer. et 4 de iei 7 menſis.*

Præſcript times of faſts.

Impoſition of handes.

Holy orders.

3. *Impoſing hands.*] Becauſe al bleſſings and conſecrations vvere done in the Apoſtles time by the external ceremonie of impoſition of hands, diuers Sacraments vvere named of the ſame, ſpecially Confirmation, as is noted before, and holy Ordering or conſecrating Biſhops, Prieſts, and Deacons, and Subdeacons, as vve ſee here and els vvhere. In vvhich though there vvere many holy vvordes and ceremonies and a very ſolemne action: yet vvhatſoeuer is done in thoſe Sacraments, is altogether called *Impoſition of hands*: as vvhatſoeuer vvas done in the vvhole diuine myſterie of the B. * Sacrament, is named *fraction of bread.* for the Apoſtles (as S. Denys *Eccl. hier. c. 1 in fine* vvriteth) purpoſely kept cloſe in their open ſpeaches and vvritings vvhich might come to the hands or eares of Infidels, the ſacred vvordes and actions of the Sacraments. And S. Ambroſe ſaith, *in 1 Tim. c. 4. The impoſition of the hand is myſtical vvordes vvherevvith the elected is conformed and made apt to his function, receiuing authoritie (his conſcience bearing vvitnes) that he may be bold in our Lordes ſteed to offer ſacrifice to God.* And S. Hierom, *The impoſition of hand is the Ordering of Clerkes, Which is done by praier of the voice, and impoſition of the hand.* And this is in ſome inferior orders alſo, but Paul and Barnabas vvere ordered to a higher function then inferior Prieſts, euen to be Biſhops through out al Nations. * *Act. 2,* *Hiero. c. 58 Eſa*

Spiritual officers of our ſoules.

4. *Sent of the Holy Ghoſt.*] Vvhoſoeuer be ſent by the Church, are ſent of the Holy Ghoſt, though in ſuch an extraordinarie ſort it be not done. Vvhereby vve ſee hovv far the Officers of our ſoules in the Church do paſſe the temporal Magiſtrates, vvho though they be of Gods ordinance, yet not of the Holy Ghoſts ſpecial calling.

CHAP. XIIII.

Next in Iconium they preach, vvhere many being conuerted of both ſortes, the obſtinate Ievves raiſe perſecution. 6 Then in the tovvnes of Lycaonia, vvhere the Heathen firſt ſeing that Paul had healed one borne lame, are hardly perſuaded but they are Gods. 18 but aftervvard, by the inſtigation of the malitious Ievves, they ſtone Paul, leauing him for dead. 20 And ſo hauing done their circuite, they returne the ſame vvay confirmiug the Chriſtians, and making Prieſts for euery Church. 21 And being come home to Antiochie in Syria, they report al to the Church there.

AND

1 AND it came to passe at Iconium that they entred together into the synagogue of the Ievves, and so spake, that a very great multitude of Ievves and of the Greekes
2 did beleeue. † But the Ievves that vvere incredulous, stirred vp and incensed the hartes of the Gentils to anger against the
3 brethren. † A long time therfore they abode, dealing confidently in our Lord, vvho gaue testimonie to the vvord of his grace, graunting signes and vvonders to be done by
4 their handes. † And the multitude of the citie vvas deuided: and certaine of them in deede vvere vvith the Ievves, but
5 certaine vvith the Apostles. † And vvhen the Gentils and the Ievves vvith their princes had made an assault, to
6 vse them contumeliously, and to stone them, † vnderstanding it, they fled to the cities of Lycaónia, Lystra and Derbé, and the vvhole countrie about, and there they vvere euangelizing.
7 † And a certaine man at Lystra impotent of his feete sate there, lame from his mothers vvombe, that neuer had vval-
8 ked. † This same heard Paul speaking. Vvho looking vpon
9 him, and seeing that he had faith for to be saued, † he said vvith a loud voice, Stand vp right on thy feete. And he lea-
10 ped & vvalked. † And the multitudes vvhen they had seen vvhat Paul had done, lifted vp their voice in the lycaónian tongue, saying, Gods made like to men, are descended
11 to vs. † And they called Barnabas, Iupiter: but Paul, Mer-
12 curie, becausе he vvas the cheefe speaker. † The Priest also of [c] Iupiter that vvas before the citie, bringing oxen & garlands before the gates, vvould vvith the people ["] sacrifice.
13 † Vvhich thing vvhen the Apostles Barnabas & Paul heard, renting their coates, they leaped forth into the multitudes,
14 crying † and saying, Ye men, vvhy doe you these things? Vve also are mortal, men like vnto you, preaching to you for to conuert from these vaine things, to the liuing God that made the heauen, and the earth, and the sea, and al things that are in
15 them: † vvho in the generations past suffred al the Gentils
16 to goe their ovvne vvaies. † Hovvbeit he left not him self [::] vvithout testimonie, being beneficial from heauen, giuing raines, and fruiteful seasons, filling our hartes vvith foode &
17 gladnes. † And speaking these things, they scarse appeased

[c] διὸς τοῦ ὄντος

[::] The Heathen might by the daily benefites of God haue knovven him at the least to haue beene their Creatour and only Lord, though the mysterie of our Redemption vvere not opened to them.

the multitudes from sacrificing to them. † But there came 18
in certaine Ievves from Antioche and Icónium: and persvvading the multitudes, and * stoning Paul, they drevv him out 2. Cor. 11, 25.
of the citie, thinking him to be dead. † But the disciples com- 19
passing him round about, he rising vp, entred into the citie, and the next day he vvent forth vvith Barnabas vnto Derbè.

† And vvhen they had euangelized to that citie, and had 20
taught many, they returned to Lystra and Icónium, and to
Antioche: † confirming the hartes of the disciples, and ex- 21
horting them to continue in the faith, and that by many tribulations vve must enter into the kingdom of God. † And 22
vvhen ::they" had ordained to them "Priests in euery Church, and had praied vvith fastings, they commended them to our Lord in vvhom they beleeued. † And passing through Pisi- 23
dia, they came into Pamphylia, † and speaking the vvord 24
of our Lord in Pergé, they vvent dovvne into Attalia: † and 25
from thẽce they sailed to Antioche, * vvhence they had been Act. 13, 2
deliuered to the grace of God vnto the vvorke vvhich they accomplished. † And vvhen they vvere come, and had as- 26
sembled the Church, they reported vvhat great things God had done vvith them, & that he had opened a doore of faith to the Gentils. † And they abode no litle time vvith the 27
disciples.

:: Vve see by this, first that SS. Paul & Barnabas vvere Bishops, hauing here authoritie to giue holy Orders: secondly, that there vvas euen then a difference betwixt Bishops and Priests, though the name in the primitiue Church vvas often vsed indifferently: lastly, that alvvaies fasting & praying were preparatiues to the giuing of holy Orders.

ANNOTATIONS
CHAP. XIIII.

12. They vvould sacrifice,) This loe is the diuine vvorship, consisting in external sacrifice, and in acknovvledging the parties vvorshipped to be gods: vvhich *may be done to no man nor creature, and therfore the Apostles refuse it vvith al possible diligence, and al the Angels and Saincts in heauen refuse that adoration by sacrifice. The Catholike Church suffereth no Priest nor other so to vvorship any Sainct in heauen or earth. She hath but one external Sacrifice, vvhich *is* in the holy Masse, of Christs body and bloud: that she offereth to God alone, and *neither to Peter nor to Paul* (saith S. Augustine) *though the Priest that sacrificeth, standeth ouer their bodies, and offereth in their memories.* But other kindes of honours and dueties, inferior vvithout al comparison (hovv great so euer they be) to this, vve do, as the Scriptures and Nature teache vs, to al Superiors in heauen and earth, according to the degrees of grace, honour, and blessednes that God hath called them vnto, from our B. Ladie Christs ovvne mother, to the lest seruant he hath in the vvorld. for vvhich the Heretikes vvould neuer accuse Christian people of Idolatrie, if they had either grace, learning, faith, or natural affection.

Latrîa.

Aug. li. 10. de Ci Dei c. 1.

Dulîa.

Aug. li. de Cin. 27.

22. Had ordained.) The Heretikes, to make the vvorld beleeue that al Priests ought to be chosen by the voices of the people, and that they neede no other Ordering or Consecration by Bishops, pressing the profane vse of the * Greeke vvord more then the very natural signification requireth and Ecclesiastical vse beareth, translate thus, *Ordained by election.* Vvhereas in deede this vvord in Scripture signifieth, Ordering by imposition of hands, as is plaine by other vvordes equivalent, *Act. 6, 13. 1 Tim. 4. 5. 2 Tim. 1.* Vvhere the Ordering of Deacons, Priests, and others is called * Imposition of hands: not of the people, but of the Apostles. And this to be the Ecclesiastical vse of

χειροτονησαντες

ἐπίθεσιν τῶν χ

γῶν.

Heretical translation against holy orders.

Hiero. in 38. Esa. of the vvord, appeareth by S. Hierom saying (as is before alleaged) that χειροτονία *is the Ordering of Clerkes or Clergie men by praier of voice and imposition of hand.*

22. *Priests.*) Euen so here also, as before, fleing from the proper, apt, knovven, vvord & vvhich is most precisely correspondent to the very Greeke in our tongue and al nations, they translate for *Prieſt*, Elder, that is, for a calling of Office, a vvord of age: for a terme of art and by consent of al the Church and Apostolike authoritie and Fathers, appropriated to holy Order, a vulgar, common, and profane terme: Vvith as litle grace as if they should translate *Pontificem*, a bridgemaker, the *Maior* of London, the Bigger of London. And thus you see vvithin three vvordes compasse they flee guilefully from the Latin to the Greeke, and againe guilefully from the Greeke to the vulgar English. Such corruption of Scriptures their hatred of Priesthod driueth them vnto. If they had translated it so vvhen the Scriptures vvere first vvritten, (at vvhich time the vvord vvas but nevvly receiued into the special and Ecclesiastical signification, and vvhen it vvas yet taken sometimes in common profane sort, as *1 Tim. 5.* or there only vvhere our aũcient Latin version turneth *Presbyter* into *Senior*, becausе the vvord vvas not yet vvholy and only appropriated to holy Orders, as aftervvard by vse of many hundred yeres it vvas and is) their dealing might haue had some colour of honestie and plainesse, vvhich novv can not be but of plaine falshod and corruption, and that of further purpose then the simple can see. Vvhich is to take avvay the office of Sacrificing and other functions of Priests, proper in the nevv Testamẽt to such as the Apostles often, and the posteritie in maner altogether call Priests, *Presbyteros*. Vvhich vvord doth so certainely imply the authoritie of sacrificing, that it is by vse made also the onely English of *Sacerdos*, the Aduersaries them selues as vvel as vve, so translating it in al the old and nevv Testament: though they can not be ignorant that *Prieſt* commeth of *Presbyter*, and not of *Sacerdos*: and that antiquitie for no other cause applied the signification of *Presbyter* to *Sacerdos*, but to shevv that *Presbyter* is in the nevv Lavv, that vvhich *Sacerdos* vvas in the old: the Apostles abstaining from this and other like old names at the first, and rather vsing the vvordes, Bishops, Pastors, and Priests, becausе they might be distinguished from the Gouernours and sacrificers of Aarons order, vvho as yet in the Apostles time did their old functions stil in the Temple. And this to be true, and that to be a Prieſt, is to be a man appointed to sacrifice, the Heretikes them selues calling *Sacerdos* alvvaies a Prieſt, must needes be driuen to confesse. Although their folly is therein notorious, to apply vvillingly the vvord *Prieſt* to *Sacerdos*, and to take it from *Presbyter* vvhereof it is properly deriued, not only in English, but in other languages both french and Italian. Vvhich is to take avvay the name that the Apostles and fathers gaue to the Priests of the Church, & to giue it vvholy & onely to the order of Aaron, vvhich neuer had it before our Priesthod began. Neuer did there Heretikes stand so much vpon doubtful deriuations and descant of vvordes as these Protestants do, and yet neuer men behaued them selues more fondly in the same: as vvhosoeuer marketh the distinction of their Elders, Ministers, Deacons, and such like, shal perceiue.

Heretical trãslation against Priesthod.

If *Sacerdos.* be a Prieſt, much more *Presbyter.*

Presbyter.
Prieſt.
Prebstre.
Preti.

CHAP. XV.

Some of those Ievves also that vvere Christians, do fall, and are authors of the Heresie of Iudaizing. 2 They referre the matter to Councel: 7 Wherein after great disputation, Peter striking the stroke, 12 and other confirming his sentence vvith miracles, 13 and vvith Scriptures: 22 the Apostles and Priests do vvrite and cõmaund in the name of the Holy Ghost vvhat is to be done. 30 And the faithful thereby are straightvvaies quieted in minde. 36 After vvhich, Paul and Barnabas thinking to goe againe their aboue said circuite together, are by occasion of Marke parted, to the greater increase of the Church.

1 AND certaine comming dovvne from Ievvrie,
Gal. 5,2. taught the brethren: That * vnles you be circumcised according to the maner of Moyses,
2 you can not be saued. † No litle sedition therfore being risen to Paul and Barnabas against them, they" appointed that Paul and Barnabas should goe vp, & certaine others of 'the rest', to the Apostles and ᶜpriests vnto Hierusalem, vpon this question.

'them, ᵉπρεσβυτέρους

† They therfore being brought on their vvay by the 3
Church, passed through Phœnîce and Samaria, reporting the
conuersion of the Gentiles: and they made great ioy to al
the brethren.

† And vvhen they vvere come to Hierusalem, they vvere 4
receiued of the Church and of the Apostles and [c] Auncients,
declaring vvhatsoeuer God had done vvith them. † And 5
there arose certaine of the heresie of the Pharisees that be-
leeued, saying, That they must be circumcised, commaunded
also to keepe the lavv of Moyses. † And the " Apostles and 6
Auncients " assembled to consider of this vvord.

† And vvhen there vvas made a [b] great disputation, "Peter 7
rising vp said to them, Men brethren, you knovv that *of old
daies God among vs " chose, that by my mouth the Gentiles
should heare the vvord of the Gospel, and beleeue. † And 8
God vvhich knovveth the hartes, gaue testimonie, * giuing
vnto them the holy Ghost as vvel as to vs, † and hath put no 9
difference betvvene vs and them, :: by faith purifying their
hartes. † Novv therfore vvhy tempt you God, to put a yoke 10
vpon the neckes of the disciples, vvhich neither our fathers
nor vve haue been able to beare? † but by the grace of our 11
Lord IESVS CHRIST vve beleeue to be saued, in like ma-
ner as they also.

† And al the multitude held their peace: and they heard 12
Barnabas and Paul telling vvhat great signes and vvonders
God had done among the Gentiles by them.

† And after they held their peace, " Iames answvered, 13
saying, Men brethren, heare me. † Simon hath told hovv 14
God first visited to take of the Gentiles a people to his na-
me. † And to this accord the vvordes of the prophets, as it is 15
vvritten: † *After these things I vvil returne, and vvil reedifie the ta-* 16
bernacle of Dauid, vvhich vvas fallen, and the ruines thereof I vvil reedifie,
and set it vp: † that the residue of men may seeke after the Lord, and al na- 17
tions vpon vvhom my name is inuocated, saith the Lord that doeth these things.
† To our Lord vvas his ovvne vvorke knovven from the 18
beginning of the vvorld. † For the vvhich cause "I iudge, 19
that they vvhich of the Gentiles are conuerted to God, are
not to be disquieted, † but to vvrite vnto them that they 20
refraine them selues from the contaminations of Idols, and
"fornication, and strangled things, and bloud. † For Moyses 21
of old times hath in euery citie them that preach him in the
synagogs, vvhere he is read euery Sabboth.

Then

c Auncients here, & often in this chapter, are the same that Priestes vers. 2 as S. Hierom taketh it also *1 Pet. 5.* & the greeke approueth, being alvvaies one, πρεσβύτεροι, Priests. *Hiero. in 1 ad Tit. et 4 ad Galat.*

c πρεσβυτέρων

b *See* the Annot. vers. 28 toward the ende.

Act. 10, 20.

Act. 10, 45.

:: By that faith which worketh by charitie. for a dead faith can not purifie the hart of man. See chap. 16, 31.

Amos. 11.

22 † Then it pleaſed the Apoſtles and Auncients vvith the vvhole Church, to choſe men out of them, & to ſend to Antioche vvith Paul and Barnabas, Iudas, vvho vvas ſurnamed
23 Barſabas, & Silas, cheefe men among the brethren, †[c] vvriting by their handes.

The Apoſtles and Auncients, the brethren, to the brethren of the Gentiles that are at Antioche and in Syria and Cilicia,
24 greeting. † Becauſe vve haue heard that certaine " going forth from vs, haue troubled you vvith vvordes, ſubuerting
25 your ſoules, to vvhom vve gaue no commaundement: † It hath pleaſed vs being gathered in one, to choſe out men and to ſend them vnto you vvith our deereſt Barnabas and Paul,
26 † men that haue giuen their liues for the name of our Lord
27 IESVS CHRIST: † Vve haue ſent therfore Iudas & Silas, vvho them ſelues alſo vvil in vvordes report vnto you the
28 ſame things. † For it hath ſeemed good " to the holy Ghoſt & to vs, to lay no further burden vpon you then theſe neceſſarie
29 things: † that you abſteine from the things immolated to Idols, and bloud, and that vvhich is ſtrangled, and fornication, from the vvhich things keeping your ſelues, you ſhal doe vvell. Fare ye vvel.
30 † They therfore being dimiſſed vvent dovvne to Antioche:
31 and gathering the multitude, deliuered the epiſtle. † Vvhich vvhen they had read, they " reioyced vpon the conſola-
32 tion: † but Iudas and Silas, them Selues alſo being prophets, vvith many vvordes comforted the brethren, and confirmed
33 them. † And hauing ſpent ſome time there, they vvere vvith peace dimiſſed of the brethren vnto them that
34 had ſent them. † But it ſeemed good vnto Silas to remaine
35 there: and Iudas departed alone: † and Paul and Barnabas taried at Antioche, teaching and euangelizing vvith many others the vvord of our Lord.
36 † And after certaine daies, Paul ſaid to Barnabas, Let vs re-
Act. 13, 14. turne and :: viſite our brethren in al cities vvherein vve* haue
37 preached the vvord of our Lord, hovv they doe. † And Barnabas vvould haue taken vvith them Iohn alſo that vvas ſur-
Act. 13, 13. 38 named Marke. † But Paul deſired that he (as vvho * had de-
39 parted from them out of Pamphylia, and had not gone vvith them to the vvorke) might not be receiued. † And there roſe a " diſſention, ſo that they departed one from an other, &
40 that Barnabas in deede taking Marke ſailed to Cypres. † But Paul

[c] Other latin copies and the greeke read thus *vvriting by their handes an epiſtle conteining theſe things.*

:: Hereof our Catholike Biſhops tooke vp the neceſſarie vſe of often viſiting their flockes & cures cõmitted to their charge, for confirmatiõ in faith & vertue, & reformatiõ of maners both of clergie & laitie.

:: Not only the things cõmaunded by Christes expresse vword, or vvritten in the Scriptures (as our Heretikes hold) but vvhatsoeuer the Apostles and Rulers of the Church commaund, is to be kept & obeied. See these wordes repeated againe c.16, 4. & that in the greeke, lest any man cauil, becausе here the greeke hath them not.

Paul chosing Silas departed, being deliuered of the brethren to the grace of God.

† And he vvalked through Syria and Cilicia, confirming 41
the Churches: :: commaunding them to keepe the præcepts of the Apostles and the Auncients.

ANNOTATIONS
CHAP. XV.

1. Appointed] Vve learne by this example, vvhat is to be done vvhen any controuersie ariseth in religion betvvene the teachers or other Christian people. Vve see it is not ynough to contend by allegations of Scriptures or other proofes seeming to make for either part: for so of contentious part taking there should be no end, but the more vvriting, vvrestling, striuing there vvere, euery one for his ovvne fansie, cloking it vvith the title of Gods vvord and Scripture, the more Schismes, Sectes, and diuisions vvould fall: as vve see specially in the restles Heresies of our time. Vvhose fautors admitting no iudges, stand to no trial of mortal men, to no tribunal of Pope, Councels, Bishops, Synodes, but eche man to his ovvne phantastical spirit, his ovvne sense of Scriptures, and his ovvne vvilful obdurate rebellion against Gods Church and his Superiors in the same. But here vve see S. Paul and Barnabas, men that vvere Apostles and ful of the Spirit of God, and the other parties, though neuer so much partial to the ceremonies of their Lavv by their former long vse and education therein, yet not to stand stifly to their ovvne opinion on either side, but to condescend to referre the vvhole controuersie and the determination thereof to the Apostles, Priests or Auncients of Hierusalem, that is to say, to commit the matter to be tried by the heads and Bishops and their determination in Councel. This is Gods holy and vvise prouidence among other iudgements in his Church, to keepe the Christian people in truth and vnitie, and to condemne sectes and false teachers and troublers of the Church. By vvhich iudgements and order, vvhosoeuer vvil not or dare not be tried in al their doctrine and doings, they shevv them selues to mistrust their ovvne cause, and to flee from the light, and ordinance of God. Vvithout vvhich order of appeasing al differences in faith and constructions of the Scriptures, the Church had beene more defectual and insufficient, then any Commonvvealth or Societie of men in the vvorld: none of vvhich euer vvanteth good meanes to decide al discordes and dissension arising among the subiects & citizens of the same.

The Way to end dissension in religion, is to cõmit it to a Coũcel.

6. Apostles and Auncients.] The Heresies of our Protestants vvhich vvould haue al men to giue voice, or to be present in Councels, and of others that vvould haue none but the holy or elect to be admitted, are refuted by this example, vvhere vve see none but Apostles & Priests or Aũcients assembled to dispute of the matter, though many deuout people vvere in the citie the same time. Neither did euer any other in the Auncient Councels of the Church assemble to debate and define the matter, but such, though many other for other causes be euer present. Secular men or vvomen, be their gifts neuer so great, can not be iudges in causes of faith and religion. *If any thing*, saith God *be hard and doubtful, thou shalt come to the Priests of the Leuitical stocke, and thou shalt folovv their sentence.* Againe, *The lippes of the Priest shal keepe knovvledge, and the Lavv thou shalt require of his mouth.* Againe, *Aske the Lavv of the Priest.* Much more must vve referre al to our Bishops and Pastors, vvhom God hath placed in the regiment of the Church vvith much larger priuilege, then euer he did the old Priests ouer the Synagogue. to vvhom it is said, *He that despiseth you, despiseth me.* And it is to be noted that the Bishops so gathered in Councel, represent the vvhole Church, haue the authoritie of the vvhole Church, and the Spirit of God to protect them from error, as the vvhole Church: SS. Paul and Barnabas come hither for the definition of the vvhole Church. *The sentence of a plenarie or general Councel* (saith S. Augustine) *is the consent of the vvhole Church.* And so it must needes be in the Church, because the Magistrates, Senate, Councel or deputies of al commonvvealthes, represent the vvhole body: and to haue it othervvise (as the Churches Rebels vvish) vvere to bring al to hel and horrour, and them selues to be perpetually, by the seditious and popular persons, vpholden against Lavv, reason, and religion, in their vvickednes.

Of vvhat persons a Councel consisteth.

A general Coũcel representeth the vvhole Church.

Deut. 1
Mal. 2,
Aggæ. 12.
Luc. 10.
li. 1. c. de bapt

6. Assembled.] A Councel vvas called to discusse the matter. vvhich Councel vvas the more easily gathered, because the Christian Bishops and countries vvere not yet so many, but that the principal Gouernours of the Church being not far dispersed, and as many learned men as vvere necessarie, might be in Hierusalem, or easily called thither. And it vvas not a Prouincial Councel or Synode only, but a general Councel, consisting of the cheefe Apostles and Bishops that then vvere,

The first Councel at Hierusalem.

though

though the number vvas nothing so great as aftervvard vsed to assemble, vvhen the Church vvas spred into al nations.

7. *Peter rising vp.*] *S.* Peter as the head of the Church speaketh first, as his *S*uccessors haue euer had, not only in their personal presence, but in their absence by their legates and substitutes, the cheefe voice in al Councels general, none euer receiued into authoritie and credite in the Church vvithout their Confirmation. And therfore the Councels of the Arians and of other Heretikes, vvere they neuer so great, vvanting the Popes assent, assistance, or Confirmation, did shamfully erre, as Ariminense for the Arians, and Ephesinum secundum for the Nestorians, and such like condemned Assemblies.

Peter head of the Councel, & his successors after him.

7. *Chose that by my mouth.*] Though Paul vvere called and appointed specially to be the Apostle of the Gentils, yet that vvas S. Peters special priuilege by Gods ovvne choise, that the first Gentils should be called by his mouth, and that he first should vtter to the Church that truth of the admission of the Gentils him self, for that he vvas Christes Vicar, being notvvithstanding (as his Maister vvas) *Minister Circunciſionis*, that is, Apostle of the Ievves, Christ deferring al preeminence vnto him in that point also.

Peters preeminence both toward Iewes & Gentiles.

Ro. 15, 8. Gal. 2, 7.

13. *Iames.*] S. Iames becausе he vvas an Apostle and also Bishop of Hierusalem, gaue his sentence next. for the speache interposed of SS. Paul and Barnabas, vvas but for their better information in the decision of the matter, and for confirmation of S. Peters sentence, though they being Apostles, and Bishops, had voices in the Councel also: as many mo had, though their sentences be not heare reported. And vvhere S. Iames in his speach saith, *I iudge*, it is not meant that he gaue the principal definitiue sentence: for he (as al the rest) folovved and allovved the sentẽce of S. Peter, as it is plaine in the text, the vvhole assembly for reuerence of his person and approbation of his sentence, holding their peace. *Al the multitude* (saith S. Hierom) *held their peace, and into his sentence Iames the Apostle & al the Priests did passe together.* For though S. Iames did particularise certaine points incident to the question debated, as of eating strangled meates &c. yet the proper controuersie for vvhich the Councel assembled, vvas, Vvhether the Gentils conuerted vvere bound to obserue the Lavv of Moyses. and it vvas concluded, that they vvere not bound, nor ought not to be charged vvith Moyses Lavv or the Sacraments and ceremonies of the same. this is the substance and principal purpose of this Councels decree, vvhich doth binde for euer: and *Peter* (saith S. Hierom in the same place) vvas *Prince or author of this decree.* the matter of fornication and Idolothytes being but incident to the question or resolution, and the forbidding of eating strangled and bloud, but a temporal prohibition, vvhich by the consent of the Church or othervvise aftervvard vvas abrogated, the Church of God hauing the true sense of difference of times, places, & persons, vvhen and hovv far such things are to be obserued, and vvhen not. And in such things as these, and in other like vvhich according to circunstances require alteration, it is, that S. Augustine saith, li. 2 de bapt. c. 3. to. 7. *The former general or plenarie Councels may be amended by the later.*

Hiero. to. 2. ep. 89 ad August. c. 2.

The principal question.

Incident questions.

How later coũcels alter the former.

20. *Fornication.*] Fornication and contamination vvith Idols, are of them selues mortal sinnes, and therfore can neuer be lavvful: yet becausе the Gentiles by custome vvere prone to both, and of fornication made very smal account, it pleased the Holy Ghost to forbid both specially. Concerning the other points of absteining from bloud and stiffled meates, they vvere things of their ovvne nature indifferent, in vvhich for a time the Ievves vvere to be borne vvithal, and the Gentils to be a litle exercised to obedience. By vvhich vve may see the great authoritie of Gods Church and Councels, vvhich may commaund for euer, or for a time, such things as be fitte for the state of times and nations, vvithout any expresse Scriptures at al, and so by commaundement make things necessarie that vvere before indifferent.

The Churches authoritie in making Decrees.

24. *Going forth from vs.*] A proper discription or note of Heretikes, Schismatikes, and seditious teachers, to go out from their spiritual Pastors and Gouernours, and to teach vvithout their commission and approbation, to disquiet the Catholike people vvith multitude of vvordes and svveete speaches, and finally to ouerthrovv their soules.

Going out, a marke of heretikes.

28. *To the Holy Ghost and to vs.*] By this first vve note, that it is not such a fault as the Heretikes vvould make it in the sight of the simple, or any incongruitie at al, to ioyne God and his creatures, as the principal cause and the secondarie, in one speache, and to attribute that to both, vvhich though diuersely, yet procedeth of both. *God and you*, say good people commonly: *God and our Ladie, Christ and S. Iohn: We confesse to God and to Peter and Paul.* as, **God and his Angel*, *To our Lord and Gedeon*, *The svvord of our Lord and of Gedeon*, *Our Lord and Moyses*, *Christ and his Angels*. *Our Lord and al Saincts*. ep. ad Philem. *S. Paul and our Lord.* 1 Thes. 1, 6. Al these speaches being partly Scriptures, partly like vnto the Scriptures speaches, are vvarrãted also by this Councel, vvhich saith boldly, & hath giuen the forme thereof to al other Councels lavvfully called and confirmed, to say the like, *It hath pleased the Holy Ghost and vs.* S. Cyprian *ep. 54. nu. 2.* reporting the like of a Synode holden in Afrike, saith, *It hath pleased vs by the suggestion of the Holy Ghost.*

God & our Ladie, and the like speaches.

*Gen. 48, 15. 16. Iud. 7, 18. 20. Exod. 14, 31. 1. Tim. 5, 21.

VISVM EST *Sp. sancto & nobis.*

Secondly vve note, that the holy Councels lavvfully kept for determination or cleering of doubtes, or condemning of errors and Heresies, or appeasing of Schismes and troubles, or reformation of life, and such like important matters, haue euer the assistance of Gods Spirit, and therfore

The holy ghoſt aſſiſtant in al lawful coũcels, to the vvorlds end, and that by Chriſts promiſſe.

can not erre in their ſentences and determinations concerning the ſame, becauſe the Holy Ghoſt can not erre, from vvhom (as you ſee here) ioyntly vvith the Councel the reſolution procedeth.

Thirdly vve learne, that in the holy Councels ſpecially (though othervviſe and in other Tribunals of the Church it be alſo verified) Chriſtes promes is fulfilled,* that the Holy Ghoſt ſhould ſuggeſt them and teach them al truth, and that not in the Apoſtles time only, but to the vvorldes end. for ſo long ſhal Councels, the Church, and her Paſtors haue this priuilege of Gods aſſiſtance, as there be either doubtes to reſolue, or Heretikes to condemne, or truthes to be opened, or euil men to be reformed, or Schiſmes to be appeaſed. for vvhich cauſe S. Gregorie *li. 1 ep. 24 ſub fin.* reuerenceth the foure general Councels (Nicen. Conſtantinop. Epheſ. Chalced.) as the foure bookes of the holy Goſpel, alluding to the number: and of the fifth alſo he ſaith that he doth reuerence it alike: and ſo vvould he haue done moe, if they had beene before his time, vvho ſaith of them thus, *Whiles they are concluded and made by vniuerſal conſent, him ſelf doth he deſtroy, and not them, vvhoſoeuer preſumeth either to looſe Whom they binde, or to binde vvhom they looſe.* *Io. 16, 13.*

S. Gregories reuerence of Generall Councels.

The Proteſtãts fond diſtinctiõ betvvene the 4 firſt & the later Councels.

S. Gregorie therfore reuerencing al fiue alike, it may be marueled vvhence the Heretikes haue their fond difference betvvixt thoſe foure firſt and other later: attributing much to them, and nothing to the reſt. Vvhereas in deede the later can erre no more then the firſt foure, being holden and approued as they vvere, and hauing the Holy Ghoſt as they had. But in thoſe firſt alſo vvhen a man findeth any thing againſt their Hereſies (as there be diuers things) then they ſay plainely that they alſo may erre, and that the Holy Ghoſt is not tied to mens voices, nor to the number of ſentences: Vvhich is directly to reproue this firſt Councel alſo of the Apoſtles, and Chriſtes promes of the Holy Ghoſts aſſiſtance to teach al truth. Yea that you may knovv and abhorre theſe Heretikes throughly, heare ye vvhat a principal Sect-Maiſter vvith his blaſphemous mouth or penne vttereth, ſaying, that *In the very beſt times ſuch vvas partly the ambition of Biſhops, partly their foliſhnes and ignorance, that the very blind may eaſily perceiue, Satan verily to haue beene preſident of their aſſemblies.* Good Lord deliuer the people and the vvorld from ſuch blaſphemous tongues and bookes, and giue men grace to attend to the holy Scriptures and Doctors, that they may ſee hovv much, not only S. Auguſtine and other fathers attribute to al general Councels ſpecially, (to vvhich they referre them ſelues in al doubtes among them ſelues and in al their controuerſies vvith Heretikes:) but to vvhich euen S. Paul him ſelf (ſo ſpecially taught by God) and others alſo yelded them ſelues. Notorious is the ſaying of S. Auguſtine concerning S. Cyprian, Vvho being a bleſſed Catholike Biſhop and Martyr, yet erred about the rebaptizing of ſuch as vvere Chriſtened by Heretikes. *If he had liued* (ſaith *S.* Auguſtine li. 2 de bapt c. 4,) *to haue ſeen the determination of a plenarie Councel, vvhich he ſavv not in his life time, he vvould for his great humilitie and charitie ſtraight vvay haue yelded, and preferred the general Councel before his ovvne iudgement and his fellovv Biſhops in a Prouincial Councel only.* Vvhereby alſo vve learne, that Prouincial Councels may erre, though many times they do not, and being conformable to the general Councels, or confirmed and allovved by them or the See Apoſtolike, their reſolutions be infallible as the others are.

Beza in præf. Teſt. An. 1565.

Bezas blaſphemie againſt the firſt general Councels.

Vvhat the Fathers attribute to Councels, & namely S. Auguſtine.

Prouincial Councels.

If any here aſke, vvhat neede ſo much diſputing, ſtudy, and trauail in Councels to find out and determine the truth, if the Holy Ghoſt infallibly guide them? Vve anſvver that ſuch is the ordinarie prouidence of God in this caſe, to aſſiſt them vvhen they doe their endeuour, and vſe all humane meanes of induſtrie, and not els. And ſo (though ſomvvhat othervviſe) God aſſiſted the Euangeliſtes and other vvriters of the holy Scriptures, that they could not erre in penning the ſame, but yet they did and ought to vſe al poſſible humane diligence to knovv and learne out the hiſtories and truth of matters, as is plaine in the beginning of S. Lukes Goſpel: els the Holy Ghoſt vvould not haue aſſiſted them. Euen ſo in this Councel of the Apoſtles, though they had the holy Ghoſt aſſiſtant, yet the text ſaith, *cum magna conquiſitio fieret*, Vvhen there vvas great diſputation, ſearch and examination of the caſe, then Peter ſpake &c. If againe it be demaunded, vvhat neede is there to expect the Councels determination, if the Popes or See Apoſtolikes iudgement be infallible and haue the aſſiſtance of God alſo, as the Catholikes affirme? Vve anſvver, that for the Catholike and peaceable obedient children of the Church it is a comfort to haue ſuch various meanes of determination, trial, and declaration of the truth, and that it is neceſſarie for the recouery of Heretikes, and for the contentation of the vveake, vvho not alvvaies giuing ouer to one mans determination, yet vvil either yeld to the iudgement of al the learned men and Biſhops of al Nations, or els remaine deſperate and condemned before God and man for euer. And as I ſaid before, this aſſiſtance of the Holy Ghoſt promiſed to Peters See, preſuppoſeth humane meanes of ſearching out the truth, vvhich the Pope alvvaies hath vſed, & vvil, & muſt vſe in matters of great importance, by calling Councels, euen as here you ſee SS. Peter and Paul them ſelues and al the Apoſtles, though indued vvith the Holy Ghoſt, yet thought it notvvithſtanding neceſſarie for further trial & cleering of truth and maintenance of vnitie, to keepe a Councel. *Lu. 1, 3*

Notvvithſtanding the Holy Ghoſts aſſiſtance, yet humane meanes muſt be vſed to ſearch the truth.

Though the See Apoſtolike it ſelf haue the ſame aſſiſtance, yet councels be alſo neceſſarie for many cauſes.

Laſtly it is to be noted, that as Chriſt and the Holy Ghoſt be preſent by his promes, to al ſuch aſſemblies as gather in the obedience & vnitie of the Church, vvith ful minde to obey vvhatſoeuer ſhal be determined, vvhereby the aſſembled though of diuers iudgements before, do moſt peaceably yeld to truth, and agree in one vniforme determination of the ſame: ſo al ſuch

as gather out of the Church, vvithout humilitie or intention to yeld one to an other, or to any Superior, man or Councel, or vvhat els so euer, but chalenge to them selues learning, spirit, and vve can not tel vvhat: such, hovv many meetings so euer they make, being destitute of the Holy Ghost the author of truth and concord, are further of and further out, then euer before: as God hath shevved by the succesſe of al Heretical Colloquies, Synodes, and Assemblies in Germanie, France, Poole, and other places in our daies. Read a notable place in S. Cyprian, that the promes of Christ, that he vvould be in the middes of tvvo or three gathered in his name, pertaineth not to them that assemble out of the Church.

Heretical or Schismatical assembles.

de vnit. Ec. nu. 7.

31. Reioyced vpon the consolation.] Straight vpon the intelligence of the Councels determination, not only the Gentils, but euen the Maisters of the former troubles and dissension, vvere at rest, & al tooke great comfort that the controuersie vvas so ended. And so should al Christian men do, vvhen they see the sectes of our time condemned by the like authoritie and most graue iudgement of the holy Councel of Trent. Against vvhich the Heretikes of our time make the like friuolous exceptions and false cauillations, as did the old Heretikes heretofore against those Councels that specially condemned their errors. The Pope and Bishopes (say they) are a partie, and they ought not to be our iudges: they are partial and come vvith preiudicate mindes to condemne vs, and vve accuse them al of Idolatrie and other crimes, and vve vvil be tried by Gods vvord only, and vve vvil expound it according to an other rule, that is to say, as vve list. So say they against this Councel, and the like said the Arians against the first Nicene Councel, and al such like against those Councels namely that condemned their heresies. And so say al theeues against their correctors and punishers, and vvould both say and do more against temporal tribunals, Iudges, Iustices, and Iuries, if they had as much licence and libertie in those matters, as men haue novv in religion.

Al good Christians rest vpon the determinatiō of a general Councel.

Al Heretikes make exceptiōs against the coūcels that condemne them.

37. Dissension] Such occasions of differences fall out euen among the perfect men often, vvithout any great offence. And this their departing fell out to the great increase of Christians. And therfore it is very ridiculously applied to excuse the disagreing of the Heretikes among them selues in the principal pointes of religion, namely the Sacrament.

CHAP. XVI.

Paul hauing for his part visited the Churches of Syria, Cilicia, and Lycaonia, deliuering vnto them vvithal to keepe the Decrees of the Councel: 6 beginneth a nevv iourney, ouer Phrygia, Galatia, Mysia: 8 Yea into Europe also he passeth, admonished by a vision, and commeth into Macedonia, 12 and there he beginneth the Church of the Philippians, vvorking miracles, and suffering persecution.

1 AND he came to Derbé and Lystra. And behold, there vvas a certaine disciple there named Timothee, the sonne of `a vvidovv' vvoman that beleeued, of a father a Gentile.

`Ievv

2 † To this man the brethren that vvere in Lystra and Iconium, gaue a good testimo-

3 nie. † Him Paul vvould haue to goe forth vvith him: and taking him he circumcised him becausе of the Ievves that vvere in those places. For they al knevv that his father vvas a Gentile.

4 † And vvhen they passed through the cities, they deliuered vnto them to keepe the ::decrees that vvere decreed of

5 the Apostles and Auncients which were at Hierusalem. † And the Churches vvere confirmed in faith, and did abound in number daily.

:: Here againe they take order that the decrees and articles of faith agreed vpon in the Councel of Ierusalē, should be executed & obserued, vvhereby vve see both the great authoritie of Councels, & the diligence that al Prelates ought to haue to see the decrees & Canons of the Coūcels put in executiō.

† And passing through Phrygia and the countrie of Ga- 6
latia, they vvere :: forbidden by the holy Ghost to preach
the vvord in Asia. † And vvhen they vvere come into Mysia, 7
they attempted to goe into Bithynia: and the Spirit of IESVS permitted them not.

† And vvhen they had passed through Mysia, they vvent 8
dovvne to Troas: † and a vision by night vvas shevved to 9
Paul: There vvas a certaine man of Macedónia standing
and beseeching him, and saying, passe into Macedónia, and
helpe vs. † And as soone as he had seen the vision, forth- 10
vvith vve sought to goe into Macedónia, being assured that
God had called vs to euãgelize to them. † And sailing from 11
Troas, vve came vvith a straight course to Samothrácia, and
the day folovving to Neapolis: † and from thence to Phi- 12
lippi, vvhich is the first citie of the part of Macedonia, a :: *co-*
lónia. And vve were in this citie certaine daies, abiding. † And 13
vpon the day of the Sabboths, vve vvent forth vvithout the
gate beside a riuer, vvhere it seemed that there vvas praier: &
sitting vve spake to the vvomen that vvere assembled. † And 14
a certaine vvoman named Lydia, a seller of purple of the ci-
tie of the Thyatirians, one that vvorshipped God, did heare:
vvhose hart our Lord opened to attend to those things
vvhich vvere said of Paul. † And vvhen she vvas baptized, 15
and her house, she besought vs, saying: If you haue iudged
me to be faithful to our Lord, enter in vnto my house, and
tarie. And she constrained vs. † And it came to passe as 16
vve vvent to praier, a certaine vvenche hauing a Pythónical
spirit, mette vs, that brought great gaine to her maisters by
diuîning. † This same folovving Paul and vs, cried saying, 17
:: These men are the seruants of the high God, vvhich preach
vnto you the vvay of saluation. † And this she did many 18
daies. And Paul being sorie, and turning, said to the spirit, I
cõmaund thee in the name of IESVS CHRIST to goe out
from her. And he vvent out the same houre. † But her mai- 19
sters seeing that the hope of their gaine vvas gone, apprehen-
ding Paul and Silas, brought them into the market place
to the Princes: † and presenting them to the magistrates, they 20
said, These men trouble our citie, being Ievves: † and they 21
preach a fashion vvhich it is not lavvful for vs to receiue,
nor doe, being Romanes. † And the people ranne against 22
them: and the magistrates tearing their coates, commaunded
them

:: This people had not the Gospel denied vnto them altogether, but for a time: because (as Venerable Bede thinketh) God foresavv they vvould not beleeue, & so should haue been more greuously damned.

:: *Colonia*, is such a citie where the most inhabitants are strangers, sent thither from other great cities & States, namely from the Romanes.

:: Either the Diuel vvas compelled by the vertue of Paules presence to say truth, or els (as such do often times) he spake truth novv, that they might the more trust him, and he better beguile them at other times.

23 them to be beaten vvith roddes. † And vvhen they had
2.Cor.11. laid *many ſtripes vpon them, they did caſt them into priſon,
commaunding the keeper that he ſhould keepe them dili-
24 gently. † Vvho vvhen he had receiued ſuch commaun-
dement, caſt them into the inner priſon, and made their feete
25 faſt in the ſtockes. † And at mid-night, Paul and Silas pray-
ing, did praiſe God. And they that vvere in priſon, heard
26 them. † But ſodenly there vvas made a great earthquake, ſo
that the foundations of the priſon vvere ſhaken. And forth-
vvith al the doores vvere opened: and the bands of al vvere
27 looſed. † And the keeper of the priſon vvaked out of his
ſleepe, and ſeeing the doores of the priſon opened, dravving
out his ſvvord, vvould haue killed him ſelf, ſuppoſing that
28 the priſoners had been fled. † But Paul cried vvith a loud
voice, ſaying, Doe thy ſelf no harme, for vve are al here.
29 † And calling for light, he vvent in, and trembling fel dovvne
30 to Paul and Silas at their feete: † and bringing them forth,
31 he ſaid, Maiſters, vvhat muſt I doe that I may be ſaued? † But
they ſaid, :: Beleeue in our Lord IESVS: and thou ſhalt be ſa-
32 ued and thy houſe. † And they preached the vvord of our
33 Lord to him vvith al that vvere in his houſe. † And he ta-
king them in the ſame houre of the night, [c] vvaſhed their
vvoundes: and him ſelf vvas baptized and al his houſe in-
34 continent. † And vvhen he had brought them into his
ovvne houſe, he laid the table for them, and reioyced vvith al
35 his houſe, beleeuing God. † And vvhē day vvas come, the ma-
36 giſtrates ſent the ſergeants, ſaying, Let thoſe men goe. † And
the keeper of the priſon told theſe vvordes to Paul, That the
magiſtrates haue ſent that you ſhould be let goe. novv ther-
37 fore departing, goe ye in peace. † But Paul ſaid to them: Being
vvhipped openly, vncōdemned, men that are Romanes, they
haue caſt vs into priſon: & novv do they ſend vs out ſecretly?
38 Not ſo, but let them come, & let vs out them ſelues. † And the
ſergeants reported theſe wordes to the magiſtrates. And they
39 vvere afraid hearing that they vvere Romanes: † and com-
ming they beſought them, & bringing them forth they deſi-
40 red them to depart out of the citie. † And going out of the
priſon, they entred in vnto Lydia: and hauing ſeen the bre-
thren, they comforted them, and departed.

:: It is no other faith that ſaueth but that vvhich vvorketh by Charitie. *Aug. Enchirid. c. 67.*

c Happie Gailers that doe mercie tovvard their godly priſoners, and receiue againe by them ſuch ſpiritual benefites.

CHAP. XVII.

How in other parts of Macedonia he planted the Church, and namely at Thessalonica, 5 where the obstinate Iewes are so malicious, that they pursue him also into Berœa. 14 From whence being conducted into Greece, he preacheth at Athens both to the Iewes and Gentiles, disputing with the Philosophers, 19 and in Areopagus, persuading them from their Idols vnto one God and IESVS CHRIST *raised from the dead.*

AND when they had walked through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Iewes. † And Paul according to his custome entred in vnto them, & three Sabboths he discoursed to them out of the Scriptures, † declaring and insinuating that it behoued CHRIST to suffer and to rise againe from the dead: and that this is IESVS CHRIST, whom I preach to you. † And certaine of them beleeued, and were ioyned to Paul and Silas, and of the Gentiles that serued God a great multitude, and noble women not a few. † But the Iewes :: enuying, & taking vnto them of the rascal sort certaine naughtie men, and making a tumult, stirred the citie: and besetting Iasons house, sought to bring them forth vnto the people. † And not finding them, they drew Iason and certaine brethren to the princes of the citie, crying, That these are they that stirre vp the world, and are come hither, † whom Iason hath receiued, and al these doe against the decrees of Cæsar, saying that there is an other king, IESVS. † And they moued the people, and the princes of the citie hearing these things. † And taking a satisfaction of Iason and of the rest, they dimissed them. † But the brethren forthwith by night sent away Paul and Silas vnto Berœa.

1 2 3 4 5 6 7 8 9 10

:: *Zelantes.* This is the zeale of Heretikes, and a liuely paterne of their dealing at this day against Catholike Priests and preachers and the good *Iasons* that receiue them.

Who when they were come, entred into the synagogue of the Iewes. † (And these were more noble then they that are at Thessalonica, who receiued the word with al greedines, daily searching the scriptures, if these things were so. † And many surely of them beleeued, and of honest women Gentiles, and men not a few.) † And when the Iewes in Thessalonica vnderstood, that at Berœa also the word of God was preached by Paul, they came thither also, mouing and troubling the multitude. † And then immediatly the

11 12 13 14

brethren

brethren ſent avvay Paul, to goe v nto the ſea: but Silas and
15 Timothee remained there. † And they that conducted Paul, brought him as farre as Athens, and receiuing commaundement of him to Silas and Timothee, that they ſhould come to him very ſpeedily, they departed.
16 † And vvhen Paul expected them at Athens, his ſpirit vvas
17 incenſed vvithin him, ſeeing the citie giuen to Idolatrie. † He diſputed therfore in the ſynagogue vvith the Ievves, & them that ſerued God, and in the market-place, euery day vvith
18 them that vvere there. † And certaine Philoſophers of the Epicures and the Stoikes diſputed vvith him, and certaine ſaid, Vvhat is it that this [b] vvord-ſovver vvould ſay? But others, He ſeemeth to be a preacher of nevv [c] gods. becauſe
19 he preached to them IESVS and the reſurrection. † And apprehēding him, they led him to Areopagus, ſaying, May vve
20 knovv vvhat this new doctrine is that thou ſpeakeſt of? † for thou bringeſt in certaine nevv things to our eares. Vve vvil
21 knovv therfore vvhat theſe things may meane. († And al the Athenians, and the ſtrangers ſeiourning there, emploied them ſelues to nothing els but either to ſpeake, or to heare
22 ſome nevves.) † But Paul ſtanding in the middes of Areopagus, ſaid:

Ye men of Athens, in al things I perceiue you as it vvere
23 ſuperſtitious. † For paſſing by and ſeeing your [c] Idols, I found an altar alſo vvherevpon vvas vvritten, *To the vnknovven God.* That therfore vvhich you vvorſhippe, not knovving it,
24 the ſame do I preach to you. † The God that made the vvorld and al things that are in it, he being Lord of heauen & earth,
25 dvvelleth :: not in * temples made vvith hand, † neither is he ſerued vvith mens hands, needing any thing, vvhereas him
26 ſelf giueth life vnto al, and breathing, and al things: † and he made of one al mākinde, to inhabite vpon the vvhole face of the earth, aſſigning ſet times, and the limits of their habita-
27 tion, † for to ſeeke God, if happily they may feele or finde
28 him, although he be not farre from euery one of vs. † For in him vve liue and moue and be, as certaine alſo of your ovvne
29 poëtes ſaid, *For of his kinde alſo vve are.* † Being therfore of Gods kinde, vve may not ſuppoſe, " the Diuinitie to be like vnto gold or ſiluer, or ſtone, the grauing of art and deuiſe of man.
30 † And the times truely of this ignorance vvhereas God diſpiſed, novv he denounceth vnto men that al euery vvhere

[b] σπερμολόγος — cdæmoniorum.

[c] τὰ σεβάσματα

Act. 7, 48.

Aratus.

The Epiſtle for S. Dionyſius Areopagita. Octob. 9.

[c] The Aduerſaries (in the nevv Teſt. 1580) trāſlate, *your deuotions*, moſt corruptly againſt the nature of the Greeke vvord (2 Theſ. 2, 4) and moſt vvickedly, againſt the laudable deuotion of good Chriſtians, calling the Pagās idolatrie and ſuperſtitiō, their deuotions.

:: God is not concluded in Temples, nor needeth them for his neceſſitie of dvvelling, or other vſes of indigence. See Annot. c. 7. Act. v. 48.

vvhere doe penance, † for that he hath appointed a day 31
wherein he vvil iudge the world in equitie, by a man vvhom
he hath appointed, giuing al men faith, rayſing him vp from
the dead.

† And vvhen they had heard the reſurrection of the dead, 32
certaine in deede mocked, but certaine ſaid, Vve vvil heare
thee againe concerning this point. † So Paul vvent forth out 33
of the middes of them. † But certaine men ioyning vnto him, 34
did beleeue: among vvhom vvas alſo "Dionyſius Areopa-
gîta, and a vvoman named Dámaris, and others vvith
them. ⊣

Dyonyſius Areopagita.

ANNOTATIONS

CHAP. XVII.

11. Searching the Scriptures.) The Heretikes vſe this place to proue that the hearers muſt trie and iudge by the Scriptures, vvhether their teachers and preachers doctrine be true, and ſo reiect that that they find not in the Scriptures. as though here the ſheepe vvere made iudges of their Paſtors, the people of the Prieſts, and men and vvomen of al ſortes, euen of S. Paules doctrine it ſelf: Which vvere the moſt foliſh diſorder in the vvorld. And they did not therfore read the Scriptures of the old Teſtament (for none of the nevv vvere yet extant commonly) to diſpute vvith the Apoſtle, or to trie and iudge of his doctrine, or vvhether they ſhould beleeue him or no: for they vvere bound to beleeue him and obey his vvord, vvhether he alleaged Scripture or no, and vvhether they could reade or vnderſtand the Scriptures or no. but it vvas a great comfort and confirmation for the Ievves that had the Scriptures, to finde euen as S. Paul ſaid, that Chriſt vvas God, crucified, riſen, and aſcended to heauen: vvhich by his preaching and expounding they vnderſtood, and neuer before, though they read them, and heard them read euery Sabboth. As it is a great comfort to a Catholike man, to heare the Scriptures declared & alleaged moſt euidently for the Churches truth againſt Heretikes, in Sermons or othervviſe. And it doth the Catholikes good & much confirmeth them, to vevv diligently the places alleaged by the Catholike preachers. Yet they muſt not be iudges for al that, ouer their ovvne Paſtors, vvhom Chriſt commaundeth them to heare and obey, and by vvhom they heare the true ſenſe of Scriptures.

The people may not iudge of the ſenſe of Scriptures.

The comfort of Chriſtian men by hearing or reading the Scriptures.

22. Superſtitious.) S. Paul calleth not them ſuperſtitious for adoring the true and only God vvith much deuotion or many ceremonies or in comely preſcribed order, or for doing due reuerence to holy Sacraments, to Saincts and their memories, Images, or Monuments: or for keeping the preſcribed lavves, daies, and faſtes of the Church, or for fulfilling vovves made to God, or for bleſſing vvith the ſigne of the Croſſe, or for capping and kneeling at the name of IESVS, or for religiouſly vſing creatures ſanctified in the ſame name, or any other Chriſtian obſeruation, for vvhich our nevv Maiſters cõdemne the Catholike people of Superſtition: them ſelues vvholy voide of that vice by al vviſe mens iudgement, becauſe they haue in maner taken avvay al religion, and are become Epicureians and Atheiſts: vvho are neuer troubled vvith ſuperſtition, becauſe it is a vice conſiſting in exceſſe of vvorſhip or religion, vvhereof they are void. but the Apoſtle calleth them ſuperſtitious for vvorſhipping the Idols and goddes of the Heathen, and * for the feare that they had, leſt they ſhould leaue out any God that vvas vnknovven to them: for thus their Altar vvas inſcribed: *Dijs Aſiæ, Europæ, & Lybiæ, Deo ignoto & peregrino.* that is, To the gods of Aſia, Europe, and Lybia: to the vnknovven and ſtrange God. This ſuperſtition (ſaith S. Auguſtine) is vvholy taken avvay from the Church by Chriſts incarnation, and by the Apoſtles preaching, and by Martyrs holy life and death. Neither doth the Catholike Church allovv this or any other kinde of ſuperſtitious obſeruation. Only vve muſt take heede that vve beleeue not her Aduerſaries definition of ſuperſtition, for they vvould imply therein al true religion.

The Proteſtãts call deuotion, ſuperſtition.

The Apoſtle ſpeaketh of the Heathens ſuperſtition.

The Catholike Church allovveth no ſuperſtition.

* Δεισιδαίμονες

Aug. de cõſ. Euã. li. 1 c. 2

29. The Diuinitie to be like.) Nothing can be made by manshand of vvhat forme or ſort ſo euer, that is like to Gods eſſence, or to the forme or ſhape of his Godhead or Diuinitie. therfore hovvſoeuer the Heathens did paint or graue their Idols, they vvere nothing like to God. And this alſo is impertinently alleaged by Heretikes againſt the Churches images: Vvhich are not made, either

to

to be adored vvith godly honour, or to be any reſemblance of the Diuinitie or any of the three perſons in Godhead, but only of Chriſt as he vvas in forme of man, vvho in that reſpect may be truely expreſſed, as other men by their purtraites: and of the Holy Ghoſt, not as he is in him ſelf, but as he appeared in firy tongues or in the ſimilitude of a dooue, or ſuch like. And ſo to paint or graue any of the three perſons as they appeared viſibly and corporally, is no more inconuenient or vnlavvful, then it vvas vndecent for them to appeare in ſuch formes. And therfore to paint or portraite the Father alſo being the firſt perſon, as he hath ſhevved him ſelf in viſion to any of the Prophetes of the old or nevv Teſtament (namely to Daniel as an old man) or the three Angels repreſenting the three Perſons to Abraham, or the one Angel that vvraſtling vvith Iacob bare our Lords Perſon, no ſuch thing is any vvhere forbidden, but is very agreable to the peoples inſtruction. In vvhich ſort the Angels vvere commonly pourtered (and namely the Cherubins ouer the Propitiatorie) as they be novv in the Church, not in their natural forme, but vvith corporal vvinges (as the Seraphins appeared to Eſay the Prophete) to expreſſe their qualitie and office of being Gods Angels, that is, *Meſſengers*: and God the Father vvith the vvorld in his hand, to ſignifie his creation and gouernement of the ſame, and ſuch like: Vvhereof the people being vvel inſtructed may take much good, and no harme in the vvorld, being novv through their faith in Chriſt far from al fond imagination of the falſe gods of the Pagans. And therfore S. Gregorie ſaith of the Churches Images, *That vvhich ſcripture or vvriting doth to the readers, the ſame doth the picture to the ſimple that looke therevpon. for in it euen the ignorant ſee vvhat they ought to folovv, in it they do read, that knovv no letters.* Vvhere he calleth it a matter of antiquitie and very conuenient, that in holy places Images vvere painted to the peoples inſtruction, ſo they be taught that they may not be adored vvith diuine honour. and he in the ſame place ſharply rebuketh Serenus the Biſhop of Maſſilia, that of indiſcrete zele he vvould take avvay Images, rather then teach the people hovv to vſe them.

Dan. 7, 22. *Gen. 18, 2.* *Gen. 32, 24* *Exo. 37, 7,* *Eſa. 6, 2.* *Grego. li. 9 ep. 9.*

How there may be Images or reſemblāces of the thre perſons in Trinitie, and of Angels.

Images are for the peoples inſtruction.

34. *Dionyſius Areopagita.*) This is that famous Denys that firſt conuerted France, and vvrote thoſe notable and diuine vvorkes *de Eccleſiaſtica & cæleſti hierarchia, de diuinis nominibus*, and others, in vvhich he confirmeth and proueth plainely almoſt al things that the Church novv vſeth in the miniſtration of the holy Sacraments, and affirmeth that he learned them of the Apoſtles, giuing alſo teſtimonie for the Catholike faith in moſt things novv controuerſed, ſo plainely, that our Aduerſaries haue no ſhift but to deny this Denys to haue been the author of them, feyning that they be an others of later age. Vvhich is an old flight of Heretikes, but moſt proper to theſe of al others. Vvho ſeeing al antiquitie againſt them, are forced to be more bold or rather impudent then others in that point.

S. Dionyſius Areopagita is al for the Catholikes.

CHAP. XVIII.

At Corinth in Achaia, he vvorketh vvith his ovvne hands, preaching IESVS *to be* CHRIST, *vnto the Ievves vpon their Sabboths. 6 But they being obſtinate and blaſpheming, he in plaine termes forſaketh them, and turneth to the Gentils, among vvhom according to a viſion that he had to embolden him, he planteth the Church in great numbers, 12 the obſtinat Ievves in vaine ſoliciting the Proconſul againſt him. 18 From thence at length departing he returneth 19 by Epheſus (vvhere he promiſeth the Ievves to returne to them) 22 and ſo to Antioch in Syria (from vvhence he began his iourney Act. 15) 23 but not reſting, by and by he goeth againe to viſite the nevv Churches that he planted Act. 16 in Galatia and Phrygia: 24 Apollo in his abſence mightily confounding the Ievves at Epheſus, 27 and aftervvard at Corinth.*

1 AFTER theſe things, departing from Athens,
2 he came to Corinth. † and finding a certaine
Ievv, named Aquila, borne in Pontus, vvho of
late vvas come out of Italie, and Priſcilla his
vvife (becauſe Claudius had commaunded al
3 Ievves to depart from Rome,) he came to them. † And be-
cauſe he vvas of the ſame craft, he remained vvith them, and
4 vvrought, (and they vvere tentmakers by their craft.) † And

he disputed in the synagogue euery Sabboth, interposing the name of our Lord IESVS, and he exhorted the Ievves and the Greekes. † And vvhen Silas and Timothee vvere come 5
from Macedonia, Paul vvas instant in preaching, testifying to the Ievves that IESVS is CHRIST. † But they contradi- 6
cting and blaspheming, he shaking his garmēts, said to them, Your bloud vpon your ovvne head: I being cleane, from hence forth vvil goe to the Gentiles. † And departing thēce, 7
he entred into the house of a certaine man, named Titus Iustus, one that serued God, vvhose house vvas adioyning to the synagogue. † And Crispus the prince of the Synagogue 8
beleeued our Lord, vvith al his house: and many of the Corinthians heating beleeued, and vvere baptized. † And our 9
Lord said in the night by a vision to Paul, Doe not feare, but speake, and hold not thy peace, † for-because I am vvith 10
thee: and no man shal set vpon thee to hurt thee: for I haue much people in this citie. † And he sate there a yere & sixe 11
moneths, teaching among them the vvord of God.

† But Gallio being Proconsul of Achaia, the Ievves vvith 12
one accord rose vp against Paul, and brought him to the iudgement seate, † saying, That this man contrarie to the Lavv 13
persuadeth men to vvorshippe God. † And Paul beginning 14
to open his mouth, Gallio said to the Ievves, If it vvere some vniust thing, or an heinous facte, O you men Ievves, I should by reason beare you. † But if they be questions of vvord & 15
names, and of your lavv, your selues looke vnto it: I vvil not be iudge of these things. † And he droue them from the 16
iudgement seate. † And al apprehēding Sósthenes the prince 17
of the synagogue, strooke him before the iudgement seate: and Gallio cared for none of those things.

† But Paul vvhen he had staied yet many daies, taking his 18
leaue of the brethren, sailed to Syria, (and vvith him Priscilla and Aquila,) vvho had shorne his head in Cenchris. for he had *a vovv. † And he came vnto Ephesus, and them he 19
left there. But him self entring into the synagogue, disputed vvith the Ievves. † And vvhen they desired him, that he 20
vvould tarie a longer time, he consented not, † but taking 21
his leaue, and saying, I vvil returne to you againe God vvilling, he departed from Ephesus. † And going dovvne to 22
Cæsaréa, he vvent vp, and saluted the Church, and came dovvne to Antioche.

Nu. 6, 18. Act. 21, 24.

† And

23 † And hauing taried there a certaine time, he departed, vvalking in order through the countrie of Galatia and Phrygia, confirming al the disciples.

24 † And a certaine Ievv, named Apollo, borne at Alexandria, an eloquent man, came to Ephesus, mighty in the scriptures. Apollo.

25 † This man vvas taught the vvay of our Lord: and being feruent in spirit he spake, and taught diligently those things that pertaine to IESVS, knovving only the baptisme

26 of Iohn. † This man therfore began to deale confidently in the synagogue. Vvhom vvhen Priscilla and Aquila had heard, they tooke him vnto them, and expounded to him the

27 vvay of our Lord more diligently. † And vvhereas he vvas desirous to goe to Achaia, the brethren exhorting vvrote to the disciples to receiue him. Vvho, vvhen he vvas come, pro-

28 fited them much that had beleeued. † For he vvith vehemencie conuinced the Ievves openly, shevving by the scriptures, that IESVS is CHRIST.

CHAP. XIX.

HOVV Paul began the Church of Ephesus, first in 12 that vvere baptized vvith Iohns baptisme, 8 then preaching three moneths in the Synagogue of the Ievves, vntil for their obstinacie and blasphemíng, he forsooke them, disputing aftervvard in a certaine schoole for tvvo yeres space to the maruelous increase of the Church, specially through his great miracles also, in healing diseases vvith the touche of his clothes, and expelling diuels, 13 vvho yet contemned the Exorcists of the Ievves. 18 HOVV the Christians there confesse their actes, and burne their vnlavvful bookes: 21 and hovv he foretold that after he had been at Hierusalem, he must see Rome. 23 and vvhat a great sedition vvas raised against him at Ephesus, by them that got their liuing of vvorking to the idolatrous Temple of Diana.

1 AND it came to passe vvhen Apollo vvas at Corinth, that Paul hauing gone through the higher partes came to Ephe- The Epistle vpō Whitson-eue.

2 sus, and found certaine disciples: † and he said to them, Haue you receiued the holy Ghost, beleeuing? But they said to him, Nay, neither haue vve heard Whe-

3 ther there be a holy Ghost. † But he said, In vvhat then vvere

4 you baptized? Vvho said, [c] In Iohns baptisme. † And Paul said: * Iohn baptized the people vvith the baptisme of pe- c Iohns baptisme not sufficiēt.

*Mt.*3,11. *Mr.*1,8. nance, saying: That they should beleeue in him that vvas to

*Lu.*3,16. 5 come after him, that is to say, [c] in IESVS. † Hearing these things, they vvere baptized in the name of our Lord IESVS. c Christs baptisme necessarie.

:: 9. Paul ministred the Sacrament of Cõfirmatiõ. *See anõt, c. 8, 17.*

† And vvhen Paul had :: impoſed hands on them, the holy 6
Ghoſt came vpon them, and they ſpake vvith tongues, and
prophecied. † And all the men vvere about tvvelue. 7
† And entring in to the ſynagogue, he ſpake confidently 8
for three moneths, diſputing and exhorting of the kingdom
of God. ℍ † But vvhen certaine vvere indûrate, and be- 9
leeued not, il-ſpeaking the vvay of our Lord before the mul
titude, departing from them, he ſeparated the diſciples, daily
diſputing in the ſchole of one Tyrannus. † An this vvas done 10
for the ſpace of tvvo yeres, ſo that al vvhich dvvelt in Aſia,
heard the vvord of our Lord, Ievves and Gentils.
† And God vvrought by the hand of Paul miracles not 11
common: † ſo that there vvere alſo brought from his body 12
" napkins or handkerchefs vpon the ſicke, and the diſeaſes
departed from them, and the vvicked ſpirits vvent out. † And 13
certaine alſo of the Iudaical exorciſts that vvent about, aſſaied
to inuocate vpon them that had euil ſpirits, the name of our
Lord IESVS, ſaying, I adiure you by IESVS vvhom Paul
preacheth. † And there vvere certaine ſonnes of Sceua a 14
Ievve, cheefe prieſt, ſeuen, that did this. † But the vvicked 15
ſpirit anſvvering, ſaid to them, IESVS I knovv, and " Paul I
knovv: but you, vvhat are ye? † And the man in vvhom the 16
vvicked ſpirit vvas, leaping vpon them, and maſtring ` both ', ` them
preuailed againſt them, ſo that they fled out of that houſe
naked and vvounded. † And this vvas made notorious to 17
al the Ievves and the Gentiles that dvvelt at Epheſus: and
feare fel vpon al them, and the name of our Lord IESVS
vvas magnified. † And many of them that beleeued, came 18
confeſſing and declaring :: their deedes. † And many of 19
them that had folovved " curious things, brought together
their " bookes, and burnt them before al: and counting the
prices of them, they found the money to be fiftie thouſand
pence. † So mightely increaſed the vvord of God and vvas 20
confirmed.

:: They made not only a generall confeſſiõ wherein al mẽ ſhew thẽ ſelues alike to be ſinners, as our Proteſtants do: but euery one confeſſed his owne proper deedes and faultes.

The 6 part.

:: Of taking avvay the Goſpel frõ Hieruſalem the head citie of the Iewes, and giuing it to ROME the head citie of the Gentils.

† And vvhen theſe things vvere ended, Paul purpoſed in 21
the Spirit, vvhen he had paſſed through Macedonia and
Achaia, to goe to Hieruſalem, ſaying, After I ſhall haue been
there, I muſt ſee :: Rome alſo. † And ſending into Macedo- 22
nia tvvo of them that miniſtred vnto him, Timothee and
Eraſtus, him ſelf remained for a time in Aſia.
† And at that time there vvas made no litle trouble about 23
the

24 the vvay of our Lord. † For one named Demetrius, a siluer-
c vaòs smith, that made siluer c temples of Diána, procured to the ar-
25 tificers no smal gaine: † vvhom calling together and them
that vvere the same kinde of vvorkemen, he said, Sirs, you
26 knovv that our gaine is of this occupation: † and you see,
and heare that this same Paul by persuasion hath auerted a
great multitude not only of Ephesus, but almost of al Asia,
saying, That they are not gods vvhich be made by handes.
27 † And not only vnto vs is this part in danger to be reproued,
but also the temple of great Diana shal be reputed for no-
thing, yea & her maiestie shal begin to be destroied, vvhom
28 al Asia & the vvorld vvorshippeth. † Hearing these things,
they vvere replenished vvith anger, and cried out saying,
29 Great is Diana of the Ephesians. † And the vvhole citie
vvas filled vvith confusion, & they ranne violently vvith one
accord into the theátre, catching Gaius and Aristarchus Ma-
30 cedonians, Paules companions. † And vvhen Paul vvould
haue entred in to the people, the disciples did not permit him.
31 † And certaine also of the Princes of Asia that vvere his
frendes, sent vnto him, desyring that he vvould not aduẽture
32 him self into the theátre: † and others cried an other
thing. For the assemblie vvas confuse, & the more part knevv
33 not for vvhat cause they vvere assembled. † And of the mul-
titude they drevv forth Alexander, the Ievves thrusting him
forvvard. But Alexander vvith his hand desiring silence,
34 vvould haue giuen the people satisfaction. † Vvhom as
soone as they perceiued to be a Ievve, there vvas made one
voice of al, almost for the space of tvvo houres crying out,
35 Great is Diana of the Ephesians. † And vvhen the Scribe
had appeased the multitudes, he saith, Ye men of Ephesus, for
vvhat man is there that knovveth not the citie of the Ephe-
sians to be a vvorshipper of great Diana, & c Iupiters childe?
στοῦ διο- 36 † Forasmuch therfore as these things can not be gainsaid, you
πίτου. 37 must be quieted, and doe nothing rashly. † For you haue
brought these men, being neither sacrilegious, nor blasphe-
38 ming your Goddesse. † But if Demetrius and the artificers
that are vvith him, haue matter to say against any man, there
are Courtes kept in the common place, & there are Procon-
39 suls, let them accuse one an other. † And if you aske any
40 other matter: it may be resolued in a lavvful assemblie. † For
vve are in danger also to be accused for this daies sedition:

c The Protestants translate, *shrines*, in the bible an. 1577. to make the people thinke that it toucheth the holy shrines of Saincts: most corruptly. the greeke signifying plainly, *temples*, and that of heathẽ gods.

c Here the Heretikes adde to the text this word, *image*, more then is in the greeke, to put a scruple into the peoples minde concerning holy Images.

vvhereas there is no man guilty by vvhom vve may giue an account of this concourſe. And vvhen he had ſaid theſe things, he dimiſſed the aſſemblie.

ANNOTATIONS
CHAP. XIX.

Touching of Relikes, & miracles done by the ſame.

12. Napkins.] The napkins that had touched *S.* Paules body, vvrought miracles, and it vvas no ſuperſtition to attribute that vertue to them vvhich God gaue to them in deede: nor to ſeeke to touch them for health, vvas any diſhonour to God, but it much proued Chriſtes religiõ to be true, and him to be the only God, vvhoſe ſeruants, yea vvhoſe ſeruants *ſhades and napkins could do ſuch vvonders, as S. Chryſoſtome (*to. 5. cont. Gentiles, quòd Chriſtus ſit Deus, in vit. Babylæ.*) ſhevveth in a vvhole booke to that purpoſe, againſt the Pagans, prouing hereby and by the like vertue of other Saincts and their Relikes, that Chriſt their Lord and Maiſter is God. for it is al one concerning the bodies of Saincts, reliques, garments, ſtaues, bookes, or any thing that belonged to them, al which may and haue done and yet doe (vvhen it is neceſſarie to our edification) the like vvonders to Gods great honour: not only in their life time, but after their death much more. for S. Paules napkins had as great force vvhen he vvas dead, as vvhen he liued, and ſo much more, as his grace and dignitie vvith God is greater then before. Vvhich S. Chryſoſtom in the place alleaged proueth at large by the ſhrine of S. Babylas the Martyr: and to thinke the contrarie, is the Hereſie of Vigilantius, condemned ſo long ſince as S. Hieroms time, and by him refuted aboundantly.* Act. 5. 15.

The name, or preſence, or Reliques of Saincts & holy men, confound the Diuel.

16. Paul I knovv.] Both the ſaid napkins taken from S. Paules body, and his name alſo, vvere dreadful and able to expel diuels. Vvhereby vve learne that not only Chriſtes name, vvhich is the principal, but his ſeruãts names alſo inuocated vpon the poſſeſſed, haue povver ouer diuels: vvhich is a maruelous honour to Saincts, and nothing diminiſheth the glorie of Chriſt, but excedingly increaſeth the ſame, not only him ſelf, but his ſeruants alſo being able to do ſuch things, and to be ſtronger then any Diuel in Hel. So vve read in * S. Hierom that many did inuocate the name of S. Hilarion vpon the poſſeſſed, and the Diuels ſtraight departed. ſo did the Diuel knovv * S. Babylas and other Saincts, euen after they vvere dead, vvhen they could not ſpeake for the preſence of their Reliques, and vvhen they vvere tormented and expelled by them: vvhereof al antiquitie is ful of teſtimonies. But our Heretikes Luther and Caluin and their Scholers attempting to caſt out Diuels, ſped much like as theſe good fellovves did. *In vit. Hilarionis. Chryſ. loco citato.*

Superſtitious, heretical, and al hurtful bookes muſt be made avvay.

19. Curious things.] Curious and vnlavvful ſciences, as Vvitchcraft, Necromancie, and other meanes of diuination by ſouthſaying, figure-caſting, interpretation of dreames, or any vvay not allovved by God and his Church, muſt much more be abhorred of old Chriſtians, vvhen theſe ſo lately conuerted vvere ſo zelous and diligent to leaue them And by this example al that are nevvly reconciled to the Church, are taught, the firſt thing they do, to burne their heretical and naughtie bookes.

Decrees and penal lawes againſt heretical bookes.

19. Bookes.] A Chriſtian man is bound to burne or deface al vvicked bookes of vvhat ſort ſo euer, ſpecially Heretical bookes. Vvhich though they infect not him alvvaies that keepeth them, yet being furth comming, they may be noiſom and pernicious to others that ſhal haue them and read them after his death, or othervviſe. Therfore hath the Church taken order for condemning al ſuch bookes, and againſt the reading of them, vvhere danger may enſue: and the Chriſtian Emperours, Conſtantinus Magnus, Valentinian, Theodoſius, Martian, Iuſtinian, made penal lavves for the burning or defacing of them. *Sozom. li. 1 c. 20. li. 2 c. 31. Conc. Chalc. act. 3. in fine, cap. Ampla. & in fine totius Conc. c. Imperator. Conc. Conſtantinop. 2. conſeſ. 5. cap. Debitam. & Act. 1 cap. 1. & cap. Rem.* See Euſebius *li. 3 de vita Conſtant. c. 61. 62. 63. 64.* The danger of reading them, as it is manifeſt, ſo it is ſignified by Euſeb. *li. 7 c. 6.* S. Auguſtine *li. 3 de bapt. c. 14.* S. Greg. *li. 5 ep. 64.*

CHAP. XX.

Having viſited the Churches of Macedonia and Achaia (as he purpoſed Act. 19) and novv about to ſaile from Corinth tovvard Hieruſalem, becauſe of the Ievves lying in vvaite for him, he is conſtrained to returne into Macedonia. 6 And ſo at Philippos taking boate, commeth to Troas, vvhere vpon the Sunday, vvith a ſermon, and a miracle, he greatly confirmeth that Church. 13 Thence comming to Milétum, 17 he ſendeth to Epheſus for the Clergie of thoſe partes: to vvhom he maketh a Paſtoral ſermon, committing vnto their charge the flocke begũne by him there, and novv like to be ſeen of him no more, conſidering the troubles that by reuelation he looketh for at Hieruſalem.

AND

1 AND after that the tumult vvas ceaſed, Paul calling the diſciples, and exhorting them, tooke his leaue, and ſet forvvard to goe into
2 Macedonia. † And vvhen he had vvalked through thoſe partes, & had exhorted them
3 vvith much ſpeach, he came to Greece: † vvhere vvhen he had ſpent three moneths, the Ievves laid vvait for him as he vvas about to ſaile into Syria: and he had councel to returne
4 through Macedonia. † And there accompanied him Soſipater of Pyrrhus, of Berœa: and of Theſſalonians, Ariſtarchus, and Secundus: and Caius of Derbè, and Timothee: and of
5 Aſia, Tychicus and Tróphimus. † Theſe going before, ſtaied
6 for vs at Troas: † but vve ſailed after the daies of Azymes from Philippi, and came to them vnto Troas in fiue daies, vvhere vve abode ſeuen daies.

7 † And in the firſt of the Sabboth vvhen vve vvere aſſembled to :: breake bread, Paul diſputed vvith them, being to depart on the morovv, and he continued the ſermon vntil
8 midnight. † And there vvere a great number of lampes in
9 the vpper chamber vvhere vve vvere aſſembled. † And a certaine yong man named Eútychus, ſitting vpon the vvindovv, vvhereas he vvas oppreſſed vvith heauy ſleepe (Paul diſputing long) driuẽ by ſleepe, fel from the third loft downe,
10 and vvas taken vp dead. † To vvhom vvhen Paul vvas gone dovvne, he lay vpon him: and embracing him he ſaid,
11 Be not troubled, for his ſoule is in him. † And going vp and breaking bread and taſting, and hauing talked ſufficiently to
12 them vntil day light, ſo he departed. † And they brought the lad aliue, and vvere not a litle comforted.

13 † But vve going vp into the ſhip, ſailed to Aſſon, from thence meaning to receiue Paul. for ſo he had ordained, him
14 ſelf purpoſing to iourney by land. † And vvhen he had found vs in Aſſon, taking him vvith vs vve came to Mitylé-
15 ne. † And ſailing thence, the day folovving vve came ouer againſt Chios: and the other day vve arriued at Samos: and
16 the day folovving vve came to Milétum. † for Paul had purpoſed to ſaile leauing Epheſus, leſt any ſtay ſhould be made him in Aſia. For he haſtened, if it vvere poſſible for him, to keepe the day of" Pentecoſt at Hieruſalem.

17 † And ſending from Milétum to Epheſus, he called the
πρεσ- 18 βυτέρους c Auncients of the Church. † Vvho being come to him, and

:: S. Paul did here breake bread on the Sunday as it is broken in the Sacramẽt of the body of Chriſt, and had both before & after the celebrating of the Sacramẽt a ſermon to the people. *Aug. ep. 86 ad Caſulanũ. Vener. Beda in 20 Act.*

c That is, *Prieſts* as *Act. 15, 4.* See the marginal annot. there.

aſſembled

assembled together, he said to them, You knovv * from the first day that I entred into Asia, in vvhat maner I haue been vvith you al the time, † seruing our Lord vvith al humili- 19
tie and teares, and tentations that did chaunce to me by the conspiracies of the Ievves: † Hovv I haue vvithdravven 20
nothing that vvas profitable, but that I preached it to you, & taught you openly and from house to house, † testifying to 21
:: Apostolike preaching commendeth not faith only but penance also to the people.
Ievves and Gentils :: penance tovvard God and faith in our Lord IESVS CHRIST. † And novv behold, being bound 22
by the spirit, I goe to Hierusalem: not knovving vvhat things shal befall me in it, † but that the Holy Ghost 23
through out al cities doth protest to me, saying: that bands and tribulations abide me at Hierusalem. † But I feare none 24
of these things, neither doe I make my life more pretious thē my self, so that I may cōsūmat my course & ministerie vvhich I receiued of our Lord IESVS, to testifie the Gospel of the grace of God. † And novv behold I doe knovv, that you 25
shal no more see my face al you, through vvhom I haue passed preaching the kingdom of God. † Vvherefore I take you to 26
witnesse this present day that I am cleere from the bloud of al. † For I haue not spared to declare vnto you al the counsel of 27
God. † Take heede to your selues and to the vvhole flocke 28
:: Bishops or Priests (for then these names were sometime vsed indifferētly) gouernours of the Church of God, & placed in that roome & high functió by the Holy Ghost.
vvherein the :: Holy Ghost hath placed you bishops, to rule the Church of God vvhich he hath purchased with his ovvne bloud. † I knovv that after my departure there vvil" rauening 29
vvolues enter in among you, not sparing the flocke. † and out 30
of your ovvne selues shal arise men speaking peruerse things, to drav vavvay disciples after them selues. † For the vvhich 31
cause be vigilant, keeping in memorie that for three yeres night and day I ceased not vvith teares to admonish euery one of you. † And novv I commend you to God and to 32
the vvord of his grace, vvho is able to edifie, and to giue inheritance in al the sanctified. † No mans siluer and gold 33
or garment haue I coueted. † Your selues knovv that for 34
such things as vvere needful for me and them that are vvith me, these hands haue ministred. † I haue shevved you al 35
things, that so labouring, you must receiue the vveake, and remember the vvord of our Lord IESVS, because he said, " It is a more blessed thing to giue rather then to take.

† And vvhen he had said these things, falling on his knees 36
he praied vvith al them. † And there vvas great vveeping 37

Act. 19.

made

made of al, and falling vpon the necke of Paul, they kissed
38 him, † being sorie most of al for the vvord vvhich he had said, that they should see his face no more. And they brought him going vnto the shippe.

ANNOTATIONS
CHAP. XX.

16. Pentecost.] Though the Apostles might desire to come to the Ievves Festiuities, by reason of the general concourse of people to the same, the better to deale for their saluation and to spred the Gospel of Christ, yet it is like that they novv kept solemly the Christian Pentecost or vvhitsontide, for memorie of the Holy Ghost, and that S. Paul vvent to that Feast of the Christians rather then the other of the Ievves. And Ven. Bede saith here, *The Apostle maketh hast to keepe the fifteth day, that is, of remission and of the Holy Ghost.* For, that the Christians already kept the eight day, that is, the Sunday or our Lordes day, and had altered already the ordinarie Sabboth into the same, it is plaine by the Scriptures (*1 Cor. 16, 2. Apoc. 1, 10.*) and by antiquitie. *Iustin. Mart. Apolog. 2 ad Anton. Pium in fine.* And it is as like that they changed the Ievves Pasche and Pentecost as that, specially vvhen it is euident that * these Festiuities be kept by Apostolike tradition, and approued by the vse of al auncient Churches and Councels.

The Christian Pentecost.

Sunday.

Aug. ep. 118 c. 1.

29. Rauening vvolues.] The gouernours of the Church are foretold of the great danger that should fall to the people by vvolues, that is to say, by Heretikes, vvhose cruelty tovvard the Catholikes is noted by this terme. They be knovvē by the forsaking the vnitie of the Church vvhereof they vvere before, by going out and dravving many disciples after them, and by their peruerse doctrine. Such vvolues came aftervvard in deede in diuers ages, Arius, Macedonius, Nestorius, Eutyches, Luther, Caluin, great bloudsucking vvolues, and vvasters of the flocke of Christ.

Rauening vvolues are the Heretikes of al ages.

35. More blessed to giue.] Among many other infinite goodly things and speaches vvhich Christ spake and be not vvritten in the Gospels, this sentence is one: vvhich S. Paul heard of some of the Apostles daily conuersant vvith him, or els learned of Christ him self, or of the Holy Ghost And it signifieth, that vvhereas the vvorld commonly counteth him happie that receiueth any benefite, as almes either temporal or spiritual, yet in deede he that giueth or bestovveth, is more happie. Vvhich if the vvorld did vvel consider, men vvould giue almes faster then they do, if it vvere but for their ovvne benefite.

Christs speaches not vvritten in the Gospel.

Great almesmen blessed.

CHAP. XXI.

From Miletum going on his iourney, 4 he can not be dissuaded neither at Tyre, 8 nor at Caesarea (in both vvhich places the Holy Ghost reueled hovv he should be handled in Hierusalem, 10 the Prophet Agabus expresly foretelling that the Ievves there should deliuer him to the Gentils) 15 but to Hierusalem he cōmeth: vvhere being vvelcome to the Christians, and namely to Iames the Bishop, and to the Priests, vvhile he goeth about to satisfie the Christian Ievves there, vvho had been misinformed of him as if he had taught it to be vnlavvful for the Ievves to keepe Moyses Lavv: 27 he is inuaded by the infidel Ievves, and ready to be murdered by them, vntil the Romane souldiars do rescue him.

1 AND vvhen it came to passe that vve sailed, being caried from them, vvith a straight course
2 vve came to Cóos, and the day folovving to Rhodes, and from thence to Pátara. † And
when vve had found a ship that passed ouer to
3 Phœnîce, going vp into it vve sailed. † And vvhen vve vvere in the sight of Cypres, leauing it on the left hand, vve sailed

into Syria, and came to Tyre: for there the ſhip vvas to diſ-
charge her lode. † And finding diſciples, vve taried there ſe- 4
uen daies: vvho ſaid to Paul by the Spirit, that he ſhould not
goe vp to Hieruſalem. † And the daies being expired, de- 5
parting vve vvent forvvard, al bringing vs on the vvay, vvith
their vviues and children, til vve vvere out of the citie: and
falling vpon our knees on the ſhore, vve praied. † And 6
vvhen vve had bid one an other farevvel, vve vvent vp in-
to the ſhip: and they returned vnto their ovvne. † But vve 7
hauing ended the nauigation, from Tyre came dovvne to
Ptolomáis: and ſaluting the brethren, vve taried one day
vvith them. † And the next day departing, vve came to Cę- 8
ſarêa. And entring into the houſe of* Philip the Euangeliſt, *Act. 6,5
vvho vvas one of the ſeuen, vve taried vvith him. † And he 9
had :: foure daughters virgins, that did prophecie.

:: As S. Peter had a wife, but vſed her not after his calling, as it is noted els where out of *S.* Hierom *Luc. 4, 38*: ſo may it be ſaid of S. Philip being Deacon.

† And as vve abode there for certaine daies, there came a 10
certaine prophet from Ievvrie, named Agabus. † He, vvhē he 11
vvas come to vs, tooke Paules girdle: and binding his ovvne
handes & feete, he ſaid, Thus ſaith the holy Ghoſt: The man
vvhoſe girdle this is, ſo ſhal the Ievves binde in Hieruſalem,
& ſhal deliuer him into the handes of the Gentiles. † Vvhich 12
when vve had heard, vve & they that vvere of the ſame place,
deſired him that he would not goe vp to Hieruſalem. † Then 13
Paul anſvvered, and ſaid, Vvhat doe you, vveeping and affli-
cting my hart? for I am ready not only to be bound, but to
die alſo in Hieruſalem for the name of our Lord IESVS.
† And vvhen vve could not perſuade him, we ceaſed, ſaying, 14
The vvil of our Lord be done.

† And after theſe daies, being prepared, vve vvent vp to 15
Hieruſalem. † And there came alſo of the diſciples from 16
Cæſarêa vvith vs, bringing vvith them one Iaſon a Cy-
prian (vvith vvhom vve ſhould lodge) an old diſciple.
† And vvhen vve vvere come to Hieruſalem, the brethren 17
receiued vs gladly. † And the day folovving Paul vvent in 18
vvith vs to Iames, and al the Auncients vvere aſſembled.
† Vvhom vvhen he had ſaluted, he told particularly vvhat 19
God had done among the Gentiles by his miniſterie. † But 20
they hearing it, magnified God, and ſaid to him: Thou ſeeſt
(brother) hovv many thouſands there are among the Ievves
that haue beleeued: and al are zelátours of the Lavv. † But 21
they haue heard of thee that thou doeſt teach thoſe Ievves
that

that are among the Gentiles, to depart from Moyſes: ſaying that they ought not to circumciſe their children, nor vvalke
22 according to the cuſtome. † Vvhat is it then? needes muſt the multitude aſſemble: for they vvil heare that thou art
23 come. † Doe this therfore vvhich vve tel thee, There are
24 vvith vs foure men, that haue a vovve on them. † Taking theſe vnto thee, ſanctifie thy ſelf vvith them: and beſtovv on them, that they may * ſhaue their heads: and al ſhal knovv that the things vvhich they heard of thee, are falſe:
Nu. 6, 18.
25 but that thy ſelf alſo vvalkeſt "keeping the Lavv. † But concerning them that beleeue of the Gentils, *vve haue written, decreeing that they ſhould refraine them ſelues from the immolated to Idols, and bloud, and ſuffocated, and fornication.
Act. 15, 20.
26 † Then Paul taking the men vnto him, the next day being purified vvith them entred into the temple, ſhevving the accompliſhment of the * daies of the purification, vntil an oblation vvas offered for euery one of them.
Nu. 6, 13
27 † But vvhiles the ſeuen daies vvere a finiſhing, thoſe Ievves that vvere of Aſia, vvhen they had ſeen him in the temple, ſtirred vp al the people, and laid handes vpon him,
28 † crying, Ye men of Iſraël, help: this is the man that againſt the people & the Lavv and this place teaching al men euery vvhere, hath alſo moreouer brought in Gentiles into the tem-
29 ple, and hath violated this holy place. († For they had ſeen Tróphimus the Epheſian in the citie vvith him, vvhom they
30 ſuppoſed that Paul had brought into the temple.) † And the vvhole citie vvas in an vproare: and there vvas made a concourſe of the people. And apprehending Paul, they drevve him forth of the temple: and immediatly the doores vvere
31 ſhut. † And as they ſought to kil him, it vvas told the Tribune of the band, That al Hieruſalem is in a confuſion.
32 † Vvho forthvvith taking vnto him ſouldiars & Centurions, ranne dovvne to them. Who, vvhē they had ſeen the Tribune
33 and the ſouldiars, ceaſed to ſtrike Paul. † Then the Tribune comming neere apprehended him, and commaunded him to be bound vvith tvvo chaines: and he demaunded vvho he
34 vvas, and vvhat he had done. † And ſome cried one thing, ſome an other, in the multitude. And vvhereas he could not knovv the certaintie for the tumult, he commaunded him to
35 be led [c] into the caſtel. † And vvhen he vvas come to the ſtaires, it chaunced that he vvas caried of the ſouldiars becauſe

[c] In caſtra. *So in the places folovving.*

of the violence of the people. † For the multitude of the 36
people folovved,crying, Avvay vvith him. † And vvhen 37
Paul began to be brought into the caſtel, he ſaith to the Tribune, Is it lavvful for me to ſpeake ſome thing to thee? Vvho ſaid,Canſt thou ſpeake Greeke? † Art not thou the Ægyp- 38
tian that before theſe daies did raiſe a tumult, and didſt lead forth into the deſert foure thouſand men that vvere murderers? † And Paul ſaid to him,* I am a man truely a Ievve of 39 *Act. 22, 3.*
Tarſus, a citizen not of an obſcure citie of Cilicia.And I deſire thee,permit me to ſpeake to the people. † And vvhen he 40
had permitted him,Paul ſtāding on the ſtaiers,beckened with his hand to the people.and great ſilence being made,he ſpake vnto them in the Hebrevv tongue, ſaying.

ANNOTATIONS
CHAP. XXI.

Virgins.

9. Virgins.] S. Luke noteth ſpecially that his daughters vvere Virgins,meaning (no doubt)that they vvere of the ſtate,profeſſion, or purpoſe of perpetual virginitie, not only that they vvere yong maides vnmaried: and that they vvere the rather for that, endued vvith the gift of prophecie, as S. Hierom ſaith *li. 1 adu. Iouin. c. 24. See Oecum. c. 29 in hunc locum.*

Auoiding of ſcādal in things not vnlavvful.

24. Keeping the Lavv.] Al the obſeruations of the Lavv vvere novv in them ſelues dead and vnprofitable, yet til further propagation of the Goſpel,they vvere not damnable to the keepers, nor offenſiue to God, but might be obſerued euen of the Chriſtian Ievves. and for feare of ſcandalizing the vveake of that nation,nevvly conuerted or prone to receiue the faith, the Apoſtles by Gods ſuggeſtion did thinke it good to obſerue them as occaſion required.

CHAP. XXII.

Being licenſed by the Tribune to ſpeake to the people, he ſhevveth them that he vvas once as earneſt on that ſide as they novv be: 6 and hovv ſtrange and miraculous his conuerſion vvas. 17 They heare him quietly, vntil he began to make mention of a viſion that ſent him avvay from them to the Gentils. 22 Then they crie out vpon him ſo, 23 that for their crying the Tribune commaundeth him to be ſcourged. 25 Which yet by his vviſedom he eſcapeth.

MEN brethren and fathers,heare vvhat 1
account I doe render novv vnto you. † (And vvhen they had heard 2
that he ſpake to them in the Hebrevv tongue,they did the more keepe ſilēce. † And he ſaith,) * I am a man a Ievve, 3 *Act. 21 39.*
borne at Tarſus in Cilicia,but brought vp in this citie,at the feete of Gamaliel instructed according to the veritie of the lavv of the fathers,

an

4 an emulátour of the Lavv as alſo al you are this day: † vvho
*perſecuted this vvay vnto death, binding & deliuering into
Act. 8,3 5 cuſtodies men & vvomẽ, † as the high Prieſt doth giue me te-
Act. 9,2 6 ſtimonie, and al the auncients. † of vvhom *receiuing let-
ters alſo to the brethren, I vvent to Damaſcus, that I might
bring them thence bound to Hieruſalem, to be puniſhed.
7 And it came to paſſe as I vvas going, and dravving nigh to
Damaſcus at midday, ſodẽly from heauen there ſhone round
8 about me much light: † and falling on the ground, I heard a
voice ſaying to me, Saul, Saul, vvhy perſecuteſt thou me?
9 † And I anſvvered, Vvho art thou Lord? And he ſaid to me,
10 I am IESVS of Nazareth, vvhom thou perſecuteſt. † And
they that vvere vvith me, ſavv the light in deede, but the
11 voice they heard not of him that ſpake vvith me. † And I
ſaid, Vvhat ſhal I doe Lord? And our Lord ſaid to me, Ariſe
and goe to Damaſcus: and there it ſhal be told thee of al
12 things that thou muſt doe. † And vvhereas I did not ſee for
the brightneſſe of that light, being led of my companions by
13 the hand, I came to Damaſcus. † And one Ananias, a man
according to the Lavv hauing teſtimonie of al the Ievves in-
14 habitants, † comming to me, and ſtanding by me, ſaid to me,
Brother Saul, looke vp. And I the ſelf ſame houre looked vp
15 on him. † But he ſaid, The God of our fathers hath prëor-
dained thee, that thou ſhouldeſt knovv his vvil, and ſee the
16 Iuſt one, and heare a voice from his mouth: † becauſe thou
ſhalt be his vvitnes to al men, of thoſe things vvhich thou
17 haſt ſeen and heard. † And novv vvhat tarieſt thou? Riſe vp,
and be baptized, & ::vvaſh avvay thy ſinnes inuocating his
18 name. † And it befel me returning into Hieruſalem, and
19 praying in the temple, that I vvas in a traunce, † and ſavv
him ſaying vnto me, Make haſt, and depart quickely out of
Hieruſalem: becauſe they vvil not receiue thy teſtimonie of
20 me. † And I ſaid, Lord, they knovv that I did caſt into pri-
ſon and beate in euery ſynagogue them that beleeued in thee.
c μάρ- 21 † And vvhen the bloud of Steuen thy c vvitnes vvas ſhed,
lυρες
Act. 7, 38. ::I ſtoode by and conſented, and kept the garments of them
22 that killed him. † And he ſaid to me, Goe, for into the Gen-
tiles a farre vvil I ſend thee.
23 † And they heard him vntil this vvord, and they lifted vp
their voice, ſaying, Avvay vvith ſuch an one from the earth:
24 for it is not meete he ſhould liue. † And vvhen they cried

::The Sacramẽt of Baptiſme doth it ſelf vvaſh avvay ſinnes as here is plaine, & therfore doth not only ſignifie (as the Heretikes affirme) that our ſinnes be forgiuen before, or othervviſe by faith only remitted. Vvhereby the Churches doctrine is proued to be fully agreable to the Scriptures, that the Sacraments giue grace *ex opere operato*, that is, by the force & vertue of the vvorke and vvord, done & ſaid in the Sacrament.

:: Not only the Principals but al that conſent to the death or vexation of Chriſtian men for the Catholike faith, do highly offend. vvhich the Apoſtle confeſſeth here, that Gods mercie may be more notoriouſly glorified in him hereby.

out, and threvv of their garments, and caſt duſt into the aire,
† the Tribune commaunded him to be caried into the caſtel, 24
and to be beaten vvith vvhippes, and that he ſhould be tormented: to knovv for vvhat cauſe they did ſo crie at him.
† And vvhen they had bound him very ſtraight vvith thõgs, 25
Paul ſaith to the Centurion ſtanding by him: Is it lavvful for you to vvhippe a man that is a Romane and vncondemned?
† Vvhich the Centurion hearing, vvent to the Tribune, and 26
told him, ſaying, Vvhat vvilt thou doe? for this man is a citizen of Rome. † And the Tribune comming, ſaid to him, 27
Tel me, art thou a Romane? But he ſaid, Yea. † And the Tri- 28
bune anſvvered, I obtained this citie vvith a great ſumme.
And Paul ſaid, But I vvas alſo borne to it. † Immediatly ther- 29
fore they departed from him that vvere to torment him. The Tribune alſo feared after he vnderſtoode that he was a citizẽ of Rome, and becauſe he had bound him. † But the next 30
day meaning to knovv more diligently for vvhat cauſe he vvas accuſed of the Ievves, he looſed him, and commaunded the [c]Prieſts to come together and al the Councel: & bringing forth Paul, he ſet him among them.

[c] ἀρχιερεῖς

CHAP. XXIII.

As the people in the tumult, ſo alſo the very cheefe of the Ievves in their Councel ſhevv themſelues obſtinate, and vvilful perſecutors of the truth in S. Pauls perſon. Whoſe behauiour tovvardes them is ful of conſtancie, modeſtie, and vviſedom. 11 (Chriſt alſo by a viſion encouraging him, and foretelling that he ſhal to Rome.) 12 Yea they conſpire vvith 40 men to kil him traiterouſly. 16 But the matter being detected, the Romane Tribune conueigheth him ſtrongly to Cæſarea.

AND Paul looking vpon the Councel, 1
ſaid, Men brethren, I vvith al good conſcience haue conuerſed before God, vntil this preſent day. † And the high Prieſt 2
Ananias commaunded them that ſtoode by him, to ſmite him on the mouth.
† Then Paul ſaid to him, ⁂ God ſhal 3
ſtrike thee, thou vvhited vvall. And thou ſitting iudgeſt me according to the lavv, and contrarie to lavv doeſt thou commaund me to be ſmitten? † And they that ſtoode by, ſaid, 4
Doeſt thou reuile the high Prieſt of God? † And Paul ſaid, 5
"I knevve not, brethren, that he is the high Prieſt. For it is vvritten: *The prince of thy people thou ſhalt not miſſpeake.* † And Paul 6
knovving

⁂ He ſaid not this through perturbation of minde or of a paſſion, but by way of prophecie, that this figuratiue high prieſthod then trimmed like a vvhited vvall, was to be deſtroied, vvhereas now the true prieſthod of Chriſt was cõe. *Beda in hunc lo.*

Exo. 22. 28.

knovving that the one part vvas of Sadducees, and the other of Phariſees, :: he cried out in the Councel, Men brethren, *I ama Phariſee, the ſonne of Phariſees: of the hope and re-
7 ſurrection of the dead am I iudged. † And vvhen he had ſaid theſe things, there roſe diſſenſion betvvene the Phariſees
8 and Sadducees, and the multitude vvas diuided. † For the "Sadducees ſay * there is no reſurrection, nor Angel, nor ſpi-
9 rit: but the Phariſees confeſſe both. † And there vvas made a great crie. And certaine of the Phariſees riſing vp, ſtroue ſaying, Vve finde no euil in this man. vvhat if a ſpirit hath
10 ſpoken to him, or an Angel? † And vvhen there vvas riſen great diſſenſiō, the Tribune fearing leſt Paul ſhould be torne in peeces by them, cōmaunded the ſouldiars to goe dovvne, and to take him out of the middes of them, and to bring him
11 into the caſtel. † And the night folovving our Lord ſtanding by him, ſaid, Be conſtant: for as thou haſt teſtified of me in Hieruſalem, ſo :: muſt thou teſtifie at Rome alſo.
12 † And vvhen day vvas come, certaine of the Ievves gathered them ſelues together, & " vovved them ſelues, ſaying, that they vvould neither eate nor drinke til they killed Paul.
13 † And they vvere more then fourtie men that had made this
14 conſpiracie: † vvho came to the cheefe prieſts and the auncients, and ſaid, By execration vve haue vovved our ſelues,
15 that vve vvil eate nothing, til vve kill Paul. † Novv therfore giue you knovvledge to the Tribune vvith the Coūcel, that he bring him forth to you, as if you meant to knovv ſome more certaintie touching him. But we, before he come neere,
16 are ready for to kil him. † Vvhich vvhen Paules ſiſters ſonne had heard, of their lying in vvaite, he came and entred
17 into the caſtel and told Paul. † And Paul calling to him one of the Centurions, ſaid, Bring this yong man to the Tribune,
18 for he hath ſome thing to tel him. † c And he taking him, brought him to the Tribune, and ſaid, The priſoner Paul deſired me to bring this yong man vnto thee, hauing ſome
19 thing to ſay to thee. † And the Tribune taking him by the hand, vvent aſide vvith him apart, and aſked him, Vvhat is
20 it that thou haſt to tel me? † And he ſaid, The Ievves haue agreed to deſire thee, that to morovv thou vvilt bring forth Paul into the Councel, as though they meant to inquire ſome
21 more certaintie touching him. † But doe not thou credite them, for there lie in vvaite for him more then fourtie men

of

*bil. 3, 5.

Mt. 22, 23.

:: Such prudent euaſions from danger are lawful. vvhich S. Chryſoſtōe calleth (ſpecially in this Apoſtle) the wiſdom of the ſerpēt, as otherwiſe in his teaching and preaching & patiēce he vſed the ſimplicitie of a dooue.

:: Though God who could not lie, had promiſed Paul that he ſhould goe to Rome: yet the Apoſtle omitted not humane meanes to defend him ſelf from his enemies and otherwiſe. neither ſaid he as the Heretikes called Predeſtinates, Let them do what they wil, they cā not hurt me, for I am predeſtinate to goe to Rome. See his doings and ſayings to ſaue him ſelf, in the chap. folowing.

c See the courteſie & equitie of Heathen Officers tovvard their priſoners, to ſaue them from al iniurie and villanie.

of them, vvhich haue vovved neither to eate nor to drinke, til they kil him: and they are novv ready, expecting thy promiſſe. † The Tribune therfore dimiſſed the yong man, 22
commaunding that he ſhould ſpeake to no man that he had notified theſe things vnto him. † And calling tvvo Centu- 23
rions, he ſaid to them, Make ready tvvo hundred ſouldiars, to goe as farre as Cæſaréa, and ſeuentie horſemen, and launces tvvo hundred, from the third houre of the night: † and 24
prepare beaſts. that ſetting Paul on, they might bring him ſafe to Felix the Preſident († For he feared leſt perhaps the Ievves 25
might take him avvay, and kil him, and him ſelf aftervvard ſhould ſuſtaine reproche, as though he vvould haue taken money) † vvriting a letter conteining this much. 26

Claudius Lyſias to the moſt excellent Preſident Felix, greeting. † This 27
man being apprehended of the Ievves, and ready to be killed of them, I comming in vvith the band deliuered him, vnderſtanding that he is a Romane: † and meaning to knovv 28
the cauſe that they obiected vnto him, I brought him downe into their Councel. † Vvhom I found to be accuſed concer- 29
ning queſtions of their lavv: but hauing no crime vvorthie of death or of bandes. † And vvhen it vvas told me of embuſh- 30
ments that they had prepared againſt him, I ſent him to thee, ſignifying alſo to the accuſers, to ſpeake before thee. Fare vvel. † And the ſouldiars according as it vvas comma- 31
unded them, taking Paul, brought him by night to Antipatris. † And the next day ſending avvay the horſemen to goe 32
vvith him, they returned to the caſtel. † Vvho vvhen they 33
vvere come to Cæſaréa, and had deliuered the letter to the Preſident, they did ſet Paul alſo before him. † And vvhen 34
he had read, and had aſked of vvhat prouince he vvas: and vnderſtanding that of Cilicia: † I vvil heare the, ſaid he, 35
vvhen thy accuſers are come. And he commaunded him to be kept in Herods palace.

ANNOTATIONS
CHAP. XXIII.

The honour of Prieſthod.

3. *I knevv not.*] Our Lord (ſaith S. Cyprian) *in the Goſpel, When it Was ſaid to him, Anſwereſt thou the high Prieſt ſo? teaching that the honour of Prieſthod muſt be kept, ſaid nothig to the high Prieſt, but only purging his innocencie, ſaid, If I haue ſpoken euil, beare Witnes of euil: but if Wel, Why ſmiteſt thou me? Alſo the bleſſed Apoſtle vvhen it vvas ſaid to him, Doeſt thou aſſaile the high Prieſt ſo With il Wordes? ſpake not any thing cōtumeliouſly againſt the Prieſt, Whereas he might haue put forth him ſelf ſtoutly againſt them Which had* Cypr. 65. 69. 2.

had both crucified our Lord, and vvhich had novv also loſt their God and Chriſt, Temple and Prieſthod. but though in falſe and ſpoiled Prieſts, yet cõſidering the very bare ſhadovv of the name of Prieſts, he ſaid, I knevv not brethren that he vvas high Prieſt. By vvhich vvordes of the Apoſtle, either it may be thought he knevv not in deed that he vvas in that function, becauſe he had not beene of long time in thoſe partes: or els that he ſo ſaid in reſpect of the abrogation of the high Prieſthod of the Ievves, vvhereby he knevv this man not to be truely any Prieſt, as alſo becauſe at this time they came not orderly to it by ſucceſſion of Aaron and Lavv of Moyſes, but by the Roman Emperours fauour, * as is ſaid before. though (as it is lavvful in ſuch a caſe) the leſſe to irritate them, he frameth his ſpeach ſo as they might not take occaſion of further accuſation againſt him.

See Annot. Io. c. 11, 51.

8. The Sadducees.] This vvas the vvorſt Hereſie among the Ievves, denying that there be any Angels, or ſpirits, the Reſurrectiõ alſo of the bodies: & conſequẽtly (as it may very vvel be gathered by the booke of the Machabees) they denied praier for the dead. for to offer or pray for the dead, & to thinke rightly & religiouſly of the Reſurrectiõ, are made there ſequels one of an other. Of this ſect of Sadducees vvas (as Euſebius vvriteth *li. 2 c. 22. Ec. hiſt.*) this Ananias the High Prieſt, that cauſed Paul to be ſmitten. for their Prieſthod had novv no more the protection of God to preſerue it in truth and right iudgement, the Chriſtian Prieſthod being then eſtabliſhed.

Mac. li. 2. c. 12, 43.

The Sadducees (as it ſeemeth) denied praier for the dead.

12. Vovved them ſelues.] Such vovves, othes, or execrations as this, binde no man before God, yea they muſt in no vviſe be obſerued. It is a great offence either to vovv voluntarily, or to take any ſuch thing vpõ a man, for feare or by commaundement. For example, if thou haue raſhly by promes, vovv, or othe, appointed to be reuenged vpon any man, thou bindeſt not thy ſelf thereby, neither muſt thou keepe thy promes. If thou be put to an othe to accuſe Catholikes for ſeruing God as they ought to do, or to vtter any innocent man to Gods enemies and his, thou oughteſt firſt to refuſe ſuch vnlavvful othes: but if thou haue not conſtancie and courage ſo to do, yet knovv thou that ſuch othes binde not at al in conſcience and Lavv of God, but may and muſt be broken vnder paine of damnation. For to make or take ſuch vovves or othes, is one ſinne, aud to keepe them, is an other far greater. as vvhen Herode, to keepe his othe, killed Iohn Baptiſt. And ſuch vovves and othes to God as theſe, are vnlavvful & muſt be broken: and not the vovves of Chaſtitie and Religion, as our nevv Miniſters teach by their vvordes and vvorkes.

Vnlavvful othes & vovves muſt not be kept.

Mat. 14, 9.

CHAP. XXIIII.

They proſecute him to Cæſarea, bringing vvith them an oratour, vvho before the Preſident Felix accuſeth him. 10 He anſvvereth, defending him ſelf from the crimes they charged him vvith, but confeſſing his religion plainly. 22 The Iudge perceiuing his religion to be irreprehenſible, yeldeth not to condemne him at their pleaſure, 24 yea he oftentimes vvith his vvife heareth his preaching. 27 but yet doth not his dutie to deliuer him out of priſon.

1 AND after fiue daies the high prieſt Ananias deſcended, vvith certaine auncients and one Tertullus an oratour, vvho vvent
2 to the Preſident againſt Paul. † And Paul being cited, Tertullus began to accuſe, ſaying.

Vvhereas vve liue in much peace by thee, & many things
3 are corrected by thy prouidence: † vve doe alvvaies and in al places receiue it, moſt excellent Felix, vvith al thanks-ge-
4 uing. † But leſt I hinder thee any longer, I deſire thee of thy
5 clemencie breifely to heare vs. † Vve haue found this man peſtiferous, and raiſing ſeditiõs to al the Ievves in the vvhole vvorld, and authour of the ſedition [c] of the ſecte of the Na-
c τῆς αἱρέσεως 6 zarenes, † vvho alſo hath attempted to violat the temple,

vvhom also being apprehended vve vvould haue iudged according to our lavv. † But Lysias the Tribune comming in, 7
vvith great force tooke him avvay out of our handes, † com- 8
maunding his accusers to come to thee, of vvhom thou maiest thy self iudging, vnderstand of al these things, vvhereof vve accuse him. † And the Ievves also added, saying that 9
these things vvere so.

† But Paul answvered, (the President making a signe vnto 10
him for to speake.)

Knovving that of many yeres thou art iudge ouer this
nation, I vvil vvith good courage answver for my self. † For 11
thou maiest vnderstand that it is not aboue tvvelue daies to
me, since I vvent vp to adore in Hierusalem. † and neither 12
in the temple did they finde me disputing vvith any man, or
causing concourse of the multitude, neither in the synagogs,
nor in the citie: † neither can they proue vnto thee the things 13
vvhereof they novv accuse me. † But this I confesse to thee, 14
that [c] according to the :: secte, vvhich they call heresie, I doe
so serue 'the father my God', beleeuing al things that are
vvritten in the Law & the Prophets: † hauing hope in God, 15
the vvhich these also them selues expect, that there shal be a
resurrectiõ of iust and vniust. † In this my self also doe studie 16
to haue a cõscience vvithout offense tovvard God & toward 17
men alvvaies. † And after many yeres *I came to bestovv
almes vpon my nation, & oblations, and vovves. † In the 18
vvhich they foũd me * purified in the tẽple: not vvith multi-
tude nor vvith tumult. † But certaine Ievves of Asia, vvho 19
ought to be present before thee and to accuse, if they had any
thing against me: † or let these men thẽ selues say, if they haue 20
found in me any iniquitie, forasmuch as I stãd in the Councel, 21
† but of this one voice only that I cried stãding among them,
That * of the resurrection of the dead am I iudged this day of
you. † And Felix differred them, knovving most certainely of 22
this vvay, saying, Vvhen Lysias the Tribune is come dovvne,
I vvil heare you. † And he commaunded the Centurion to 23
keepe him, and that he should haue rest, neither to prohibit
any of his to minister vnto him.

† And after some daies, Felix comming vvith Drusilla 24
his vvife, vvhich vvas a Ievve, called Paul, and heard of him
the faith that is in Christ IESVS. † And he disputing of 25
:: iustice and chastitie, and of the iudgement to come, Felix
being

:: Because Tertull° the Iewes orator called Christian religion the sect or (as it is there vers.5 in the Greeke) the heresie of the Nazarens: S. Paul answvereth and shevveth that it is no heresie. And as for the word, *Sect*, in this place: it is in the Greeke, *According to the vvay, vvhich they call heresie*, as also Act. 9,2. 24, 22. And therfore the vvord sect here is so taken. See *Annot. c. 28, 22.*

:: The Apostolike teaching was not of only or special faith, but of iustice, & chastitie, & iudgement, that is to say, of the terrour of Hel and other Gods iudgements in the next life answverable to our deedes in this vvorld: by vvhich the hearers vvere first terrified, and so induced to penance. Hovv say Heretikes then that such things make men hypocrites?

[c] κατὰ τὴν ὁδὸν 'the God of my fathers,

Ro. 15, 28

Act. 21, 26.

Act. 23, 6.

being terrified, answered, For this time, goe thy way: but in
26 time conuenient I will send for thee. † hoping also withal, that money would be giuen him of Paul, for the which cause
27 also oftentimes sending for him, he spake with him. † But when two yeres were ended, Felix had a successour Portius Festus. And Felix being willing to shew the Iewes a pleasure, left Paul in prison.

CHAP. XXV.

After two yeres emprisonment the Iewes continew their sute against him, soliciting the new President Festus, 6 first at Hierusalem, then at Cæsarea: 9 where through the Iewes partialitie he is faine to appeale vnto the Emperour: 13 and is in the meane time brought forth by Festus (giuing him good testimonie, notwithstanding the exclamations of the Iewes against him) vnto king Agrippa and his Queene Bernice.

1 FESTVS therfore when he was come
into the prouince, after three daies went
2 vp to Hierusalem from Cæsaréa. † And the cheefe priests, & principal men of the Iewes went vnto him against Paul: and
3 they desired him, † requesting fauour against him, that he would commaund him to be brought to Hierusalem, laying
4 waite for to kil him in the way. † But Festus answered, that Paul is in Cæsaréa: and that he would very shortly goe
5 thither. † They therfore, saith he, that are of abilitie among you, going downe with me, if there be any crime in the man, let them accuse him.
6 † And hauing taried among them not aboue eight or ten daies, he went downe to Cæsaréa, and the next day he sate in the iudgement seate: and he commaunded Paul to be
7 brought. † Who being brought, there stoode about him the Iewes that were come downe from Hierusalem, obiecting many and greuous [c] causes which they could not
8 proue, † Paul making answer, That neither against the law of the Iewes, nor against the temple, nor against Cæsar haue
9 I any thing offended. † But Festus willing to shew the Iewes a pleasure, answering Paul, said, Wilt thou goe vp to Hierusalem, and there be iudged of these things before me?
10 † And Paul said, At Cæsars iudgemẽt seate doe I stand, where I ought to be iudged: the Iewes I haue not hurt, as thou very

[c] crimes v. 27.

vvel knovvest. † For if I haue hurt them, or done any thing 11
vvorthie of death, I refuse not to die. but if none of those
things be, vvhereof these accuse me, no man can giue me to
them. :: I appeale to Cæsar. † Then Festus hauing conferred 12
vvith the Councel, answvered, Hast thou appealed to Cæsar?
to Cæsar shalt thou goe.

† And vvhen certaine daies vvere passed, king Agrippa & 13
Bernice came dovvne to Cæsaréa to salute Festus. † And as 14
they taried there a good many daies, Festus signified to the
king, of Paul, saying, A certaine person vvas left prisoner by
Felix, † concerning vvhom, vvhen I vvas at Hierusalem, the 15
cheefe priests and the auncients of the Ievves came vnto me,
desyring condemnation against him. † To vvhom I answve- 16
red, That it is not the Romanes custome to yeld vp any man
before that he vvhich is accused haue his accusers present
and take place to make his answver for to cleere him self
of the crimes. † Vvhen they therfore vvere assembled hi- 17
ther, vvithout any delaie, the day folovving, sitting in the
iudgement seat, I commaunded the man to be brought. † Of 18
vvhom, vvhen the accusers stoode vp, they brought no cause
vvhich I thought il of: † but certaine questions of their 19
ovvne superstition they had against him, and of :: one IESVS
deceased, vvhom Paul affirmed to liue. † Doubting therfore 20
of this kinde of question, I said, vvhether he vvould goe to
Hierusalem, & there be iudged of these things. † But Paul ap- 21
pealing to be kept vnto the knovvledge of Augustus, I com-
maunded him to be kept, til I send him to Cæsar. † And A-
grippa said to Festus, My self also vvould heare the man. To 22
morovv, said he, thou shalt heare him.

† And the next day vvhen Agrippa and Bernice vvere
come vvith great pompe, and had entred into the hall of au- 23
dience vvith the Tribunes and principal men of the citie, at
Festus commaundement Paul vvas brought. † And Festus
saith, King Agrippa, and al ye men that are present together
vvith vs, you see this man, concerning vvhom al the multi- 24
tude of the Ievves called vpon me at Hierusalem, requesting
and crying out that he ought not to liue any longer. † Yet
haue I found nothing that he hath committed vvorthie of 25
death. But forasmuch as he him self appealed to Augustus,
I haue determined to send him. † Of vvhom vvhat to vvrite 26
for certaintie to my lord, I haue not. For the vvhich cause I
haue

:: If S. Paul both to saue him self from vvhipping and from death sought by the Ievves, doubted not to crie for succour of the Romane lawes, and to appeale to Cæsar the Prince of the Romans not yet Christened: hovv much more may vve call for aide of Christian Princes and their lavves, for the punishment of Heretikes, and for the Churches defense against them? S. *Augustine ep. 50.*

:: This vvhom he termeth by contempt, one IESVS, hath novv made al the Romane Emperours and Princes of the world to know him, and hath giuen the seate of the Cæsars to his poore seruants, Peter & his successors.

haue brought him forth to you, and especially to thee, king Agrippa, that examination being made, I may haue vvhat to
27 vvrite. † For it seemeth to me vvithout reason, to send a prisoner, & not to signifie[c] his causes.

: τὰς καθ' ἀνοῦ αἰτίας.

CHAP. XXVI.

In that honorable Audience being permitted to speake, 2 he declareth to the king vvhat he first vvas, 12 and hovv miraculously he vvas conuerted, 19 and that he hath preached since, as he vvas commaunded from heauen, and as the Prophets had foretold of Christ. 24 Which strange tale Festus the Heathen President hearing, saith that he is mad. 25 But he answereth, and exhorteth them al to be Christians as he is. 30 They finally pronounce that he might be set at libertie, but only for his appeale.

1 AGRIPPA said to Paul, Thou art permitted to speake for thy self. Then Paul stretching forth his hand, began to make his answer.

2 † Touching al things vvhereof I am accused of the Ievves, king Agrippa, I account my self happie for that I am to defend my self this day before thee, †, especially vvhereas thou knovvest al things that are among the Ievves, customes and questions: for the vvhich cause I beseeche thee,
4 heare me patiently. † And my life truely from my youth, vvhich vvas from the beginning in my nation in Hierusalem,
5 al the Ievves doe knovv: † knovving me before from the beginning (if they vvil giue testimonie) that according to
6 the most sure[c] secte of our religion I liued a Pharisee. † And novv for the hope of the promisse that vvas made of God to
7 our fathers, doe I stand subiect to iudgement. †[b] the vvhich, our tvvelue tribes[c] seruing night and day, hope to come vnto. Of the vvhich hope, o king, I am accused of the Ievves.
8 † Vvhat incredible thing is it iudged vvith you, if God raise
9 the dead? † And my self truely had thought that I ought to doe against the name of IESVS of Nazareth many contrarie
10 things. † Vvhich also I* did at Hierusalem, and many of the saincts did I shut vp in prisons, hauing receiued authoritie of the cheefe priests: and vvhen they vvere put to death,
11 [c] I brought the sentence. † And through out al the synagogs often times punishing them, I cõpelled them to blaspheme:

[c] ἀίρεσιν

[b] in quã λατρεύομεν

Act. 8, 3.

[c] detuli sententiam.

and yet more mad against them, I persecuted them euen vnto
forraine cities. † Among vvhich things vvhiles* I vvent to Da- 12 *Act.9,3.
mascus vvith authoritie and permission of the cheefe priests,
† at midday, in the vvay, I savv (o king) from heauen a light 13
to haue shined round about me and them that vvere in
companie vvith me, aboue the brightnes of the sunne. † And 14
vvhen al vve vvere fallen dovvne on the ground, I heard a
voice speaking to me in the Hebrew tongue: Saul, Saul, vvhy
persecutest thou me? It is hard for thee to kicke against the
pricke. † And I said, Vvho art thou Lord? And our Lord 15
answered, I am IESVS vvhom thou doest persecute. † But 16
rise vp and stand vpon thy feete: for to this end haue I ap-
peared to thee, that I may ordaine thee a minister and vvitnes
of those things vvhich thou hast seen, and of those things
vvherein I vvil appeare to thee, † deliuering thee out of the 17
peoples & nations vnto the vvhich novv I send thee, † to ope 18
their eies, that they may be conuerted from darkenes to light,
and from the povver of Satan to God, that they may receiue
remission of sinnes and lot among the saincts by the faith
that is in me. † Vvherevpon, king Agrippa, I vvas not in- 19
credulous to the heauenly vision: † but to them first that are 20
at Damascus, and at Hierusalem, and vnto al the countrie of
Ievvrie, and to the Gentiles* did I preach that they should *Act. 9, 20.
doe :: penãce, and turne to God, doing vvorkes vvorthie of
:: Penãce often inculcated, and vvorkes agreable to the same.
penance. † For this cause the Ievves, vvhen I vvas in the 21
temple,* apprehending me, attẽpted meaning to kil me. † But 22 *Act. 21, 30.
aided by the help of God, I stand vntil this day, testifying to
small and to great, saying nothing beside those things vvhich
the Prophets did speake should come to passe, & Moyses, † if 23
CHRIST vvere passible, if the first of the resurrection from
the dead, he vvere to shevv light to the people and to the
Gentiles.

† As he spake these things and made his answver, Festus 24
vvith a loud voice said, Thou art mad, Paul: much learning
turneth thee to madnesse. † And Paul said, I am not mad, 25
most excellent Festus: but I speake vvordes of veritie and so-
brietie. † for the king knovveth of these things, to vvhom al- 26
so I speake constantly. for I thinke none of these things to
be vnknovven to him. For neither vvas any of these things
done in a corner. † Beleeuest thou the prophets, king Agrip- 27
pa? I knovv that thou beleeuest. † And Agrippa said to Paul: 28

A litle

29 A litle thou perſuadeſt me to become a CHRISTIAN. † And
Paul ſaid, I vviſh of God, both in litle, and in much, not on-
ly thee, but alſo al that heare this day, to become ſuch as I am
30 alſo, except theſe bandes. † And the king roſe vp, and the
31 Preſident, and Bernice, and they that ſate by them. † And
going a ſide, they ſpake among them ſelues, ſaying, That
this man hath done nothing vvorthie of death or bandes.
32 † And Agrippa ſaid to Feſtus, This man might be releaſed, if
he had not appealed to Cæſar.

CHAP. XXVII.

What a dangerous nauigation he had tovvards Rome: and that by his prediction and counſel the ſhip might haue been ſaued. And for his ſake (as God alſo reuealed to him before) al the companie vvas preſerued, being 276 perſons.

1 AND after it vvas decreed that he ſhould
ſaile into Italie, and that Paul vvith other
priſoners ſhould be deliuered to a Cen-
turion named Iulius, of the band Auguſta,
2 † vve going vp into a ſhip of Adrumé-
tum, beginning to ſaile about the places
of Aſia, looſed from the land, Ariſtarchus
3 the Macedonian of Theſſalonica continuing vvith vs. † And
the day folovving vve came to Sidon. And Iulius intreating
Paul courteouſly, permitted him to goe to his frendes, and
4 to take care of him ſelf. † And vvhen vve had looſed thẽce,
vve ſailed vnder Cypres: becauſe the vvindes vvere cõtrarie.
5 † And ſailing the ſea of Cilicia and Pamphilia, vve came to
Myra' 6 'Lyſtra', vvhich is in Lycia: † and there the Centurion find-
ing a ſhip of Alexandria ſailing into Italie, remoued vs into
7 it. † And vvhereas many daies vve ſailed ſlovvly, & vvere
ſcarſe come ouer againſt Gnidus, the vvinde hindering vs,
8 vve ſailed neere Crete by Salmóne: † and vvith much a
doe ſailing by it, vve came into a certaine place that is called
Good-hauens, nigh to the vvhich vvas a citie Thalaſſa.
9 † And vvhen much time vvas ſpent, and vvhereas novv
it vvas not ſafe ſailing, becauſe the :: faſt novv vvas paſt, Paul
10 comforted them, † ſaying to them, Ye men, I ſee that the ſai-
ling beginneth to be vvith hurt and much damage not only
11 of the lading and the ſhip, but alſo of our liues. † But the
Centurion

:: It may ſignifie the Ievves faſt of the ſeuenth moneth Septẽber, after vvhich the nauigation vvas perilous, vvinter approching.

Centurion beleeued the gouernour and maiſter of the ſhip, more then thoſe things vvhich vvere ſaid of Paul. † And vvhereas it vvas not a commodious hauen to vvinter in, very many taking counſel appointed to ſaile thence, if by any meanes they might comming to Phœníce, vvinter there, a hauen of Crete looking tovvard the c Afrike and the Chore. † And the ſouthvvinde blovving, they thinking that they had obteined their purpoſe, vvhen they had parted from Aſſon, ſailed along by Crete. † But not long after, a tempeſtuous vvinde that is called Euro-aquilo, droue againſt it. † And vvhen the ſhippe vvas caught and could not make vvay againſt the vvinde, giuing vp the ſhip to the vvindes, vve vvere driuen. † And running vpon a certaine iland, that is called c Cauda, vve could ſcarſe get the cock-boate. † Vvhich being taken vp, they vſed helps, girding the ſhip, and fearing leſt they ſhould fall into c the Syrte, letting dovvne the veſſel, ſo vvere they caried. † And vvhen vve vvere mightily toſſed vvith the tempeſt, the next day they caſt forth, † And the third day vvith their ovvne handes they threvve forth the tacklinges of the ſhip. † And neither ſunne, nor ſtarres appearing for many daies, and no ſmal ſtorme being tovvard, al hope vvas novv taken avvay of our ſauing.

12 13 14 15 16 17 18 19 20

c names of vvindes.

c Græc. Clauda.

c a plac of qui ke ſande

† And vvhen there had been long faſting, then Paul ſtanding in the middes of them, ſaid, You ſhould in deede, O ye men, haue heard me, and not haue parted from Crete, & haue gained this hurt and loſſe. † And novv I exhort you to be of good cheere. for there ſhal be no loſſe of any ſoule amõg you, but of the ſhip. † For " an Angel of the God vvhoſe I am, and c vvhom I ſerue, ſtoode by me this night, † ſaying, Feare not Paul, thou muſt appeare before Cæſar: and behold God hath :: giuen thee al that ſaile vvith thee. † For the vvhich cauſe be of good cheere ye men: for I beleeue God, that it ſhal ſo be, as it hath been ſaid to me. † And vve muſt come vnto a certaine iland. † But after the fourteenth night vvas come on vs, as vve vvere ſailing in Adria about midnight, the ſhipmen deemed that there appeared ſome countrie to them. † Vvho alſo ſounding, found tvventie fadomes: and being parted a litle from thence, they found fiftene fadomes. † And fearing leſt vve ſhould fall into rough places, caſting out of the ſterne foure ankers, they vviſhed

21 22 23 24 25 26 27 28 29

c ὦ λ. γρύω.

" Paul (ſaith S. Hierom) had ſo many ſoules in the ſhip giuen him, that is, ſo many men ſaued for his ſake: and after he is vvith Chriſt, ſhal he ſhut his mouth, and not be able once to ſpeake for them that haue beleeued in his Goſpel? *Hiero. adu. vigil.* Vvhereby he proueth that if God do much for the merits of Saincts in this life, much more at their interceſſion & praier in heauen.

that

30 that day vvere come. † But as the ſhipmen ſought to flee
out of the ſhip, hauing let dovvne the cock-boate into the
ſea, pretẽding as if they vvere about to caſt out ankers out of
31 the fore part of the ſhip, † Paul ſaid to the Centurion and
to the ſouldiars, "Vnles theſe tarie in the ſhip, you can not be
32 ſaued. † Then the ſouldiars cut of the ropes of the cock-
boate: and ſuffered it to fal avvay.
33 † And vvhen it began to be light, Paul deſired all to take
meate, ſaying, This day is the fourteenth day that you expect
34 and remaine faſting, taking nothing. † For the vvhich cauſe
I deſire you to take meate for your health ſake: for there ſhal
35 not an heare of the head periſh of any of you. † And vvhen
he had ſaid theſe things, taking bread, he gaue thankes to
God in the ſight of them al: and vvhen he had broken it, he
36 began to eate. † And being al made of better cheere, they
37 alſo tooke meate. † And vve vvere in al in the ſhip, ſoules
38 tvvo hundred ſeuentie ſixe. † And being filled vvith meate,
39 they lighted the ſhip, caſting the vvheat into the ſea. † And
vvhen day vvas come, they knevv not the land: but they
ſpied a certaine creeke that had a ſhore, into the vvhich they
40 minded, if they could, to caſt a land the ſhip. † And vvhen
they had taken vp the ankers, they committed them ſelues to
the ſea, looſing vvithal the rudder bands: and hoiſing vp the
maine ſaile according as the vvinde blevve, they vvent on
41 tovvard the ſhore. † And vvhen vve vvere fallen into a
place betvvene tvvo ſeas, they graueled the ſhip: and the
fore-part truly ſticking faſt remained vnmoueable: but the
42 hinder part vvas broken by the violence of the ſea. † And
the counſel of the ſouldiars vvas, that they ſhould kil the
43 priſoners: leſt any ſvvimming out, might runne avvay. † But
the Centurion vvilling to ſaue Paul, forbade it to be done: &
he commaunded them that could ſvvimme, to caſt out them
44 ſelues firſt, and eſcape, and goe forth to land: † and the
reſt, ſome they caried on bordes, and ſome vpon thoſe things
that vvere of the ſhip. And ſo it came to paſſe, that al the
ſoules eſcaped to land.

ANNOTATIONS
CHAP. XXVII.

25. *An Angel.*] S. Paul had many visions, specially to assure him that he should to Rome and stand before Cæsar, our Lord him self before (23, 11) appearing to him, and here an Angel, for that purpose. Vvhereby vve plainely see the special prouidence of God tovvard that See, vvhere his tvvo principal Apostles vvere designed to preach, plant the faith, liue, die, be buried, and honoured til the vvorldes end.

Gods prouidéce to the See of ROME.

31. *Vnles these tarie*] Vvhen God reuealeth to vs any thing, or assureth vs of any euent to come, he dischargeth vs not thereby of our requisite endeuours and labours for atcheiuing the same, not executing ordinarily his designements tovvards men othervvise then by their ovvne free vvil and actions. S. Paul said not here, Let vs do vvhat vve list: vvorke vve or sit vve stil, vvhether the mariners goe out or tarie vvithin, vve are al sure to be saued, for so God hath reuealed to me, and he can not lie, neither can it fall othervvise. but contrarievvise saith he, If these mariners leaue the ship, you can not be saued. So say al true Catholike preachers to Christian people, Vvhat prouidence, predestination, or foresight so euer God haue of your saluation, you are not thereby constrained any vvay, you haue free vvil stil, and can not be saued (though you be ptedestinate) except you keepe Gods commaundements, repent you of your sinnes, beleeue, liue and die vvel. And if it vvere reuealed to any mã, that he vvere one of Gods electe, & that he should finally die in grace and be saued, yet he vvere bound to vvorke his saluation vvith feare and trembling, as* S. Paul both did, and taught, lest he become reprobate: no lesse then the same Apostle here and his fellovves, though they had their life promised to them of God, yet vvere bound to labour and vse al possible diligence that they might not be drovvned.

Gods predestination and appointment taketh not aWay mans free vvil and endeuours.

1 Cor. 9, 27. Philip. 2 12.

CHAP. XXVIII.

After their shipvvracke hauing vvintered in the Iland (novv named Malta) vvhere many miracles vvere vvrought by Paul, they take ship againe, and so by Sicile they come to Puteoli in Italie, the Christian Romans comming a great vvay to meete him, to his great ioy. 16 Finally being come to Rome, in his lodging he declareth to the IeWes his cause, 23 and on a day appointed preacheth IESVS *vnto them. 25 And seeing their incredulitie, he shevveth hovv it vvas foretold by Esay: 28 but that the Gentils vvil not be incredulous. 30 To vvhom he there preacheth tvvo vvhole yeres vvithout prohibition.*



AND vvhen vve had escaped, then vve knevv 1
that the :: iland vvas called `Mityléne'. But the
Barbarous shevved vs no smal courtesie. † For, 2
kindling a fire they refreshed vs al, because
of the imminent raine and the colde. † And 3
vvhen Paul had gathered together some number of stickes,
and had laide them on the fire, a viper issuing out of the
heate, inuaded his hand. † But as the Barbarous savv the 4
beast hanging on his hand, they said one to an other, Vndoubtedly this man is a murderer, vvho being escaped out of the
sea, [c] Vengeance doth not suffer him to liue. † And he in 5
deede "shaking of the beast into the fire, suffred no harme.
† But they supposed that he should be turned into a svvel- 6
ling, and that he vvould sodenly fall and die. But expecting
long and seeing that there vvas no harme done on him, being
changed they said, that he vvas a God. † And in those pla- 7
ces vvere lands of the prince of the ile, named Publius, vvho
receiuing

:: This iland (novv Malta) is the seate of the knightes of the Rhodes. the inhabitãts vvherof haue a special deuotion to S. Paul: to vvhõ both the cheefe Church (being the Bishops Seate) is dedicated, and the vvhole Iland (as they count it) consecrated. Where the people shevv yet to strãgers, his prison and other memories of his miracles.

`Meli

[c] i Mi

8 receiuing vs, for three daies intreated vs courteously. † And
it chaunced that the father of Publius lay vexed vvith feuers
and the bloudy flixe. Vnto vvhom Paul entred: and vvhen
he had praied, and impoſed hands on him, he healed him.
9 † Vvhich being done, al in the ile alſo that had infirmities,
10 came, and vvere cured: † vvho alſo honoured vs vvith ma-
ny honours, and vvhen vve vvere ſailing avvay, laded vs
vvith neceſſaries.
11 † And after three moneths, vve ſailed in a ſhip of Alex-
andria, that had vvintered in the iland, vvhoſe ſigne vvas the
12 Caſtors. † And vvhen vve vvere come to Syracûſa, vve ta-
13 ried there three daies. † Thence compaſſing by the ſhore,
vve came to Rhegium: and after one day the Southvvinde
14 blovving, vve came the ſecond day to Putéoli, † vvhere
finding brethren, vve vvere deſired to tarie vvith them ſeuen
15 daies: and ſo vve came to Rome. † And from thence, vvhen
the brethren had heard, they came to meete vs vnto *Apij-forum*,
and the Three-tauerns. Vvhom vvhen Paul had ſeen, giuing
16 thanks to God, he tooke courage. † And vvhen vve vvere
come to Rome, Paul vvas permitted to remaine to him ſelf
17 vvith a ſouldiar that kept him. † And after the third day
he called together the cheefe of the Ievves. And vvhen they
vvere aſſembled, he ſaid to them,

Men brethren, I doing nothing againſt the people, or
the cuſtome of the fathers, vvas deliuered priſoner from Hie-
18 ruſalem into the hands of the Romanes, † vvho vvhen they
had examined me, vvould haue releaſed me, for that there
19 vvas no cauſe of death in me. † But the Ievves contradicting
it, I vvas compelled to appeale vnto Cæſar, not as hauing any
20 thing to accuſe my nation. † For this cauſe therfore I deſired
to ſee you and to ſpeake to you. for, becauſe of the hope of
Iſraël, am I compaſſed vvith this" chaine.
21 † But they ſaid to him, Vve neither receiued letters con-
cerning thee from Ievvrie, neither did any of the brethren
22 that came hither, report or ſpeake any euil of thee. † But vve
deſire of thee to heare vvhat thou thinkeſt: for" concerning
this [c] ſecte, it is knovvē to vs that it is gaineſaid euery vvhere.
23 † And vvhen they had appointed him a day, they came to
him vnto his lodging very many: to vvhom he expounded,
teſtifying the kingdom of God, and vſing perſuaſion to them

of IESVS out of the lavv of Moyſes and the Prophets, from morning vntil euening. † And certaine beleeued thoſe things 24
that vvere ſaid: but certaine beleeued not. † And vvhereas 25
they did not agree among them ſelues, they departed, Paul ſaying one vvord: That vvel did the holy Ghoſt ſpeake by Eſaie the prophet to our fathers, † ſaying, *Goe to this people, and* 26 *Eſa 6,9.*
ſay to them, Vvith the eare you ſhal heare, and ſhal not vnderſtand: and ſeeing you ſhal ſee, and ſhal not perceiue. † *For the hart of this people is* 27 *Mat. 13, 14. Mr. 4, 12. Lu. 8, 10 Io. 12, 40 Ro. 11, 8*
vvaxen groſſe, and vvith their eares haue they heauily heard, and their eies :: *they haue ſhut: leſt perhaps they may ſee vvith their eies, and heare vvith their eares, and vnderſtand vvith their hart, and be conuerted, and I heale them.* † Be it knovvven therfore to you, that this Saluation of 28
God is ſent to the Gentiles, and they vvil heare.

† And vvhen he had ſaid theſe things, the Ievves vvent 29
out from him, hauing much queſtioning among them ſelues.
† And he taried ful tvvo yeres in his hired lodging: and he 30
receiued al that came into him, † preaching the kingdom of 31
God, and teaching the things that concerne our Lord IESVS CHRIST vvith al confidence, vvithout prohibition.

:: Here alſo (*as Mat. 13.*) it is plaine that they would not ſee, nor heare, & that their excecatiõ is to be attributed to thẽ ſelues & not to God. *See annota. Io. 12, 40.*

ANNOTATIONS
CHAP. XXVIII.

5. Shaking of the beaſt.] The promes of Chriſt (*Marc. 16*) that venemous ſerpents ſhould not hurt them that beleeue in him, is fulfilled not in al beleuers, but in ſuch as had the gift of miracles, as *S.* Paul had. Vvhom here a viper by nature ſo venemous that the people thought he ſhould haue died out of hand, did no vvhit annoy: he extinguiſhing by the povver of Chriſt al the poiſon of the beaſt. Yea and (as the Chriſtian people there til this day beleeue) by S. Paules praiers the Iland vvas deliuered for euer from al ſuch venemous ſerpents, in ſo much that children there play vvith ſcorpions euer ſince that time, and Pilgrimes daily carie vvith them peeces of ſtones out of the place vvhete S. Paul abode, by vvhich they affirme that they heale them vvhich in other countries adioyning are bitten of ſcorpions, the medicine therfore being called, *S. Paules grace.* The Heretikes that knovv not the povver of God, nor the miraculous vertues giuen to his Saincts, maruel and blaſpheme, vvhen they heare ſuch things as be proper to certaine countries, attributed ſometimes to Gods miracles done by his Saincts: as though that vvere not poſſible, or vvere not as much to Gods honour, and more, then things proceding only of natural cauſes. Such profane men vvould not haue attributed the holſomnes of the vvaters of Iericho to Eliſeus his vertue and miracles, amending them by caſting ſalt into them, if the Scripture had not expreſly teſtified the ſame. It is the part of al faithful men to referre ſuch things to God, vvhen any iuſt occaſion is giuen therevnto, rather then to nature: though the incredulous doe alvvaies contrarie, for feare of ſuperſtition & diſhonouring God. As though this eſcape of drovvning, might better and more to Gods glorie, be referred to chaunce and the mariners induſtrie, then to S. Paules praiers and extraordinarie vvorking.

Malta hath S. Paules bleſſing and grace vntil this day.

Gods miraculous vertue in certaine countries and creatures, by his Saincts.

Tho. Fa zellus de rebus Siculis decas 1 li. 1 c. 1

4 Reg. 2, 1

20. Chaine.] I vvould vviſh novv (ſaith S. Chryſtome) to be for a time in the place vvhere theſe chaines remaine, and to ſee the fetters vvhich Diuels feare, and Angels reuerence. *homil. 5 ad populum Antiochenum.* See alſo S. Gregorie *lib. 3 epiſto. 30.* of the miracles done by S, Paules chaines, and that he ſendeth to the Empereſſe Conſtantia ſome duſt thereof filed of, for a great Relike and holy gift.

S. Pauls chaines honoured.

22. Concerning

22. *Concerning this sect.*] The Heretikes of al sortes comfort them selues much, vvhen they finde here or els vvhere the Christian faith called of the Ievves or incredulous persons, a Sect or an Heresie, & sometimes in contempt of Christes person the Maister of the same, the Secte of the Nazarens: as though the Church of God might as vvel erre in naming their doctrine Heresie, as the Ievves and Pagans might and did misse in condemning Christian religion for an Heresie: or as though the Protestants doctrine vvere as vvel proued and tried to be no Heresie, by the Prophets and other Scriptures, miracles, and consent of al Nations and ages, as Christes blessed doctrine is. Vvhereas in deed the Protestants doctrine is euidently conuinced to be heretical, by the same arguments that Christes religion is proued to be the only true doctrine of saluation, and not an heresie. And vvhosoeuer can deduce the Christian faith from Adam to this day, through out al the Fathers, Patriarches, Prophetes, Priests, Apostles, and Bishops, by descent and succession of al lavves and states of true vvorshippers and beleeuers (vvhich is the only or special vvay to proue that the Christian faith is no heresie) he shal by the same meanes al at once proue the Protestants doctrine to be an heresie and a false secte. That the Ievves therfore and il men in al places contradicted the Christian religion, calling it an Heresie or a Sect, as though it had a beginning of some certaine Sect-Maister other then God him self, they vvere deceiued: and the Church of God neuertheless calling the Protestants doctrine Heresie in the vvorst part that can be, and in the vvorst sort that euer vvas, doth right and most iustly.

The name of Sect is vvel giuen to al Heresies, though the Christian religion at the first vvas falsely so called.

The end of the Actes of the Apostles.

Vvherevnto we ioyne for the readers behalfe, tvvo Tables of the tvvo cheefe Apostles, and a note of the rest, as an abridgement of the said booke, and a supply of some things not there mentioned.

THE SVMME OF THE ACTES OF THE APOSTLES, CONTEINING SPECIALLY THE GESTES OF THE TVVO PRINCIPAL

*Apoſtles, SS. Peter and Paul, in ſuch order of time and yeres of the Emperours, and from Chriſts Natiuitie, and Aſcenſion, as they vvere done: ſo far as by holy Scriptures or Eccleſiaſtical vvriters may be gathered. Wherein though it be not poſsible to ſet dovvne the preciſe and vndoubted time or yere of euery thing, becauſe neither S. Luke nor others do note particularly and orderly the moments of euery action of the ſaid Apoſtles: yet vve folovv the moſt probable and plaine plat that vve finde in holy Scripture and auncient vvriters. Whereby the ſtudious reader may eaſily diſcouer the folly of the Proteſtants, that can finde no time When * Peter might poſsibly come to Rome, be Biſhop, and die there: diuers things in S. Paules actes being no leſſe hard to reconcile to the courſe of S. Lukes narration, then any thing touching the hiſtorie of S. Peter, namely his * three yeres preaching in Arabia: al vvhich muſt needes be true, vvhether vve hit the very iuſt time or no, and hovv ſo euer authors differ about the ſame.*

See the annot. Rom. 16, 15. Gal. 1.

A TABLE OF S. PETER.

Tiberij	*Nat. Dñi.*	*Aſcen.*	
18	34	1	PETER cauſeth the Diſciples to procede to the election of an other Apoſtle in Iudas roome. *Act. 1.* Receiuing vvith the reſt the gifts of the Holy Ghoſt on Vvhit-ſunday, he made the firſt Sermon, and conuerted 3000. *Act. 2.* He cureth one borne lame, preacheth Chriſt and penance to the Ievves: ſo that 5000 beleeued. *Act. 3 & 4.* He is impriſoned, releaſed againe, threatened and commaunded to preache no more: but he vvith Iohn anſvvereth, that they muſt obey God more then man. *Act. 4.* He ſtriketh to death vvith a vvord, Ananias and Saphîra, for ſacrilege. *Act. 5.* He is ſent vvith Iohn to Samaria, to confirme the nevvly baptized, vvhere he reproueth Simon Magus. *Act. 8.*
39	35	2	He healeth Æneas at Lydda, and raiſeth Tabitha from death at Ioppè. *Act. 9.* He is vvarned and taught by a viſion, to preach to Cornelius a Gentil. *Act. 10.* He defendeth his receiuing of the Gentiles *Act. 11.* and recordeth (*Act. 15*) that God called the firſt Gentiles by his miniſterie. ſo that Paules firſt preaching to them, and his going to Arabia, muſt be after this. See *S. Chryſ. in Act. ho. 22. Euſeb. li. 2 c. 3.*
20	36	3	He continueth preaching in diuers partes of Iurie and the prouinces adioyning. About tvvo yeres after this, S. Paul viſiteth him at Hieruſalem. *Gal. 1.*
			He preacheth in Syria and the Prouinces of Aſia minor, Bythynia, Pontus, Galatia, Cappodocia, ordaining Biſhops and Prieſts in diuers places. *1 Pet. 1. Nicepho. li. 2 c. 35. Platina in Petro.*
23	39	6	He goeth to Antioche, preaching there, and making that his Seate, yet not remaining there continually, but for the affaires of the Church, departing thence, ſometime to Hieruſalem, ſometime to other places. *Hiero. in Catalogo. Ignat. ad Magneſianos.*
			At Hieruſalem he is caſt into priſon after the putting of S. Iames to death, by the commaundement of Herod. he is praied for by the vvhole Church, & deliuered out of priſon by an Angel. *Act. 12.*
Claudij			Auoiding the furie of Herod, he leaueth Iurie againe. He appointeth Euodius Biſhop in Antioche.
2	44	11	*Euſeb. in Chron. & li. 3 c. 16. Suidas. Ignat. ad Antiochen.* And paſſing by Corinth, HE CAME TO ROME, to conuince Simon Magus. *Hiero. in Catalogo. Euſeb. li. 2 c. 12. 13. 24. Concil. to. 1.*
			He approueth & declareth the Goſpel of S. Marke to be Canonical. *Hiero. in Catalo. Euſeb. li. 2 c. 14.*
			Hauing founded the Church at Rome, and planted his Apoſtolical Seate there, aftervvard abſent from the citie (either expelled thence vvith other Ievves, *Cornel. Tacit. in Claudio*: or rather according to the office of his Apoſtleſhip) leauing it for a time, he viſited other Churches, and came to Hieruſalem againe, vſing both in his abſence and preſence, Linus and Cletus for his coadiutors. *To. 2 Concil. pag. 656. Epiph. to. 2. Hæreſ. 27.*
9	51	18	He holdeth the firſt Councel. *Act. 15.* He is reprehended at Antioche by S. Paul. *Galat. 1.* except that difference fell before the Councel, as ſome thinke. *Auguſt. ep. 19.*
			He returneth to Rome againe, the Romane faith by his diligence novv made famous through the vvorld. *Ro. 1. & 15. Theodoret. in 16. Ro.* Thence he vvriteth his firſt epiſtle. *1 Pet. 5. Euſeb. li. 2 c. 14. Hiero. in Catalogo.*
			He ſendeth S. Marke to Alexandria, and others to plant the faith in diuers partes of the vvorld. *Grego. li. 5 ep. 60. & li. 6 ep. 37. Nicepho. li. 2 c. 35.*
			He vvriteth his ſecond epiſtle a litle before his death, vvhich Chriſt reuealed to him to be at hand. 2 *Pet. 1.* He taketh order for his ſucceſſor.
Neronis 14	70	37	He vvas finally crucified at Rome. *See the laſt Annot. Ioan. c. 21.*

FOELIX ECCLESIA, cui totam doctrinam Apostoli cum suo sanguine profuderunt: vbi PETRVS Passioni Domini adæquatur, vbi PAVLVS Ioannis (Baptistæ) exitu coronatur. *Tertul. de Præscript.*

NON ita cœlum splendescit, quando radios sol demittit, quemadmodum ROMANORVM VRBS duas illas lampades vbique terrarum effundens. *Chrys. in ep. Ro. hom. 32 in moral.*

Prudent. in Hymno de S. Laurent.

Hic nempe iam regnant duo
Apostolorum principes:
Alter vocator Gentium,
Alter cathedram possidens
Primam, recludit creditas
Æternitatis ianuas.

Merita Petri & Pauli propter eundem Passionis diem celebrius & solenniter Roma commendat. *S. Aug. de cons. Euang. li. 1 c. 10.*

A TABLE OF S. PAVL.

Tiberij	*Natiuit.*	*Ascen.*	
18	34	1	SEVEN Deacons are elected and ordered by imposition of handes. *Act. 6.* Steuen the principal of them maketh a blessed sermon, for vvhich he vvas stoned to death, Saul (afterwvard Paul) consenting and aiding therevnto. *Act. 7.*
19	35	2	Saul by commission persecuteth. *Act. 9.* In his iourney to Damascus he is conuerted. *Ibid.* He goeth into Arabia and preacheth there. *Galat. 1.*
22	38	5	Paul returneth to Damascus, vvhere being in danger he escapeth, let dovvne in a basket by the vvall. *Act. 9.* Thence he commeth to Hierusalem to see Peter, *Galat. 1.* Vvhere being in danger of his life, the brethren conuey him out of the citie to Cæsaréa, and thence to Tarsus. *Act. 9.*
			He preacheth in the partes of Syria and Cilicia. *Galat. 1.* and at Antioche, vvhere the Christians vvere first called by that name. *Act. 11.*
			He and Barnabas being seuered from the rest of the Disciples by the appointmēt of the holy Ghost, and after fasting and praier, by imposition of handes consecrated Apostles and Bishops, they comme to Cypres, vvhere he conuerted the Proconsul. *Act. 13.*
			He preacheth in Lycaonia, and at Lystra is almost stoned to death. He appointeth Priests in euery Church, and returning by Pisidia, came againe to Antioche vvhence they first departed. *Act. 14.*
Claudij 9	51	18	At Antioche and there about he remaineth (*Act. 14*) vntil the controuersie touching the obseruation of Moyses lavv. for resolution vvhereof he and Barnabas ascend to Hierusalem. Vvhere they are appointed to bring the determination of the Councel to Antioche. And from thence passing through Syria and Cilicia, they teach the Christians to obserue the decrees of the Apostles and Auncients. *Act. 15.*
			Doing the same in the cities of Lycaonia and others adioining, by a vision he is vvarned to passe ouer the sea, and so commeth into Macedonia, vvhere he planteth the Gospel. *Act. 16.*
			Hence forvvard S. Luke pursueth S. Pauls storie, chapter by chapter, vntil his apprehension in Hierusalem, and arriual at Rome, in this order.
			He returneth from Macedonia by Thessalonica to Athens, vvhere he conuerteth many, namely S. Denys Areopagita. *Act. 17.*
			From Athens he commeth to Corinth, vvhere he remaineth 18 moneths. *Act. 18.* and hauing visited the Churches of Asia *Act. 19*) he commeth backe to Corinth *Act. 20.* Vvhence he vvriteth his epistle to the Romanes. *Ro. 15.*
			From Corinth he saileth to Tróas in Asia, vvhere vpon a Sunday he raised Eutychus from death, preaching til midnight. from Tróas he commeth to Milétum by sea, and there sendeth for the Bishops and Auncients of Ephesus, and exhorteth them. *Act. 20.*
			Thence comming to Hierusalem he is taken, *Act. 21:* and from the Tribune Lysias deliuered to Felix the Gouernour, *Act. 23:* and by him left to Festus, *Act. 24.* he appealeth to Cæsar, *Act. 25:* and so is SENT TO ROME, *Act. 27:* vvhere he arriueth. *Act. 28.*
Neronis 2	58	25	At Rome he remaineth in free prison tvvo yere, *Act. 28.* and then is deliuered, *2 Tim. 4.*
			After his deliuerie he preached in sundrie countries of the vvest, namely in Spaine. *Hiero. in Catalogo. Epiph. Hæres. 27.* Him self vvriteth that he purposed so to doe. *Ro. 15.*
			In his Epistle to the Philippians (c. 1) he minded to visite the Churches of Asia, vvhich also he did. *Genebrard. in Chron.*
			He vvriteth last of al, his second Epistle to Timothee a litle before his death. *2 Tim. 4.* being novv the second time apprehended and in bandes at Rome. *Theodoret.*
14	70	37	He vvas beheaded at Rome, the same day that Peter vvas crucified. *S. Ambros. ser. 66. 68. S Maximus.*

OF

OF THE OTHER APOSTLES.

Genebr. out of diuers authors.

THE Actes of the reſt of the tvvelue Apoſtles be not much vvritten of in this booke: but as * other Eccleſiaſtical writers do teſtifie, they preached ſpecially in theſe nations, as folovveth. *Andrevv in Achaia, Iohn in Aſia. Philip in Phrygia, Iames in Ievvrie, Bartholomevv in Scythia, Thomas in India, Matthevv in Aethiopia, Simon in Perſia, Thaddæus in Meſopotamia, the other Iames in Spaine, Matthias in* Paleſtine. So diſtributing them ſelues through out the vvorld, to gather one Catholike Church of al Nations, according as Chriſt gaue them commiſſion *Mat.* 28, 19: and as it vvas prophecied of them before Pſal. 18. *Their ſound is gone forth into euery countrie, and their vvordes into the endes of the vvhole vvorld.* But before they departed one from an other (the time vvhereof is not certainely knovven) * al Tvvelue aſſembling together, & ful of the Holy Ghoſt, eche laying dovvne his ſentence, agreed vpon tvvelue principal articles of the Chriſtian faith, and appointed them for a rule to al beleeuers: Vvhich is therfore called and is THE APOSTLES CREDE: *Not vvritten in paper,* as the Scripture, *but from the Apoſtles deliuered by tradition.* Ruff. & Hiero. locis citatis. Vvhich, as of old (*Hiero. cont. Lucifer*) ſo at this day al ſolemnely profeſſe in their Baptiſme, either by them ſelues or by others: and al that be of age and capacitie, are bound to know and beleeue euery article of the ſame. Vvhich are theſe that folovv.

Ruffi. in expoſ. Symb. Apoſt. Ambr. ſer. 38. Hiero. ep. 61 c. 9. aduerſ erro. Io. *Hieroſ.*

THE APOSTLES CREDE, or SYMBOLVM APOSTOLORVM.

1 I *Beleeue* in God the Father, *almightie, creator of heauen and earth.*

2 *And in* IESVS CHRIST, *his only Sonne, our Lord.*

3 *Vvho vvas conceiued by the Holy Ghoſt, borne of the Virgin* MARIE.

4 *Suffered vnder Pontius Pilate, vvas crucified, dead, and buried: Deſcended into Hel.*

5 *The third day he roſe againe from de ith:*

6 *Aſce ided into heauen: Sitteth at t' e right hād of God the Father a mightie.*

7 *From thence he ſhal come to iudge the quicke and the dead.*

8 *I beleeue* in the Holy Ghoſt.

9 *The holy* Catholike Church: *the communion of ſainctſ.*

10 *Forgiueneſſe of ſinnes.*

11 *Reſurrection of the fleſh.*

12 *Life euerlaſting. Amen.*

THE

THE ARGVMENT OF THE EPISTLES IN GENERAL.

AFTER the Gospels, *vvhich is a storie of Christ himselfe, and after* the Actes of the Apostles, *Vvhich is a storie of Christes Church : novv folovv* the Epistles of the Apostles, *vvhich they vvrote of such matters, as they had then occasion to vvrite of. For being the founders and the Doctors of the Church, they did in their time, as the Doctors that succeded them, did after them: vvho from the beginning vnto this day, haue vvritten Epistles & Bookes against heresies, euer as they arose, and of al other Ecclesiastical matters, as they had occasion ministred vnto them. Of vvhich their doing, the Apostles first gaue here the ensample: as also S. Luke in the Actes of the Apostles, led the vvay to al the vvriters of the Ecclesiastical Historie after him. For al though there be no comparison betvvene them for authoritie, forasmuch as these are* Canonical Scripture, *and so are not any vvritings of their successors: yet the occasions and matters (as I haue said) are like.*

Most of these Epistles *are S. Paules Epistles: the rest are called* * Catholicæ Epistolæ, *the* Epistles Catholike. *For S. Paul vvriteth not any Epistle to al (howbeit euery one of them is for al the Church:) but some to particular Churches of the Gentils, as to the Romanes, to the Corinthians, to the Galatians, to the Ephesians, to the Philippians, to the Colossians, to the Thessalonians: some to particular persons, as to Timothee, to Tite (vvho vvere Bishops among the Gentiles, to vvit, of Ephesus, and of Crete) and to Philemon, and then one to the Hebrevves, vvho vvere the Ievves of Hierusalem and Iurie. But the Epistles of the other Apostles, that is, of S. Iames, S. Peter, S. Iohn, and S. Iude, are not so intituled to any one Church or person (except S. Iohns tvvo later short Epistles, vvhich yet might not be separated from his first, because they vvere al of one Author) and therefore they are termed* Catholike, *that is,* vniuersal. *For so vvriteth S. Iames:* To the tvvelue tribes that are in disperſion, greeting. *and S. Peter in his first Epistle, thus:* To the elect strāgers of the disperſion of Pontus, Galatia, Cappadocia, Asia, & Bithynia. *in his second, thus:* To them that haue obteined equal faith vvith vs. *likevvise S. Iude:* To them that are in God the father beloued, and in Iesus Christ preserued, and called. *S. Iohns first is vvithout title.*

* Euseb. li 2. Eccl. hist. c. 22.

Novv, for the occasions of their vvriting, vvhereby vve shal perceiue the matters or arguments that they handle: it must be remembred (as the Storie of that time in the Actes of the Apostles doth at large declare) that the Church then beginning, vvas planted by the Apostles not onely in the Ievves, but also in the Gentiles: yea and specially in the Gentiles. Vvhich thing offended the Ievves many vvaies. For, they could not abide to see, so much as their owne Countrie to receiue him for CHRIST, *vvhom they had reiected and crucified: much lesse, to see, them preach him to the Gentiles also. that offended euen those Ievves also, that*

beleeued him to be Christ. Howbeit such of them as were Catholikes, and therefore not obstinat, were satisfied when they vnderstood by the Apostles that it was Gods pleasure, as Act. 11. we reade. But others of thē became heretikes, & preached to the Christian Gentiles, that it was necessary for them to receiue also the Iewes religion. Of such we reade Act. 15. Vnles you be circumcised, you can not be saued. *And as these did so preach against the truth, so did the vnchristened Iewes not onely themselues persecute, but also stirre vp the Idolatrous Gentiles euery where to persecute the Christians: by such obstinacie prouoking God to reprobate theire Nation: which yet they thought vnpossible to be done, because they were the seede of Abraham, and were circumcised, and had receiued the Law by Moyses. for such carnal respects they trusted in themselues, as though God and Christ were vnseparably bound vnto them: attributing also so much to their owne workes, (which they thought they did of themselues, being holpē with the knowledge of their law,) that they would not acknowledge the death of Christ to be necessarie for their saluation: but looked for such a Christ, as should be like other princes of this world, and make them great men temporally.*

Hereupon did S. Paul write his Epistles, to shew both the vocation of the Gentiles, and the reprobation of the Iewes. Moreouer, to admonish both the Christian Gentiles, not to receiue Circumcision and other ceremonies of Moyses law, in no wise: and the Iewes also, not to put their trust in the same, but rather to vnderstand, that now, Christ being come, they must cease. Againe, to shew the necessitie of Christs comming and of his death: that without it, neither the Gentiles could be saued: no nor the Iewes, by no workes that they could doe of themselues, although they were also holpen by the Law, telling them what was good & what was bad: for so much as al were sinners, and therfore also impotent or infirme: and the Law could not take away sinne, and infirmitie, and giue strength to fulfil that which it gaue knowledge of. but this was God onely able to doe, and for Christs sake onely would he doe it. Therfore it is necessarie for al to beleeue in Christ, and to be made his members, being incorporat into his Body which is his Catholike Church. For so (although they neuer yet did good worke, but al il) they shal haue remission of their sinnes, and new strength withal, to make them able to fulfil the cōmaūdemēts of Gods law, yea & their workes after this shal be so gracious in Gods sight, that for them he will giue them life euerlasting. This is the necessitie, this is also the fruite of Christian Religion. And therfore he exhorteth al, both Gentils and Iewes, as to receiue it humbly, so also to perseuêre in it constantly vnto the end, against al seduction of heresie, and against al terror of persecution: and to walke al their time in good workes, as now God hath made them able to doe.

The doctrine of the Cath. Church concerning good workes.

The same doctrine doth the Catholike Church teach vnto this day most exactly: to wit, that no workes of the vnbeleeuing or vnbaptized, whether they be Iewes or Gentiles, can saue them: no nor of any Heretike, or Schismatike, although he be baptized, because he is not a member of Christ: yea more then that, no worke of any that is not a liuely member of Christ, although otherwise he be baptized, and continue within his Church, yet because he is not in grace but in mortal sinne, no worke that he doth, is meritorious or able to saue him.

S. Paules doctrine concerning faith and good workes.

This very same is S. Paules *doctrine: he denieth to the workes of such as haue not the Spirit of Christ, al vertue to iustifie or to saue: neither requireth he a man to haue had knowledge of the Law, or to haue kept it afortime, as though otherwise he might not be saued by Christ: but yet when he is Christened, he requireth of necessitie, that he keepe Gods commaundements, by auoiding of al sinne, and doing good workes: and to such a mans good workes he attributeth as much vertue as*

any

any Catholike of this time.

Neuertheleſſe there vvere certaine at that time (as alſo al the Heretikes of this our time) vvhom S. Peter termeth vnlearned and vnſtable, *vvho reading S. Paules Epiſtles, did miſconſter his meaning, as though he required not good vvorkes no more after Baptiſme, then before Baptiſme: but held that onely Faith did iuſtifie and ſaue a man. Therevpon the other Apoſtles vvrote their Epiſtles, as S. Auguſtine noteth in theſe vvordes:* Therfore becauſe this opinion (*Ad ſalutem obtinendam ſufficere Solam fidem*, that onely faith is ſufficient to obteine ſaluation) was then riſen: the other Apoſtolical Epiſtles, of Peter, Iohn, Iames, Iude, do againſt it ſpecially direct theire intention: to auouch vehemently, *fidem ſine operibus nihil prodeſſe*, that faith vvithout vvorkes profiteth nothing. As alſo Paul him ſelfe did not define it *to be qnamlibet fidem, qua in Deum creditur*, whatſoeuer maner of faith, vvherevvith vve beleeue in God, but that holeſome & expreſſe Euangelical faith, vvhoſe vvorkes procede from loue, and *the faith* (quoth he) *that vvorketh by loue.* vvherevpon that faith, vvhich ſome thinke to be ſufficient to ſaluation, he ſo affirmeth to profite nothing, that he ſaith, *If I ſhould haue al faith ſo that I could remoue mountaines, and haue not charitie, I am nothing.*

2. Pet. 3.

Aug. de fide & oper. ca. 14. Et præf. pſal. 31.

Gal. 5.

1. Cor. 13.

He therfore that vvill not erre in this point, nor in any other, reading either S. Paules Epiſtles, or the reſt of the holy Scriptures, muſt ſticke faſt to the doctrine of the Catholike Church, vvhich Church *S. Paul termeth* the piller and ground of the truth: *aſſuring him ſelf that if any thing there ſound to him as contrarie herevnto, he faileth of the right ſenſe: and bearing alvvaies in his minde the admonition of S. Peter, ſaying:* As alſo our moſt deere brother Paul according to the vviſedom giuen to him, hath vvritten to you: as alſo in al his Epiſtles, ſpeaking in them of theſe things, in the vvhich are certaine things hard to vnderſtand, vvhich the vnlearned and vnſtable depraue, as alſo the reſt of the Scriptures, to theire ovvne perdition. You therfore brethren, foreknovving, take heede leſt ye be led amis by the error of the vnvviſe, and fall avvay from your ovvne ſtedfaſtnes.

1. Tim. 3.

2. Pet. 3.

THE TIME VVHEN THE EPISTLE TO THE ROMANES VVAS VVRITTEN, and the Argument thereof.

*THE hiſtorie of S. Paul, vntil he came to Rome, S. Luke in the Actes of the Apoſtles vvrote exactly: and though vvithout any mention of his Epiſtles, yet certaine it is, that ſome of them he vvrote before he came there, to vvit, the tvvo vnto the Corinthians, and this to the Romanes: & (*as it ſeemeth) before them al, the Epiſtle to the Galatians. Vvherein yet becauſe he maketh mention of the fouretenth yere after his conuerſion, it appeareth, that he preached ſo long vvithout any vvriting.*

Gal. 2.

And this order may thus briefely be gathered. Firſt he preached to the Galatians Act. 16: and paſſing through Phrygia and the countrey of Galatia. *Vvhereof he maketh mention himſelfe alſo, Gal.* 1: Vve euangelized to you. *and Gal.* 4: I euangelized to you heretofore. *After vvhich the falſe Apoſtles came and perſuaded them to receiue* Circumciſion. *Vvherevpon he ſaith Gal.* 1: I maruel that thus ſo ſoone you are trāsferred from him that called you to the grace of Chriſt, vnto an other Goſpel. *and vviſheth therfore*

Gal. 4. *saying*: And I vvould I vvere vvith you novv. *And accordingly he came vnto them aftervvard, as vve reade Act.* 18. Vvalking in order through the countrie of Galatia and phrygia, confirming al the Disciples. *At vvhich time also it seemeth, that he tooke order vvith them about those contributions to helpe the neede of the Christians in Hierusalem, vvhereof he speaketh* 1. Cor. 16: And concerning the collections that are made for the saincts, as I haue ordeined to the Churches of Galatia, so doe you also. *By vvhich vvordes also it is euident, that the Corinthians had not as then made their gathering. But vvhen he vvrote the Second to them (vvhere in the* 11 *chapter he maketh mention of* 14 *yeres, not onely after his Conuersion, as to the Galatians, but also after his Rapte, vvhich seemeth to haue bene vvhen he vvas at Hierusalem Act.* 9. *foure yeres after his Conuersion*, in a traunce, *as he calleth it Act.* 22, 17) *then vvere they readie. For so he saith* 2. Cor. 8: You haue begone from the yere past. *and* 2. Cor. 9: For the vvhich I doe glorie of you to the Macedonians: that also Achaia is ready from the yere past. *howbeit it folovveth there*: But I haue sent the brethren, that (as I haue said) you may be ready: lest vvhen the Macedonians come vvith me, and find you vnready, vve be ashamed. *But vvhen he vvrote to the Romanes, then vvas he novv come to Corinth for the purpose, and had receiued theire contribution, and vvas readie to goe vvith it vnto Hierusalem. For so he saith Rom.* 15. Novv therfore I vvil goe vnto Hierusalem to minister to the saincts. For Macedonia and Achaia haue liked vvel to make some cõtribution vpõ the poore saincts that are in Hierusalem.

The argument of the Epistle to the Romanes.

So then, the Epistle to the Romanes vvas not the first that he vvrote. But yet it is * *and alvvaies vvas set first, because of the primacie of that Church. for vvhich cause also he handleth in it, such matters as perteined not to them alone, but to the vniuersal Church, and specially to al the Gentiles: to vvit, the very frame (as it vvere) of the Church of Christ. Tanquam enim*[a] *pro ipso Domino legatione fungens, hoc est, pro*[b] *lapide angulari, vtrumque populum tam ex Iudæis quàm ex Gentibus connectit in Christo per vinculum gratiæ. so saith S. Augustine, giuing vs briefly the argument. in english thus*: As being a legate for our Lord him self, that is, for the corner stone, he knitteth together in Christ by the bãd of Grace, both peoples, as vvel of the Ievves as of the Gentils. *Shevving, that neither of them had in their Gentilitie or Iudaisme any vvorkes to bragge of, or to chalenge to them selues iustificatiõ or saluation thereby, but rather sinnes they had to be sorie for, and to humble them selues to the faith of Christ, that so they might haue remission of them, and strength to doe meritorius vvorkes aftervvard. In vvhich sort, because the Gentils did humble them selues, therefore had they found mercy, though they neuer vvist of the Lavv of Moyses. But the Ievves, because they stoode vpon their ovvne vvorkes, vvhich they did by their ovvne strength, vvith the knovvledge of the Lavv (being therefore also called* the vvorkes of the Lavv,) *& so vvould not humble them selues to beleeue in Christ crucified, they missed of mercy, and became reprobate, excepting a few* Reliquiæ *that God of his goodnes had reserued to him self. Howbeit in the end, vvhen the fulnes of the Gentils is come into the Church, then shal the fulnes of the Ievves also open their eies, acknovvledge their errour, and submit them selues to Christ and his Church, in like maner. In the meane time, those that haue found the grace to be Christians, he exhorteth to perseuerãce (as it vvas specially needeful in those times of persecutions) and to leade their vvhole life novv after Baptisme in good vvorkes: and to be careful of vnitie, bearing therefore one vvith another, both Ievv and Gentil, al that they may,*

The vvorkes of the Lavv.

* Epih. Hær. 42 Marcionis.
Aug. in Expos. incho. Ep. ad Rom.
[a] 2. Cor. 5.
[b] Ephes. 2.

may, and geuing no offence to them that are weake. Thus he disputeth, and thus he exhorteth through the whole Epistle: though, if we will diuide it by that which is principal in eth parte, vve may say, that vnto the 12 chapter is his disputation: and from thence to the end, his exhortation.

Novv, in these points of faith, and in al others (as also in example of life) the commendation that he giueth to the Church of Rome, is much to be noted. Your faith is renoumed in the vvhole vvorld. and your obediẽce is published into euery place. I reioyce therfore in you. *And againe*: you haue obeied from the hart vnto that forme of doctrine, vvhich hath been deliuered to you. *And therevpon againe*: I desire you brethren, to marke them that make dissensions and scandals contrarie to the doctrine vvhich you haue learned, and auoide them. For such doe not serue Christ our Lord, but their ovvne belly: and by svveete speaches ad benedictions seduce the harts of innocents. *Therfore to shunne* Luther *and* Caluin, *and al their crewes, vve haue iust reason and good vvarrant. They make dissensions and scandals against the doctrine of the Romane Church. Let no man therefore be seduced by their sugred vvordes.*

Rom. 1.
Rom. 16.
Rom. 6.
Rom. 16.

The church readeth S. Pauls epistles at Mattins frō Sunday in Christmas vnto Septuagesme.

THE EPISTLE OF PAVL THE APOSTLE TO THE ROMANES.

Chap. I.

The foundation of his Apostleship being laid, 8 he highly commendeth the Romanes, and protesteth his affection towardes them. and so cōming to the matter, saith, our Christian Catholike doctrine (that teacheth al to beleeue) to be the way to saluation: 18 because the Gentiles (first of al) could not be saued by their Philosophie, whereby they knew God, for so much as they did not serue him, but Idols: he therfore iustly permitting them to fall into al kind of most damnable sinne.

The Epistle vpō Christmas eue.

PAVL the seruant of IESVS CHRIST, 1 called to be an Apostle, * separated into the Gospel of God, † which 2 before he had promised by his Prophets in the holy Scriptures, † of 3 his sonne, (which was made to him of the seede of Dauid according to the flesh, † which was predestinate 4 the sonne of God in power, according to the spirit of sanctification, by the resurrectiō of our Lord IESVS CHRIST from the dead, † by whom we haue receiued grace and 5 Apostleship [c] for obedience to the faith :: in al Nations for the name of him, † among whom are you also the called of 6 IESVS CHRIST:) ℍ † to al that are at Rome the be- 7 loued of God, called to be saincts. Grace to you and peace from God our father, and our Lord IESVS CHRIST.

† First I giue thankes to my God through IESVS CHRIST 8 for al you, because" your faith is renoumed in the whole world. † For God is my witnes, [c] whom I serue" in my 9 spirit in the Gospel of his Sonne, that:: without intermission I make" a memorie of you † alwaies in my praiers, beseech- 10 ing, if by any meanes I may sometime at the length haue a prosperous iourney by the will of God, to come vnto you.

† For

Act. 13 2.

c ἐις ὑπακοὴν πίστεως

c ᾧ λατρεύω

c Faith must not be subiect to sense, reason, arguing or vnderstāding, but must cōmaund & be obeied in humilitie and simplicitie.

:: S. Augustine vseth this place and the like against Heretikes, which would draw the common Catholike faith of al natiōs, to some certaine countries or corners of the World. *Aug. ep. 161.*

:: He praieth without intermission that omitteth no day certaine times of praier. *Aug. heres. 57.*

11 † For I desire to see you, that I may imparte vnto you some
12 spiritual grace, to :: confirme you: † that is to say, to be comforted together in you by that vvhich is cõmon to vs both,
13 your faith and mine. † And I vvil not haue you ignorant (brethren) that I haue often purposed to come vnto you (and haue been staied hitherto) that I may haue some fruite in you,
14 as also in the other Gentiles. † To the Greekes and the Barbarous, to the vvise and the vnvvise I am detter.
15 † so (as much as is in me) I am ready" to euangelize to you also that are at Rome.

:: The Romanes vvere conuerted and taught by S. Peter before. therefore he vseth that speach, to confirme them in their faith. Author *Com. apud Hierony. Theodoret. in 16. Rom. & Chrys.*

16 † For I am not ashamed of the Gospel. For it is the povver of God, vnto saluation to euery one that beleeueth, to the
17 Ievve first and to the Greeke. † For :: the iustice of God is reuealed therein by faith into faith: as it is vvritten: *And the iust*
Abac. 2, " *liueth by faith.*
18 † For the vvrath of God from heauen" is reuealed, vpon al impietie and iniustice of those men that deteine the veritie
19 of God in iniustice: † because, that of God vvhich is knovvē, is manifest in them. For God hath manifested it vnto them.
20 † For his inuisible things, from the creation of the vvorld are seen, being vnderstoode by those things that are made: his eternal povver also & Diuinitie: so that they are inexcusable.
21 † Because, vvhereas they knevve God, they haue not glorified him as God, or giué thankes: but are become vaine in their
22 cogitations, and their foolish hart hath been darkened. † for,
23 saying them selues to be vvise, they became fooles. † And they changed the glorie of the incorruptible God, into a
c similitude of the image of a corruptible man, and of foules
24 and foure-footed beastes and of them that creepe. † (For the vvhich cause God :: hath deliuered them vp vnto the desires
of their hart, into vncleanesse, for to abuse their owne bodies
25 among them selues ignominiously.) † vvho haue changed the veritie of God into lying: and haue vvorshipped &
c serued the creature rather then the creator, vvho is blessed
26 for euer. Amen. † Therfore" God hath deliuered them into passions of ignominie. For their vvomen haue changed the
27 natural vse, into that vse that is contrarie to nature. † And in like maner the men also, leauing the natural vse of the vvoman, haue burned in their desires one tovvard an other, men vpon men vvorking turpitude, & the revvard of their errour
28 (vvhich they should) receauing in them selues. † And as they

:: He meaneth not Gods owne iustice in him self, but that iustice vvhervvith God enudeth man vvhen he iustifieth him. *Aug. de Sp. & lit. c. 9.* Whereby you may gather the vanitie of the Heretical imputatiue iustice.

c Lo these and the like are the Images or Idols so often condéned in the scriptures, and not the holy Images of Christ and his Saincts.

:: Eph. 4, 19. he saith, *They haue deliuered or giuen vp them selues to al vncleanesse.* By vvhich cõference of scripturs vve learne that them selues are the cause of their ovvne sinne and damnation, God of his iustice permitting & leauing them to their ovvne vvil, and so giuing them vp into passions &c.

they liked not to haue God in knovvledge: God deliuered them vp into a reprobate ſenſe: to doe thoſe things that are not conuenient: † repleniſhed vvith al iniquitie, malice, 29
fornication, auarice, vvickednes, ful of enuie, murder, contention, guile, malignitie, vvhiſperers, † detractours, odible 30
to God, contumelious, proude, hautie, inuentours of euil thîngs, diſobedient to parents, † foliſh, diſſolute, vvithout 31
affection, vvithout fidelitie, vvithout mercie. † Who vvhereas 32
they knevv the iuſtice of God, did not vnderſtand that they vvhich doe ſuch things, are" vvorthie of death: not only they that doe them, but they alſo that conſent to the doers.

ANNOTATIONS
CHAP. I.

Apoſtolical ſalutation or bleſſing.

7. Grace to you and peace.] It is a kind of bleſſing rather then a prophane ſalutation, proper to the Apoſtles, of greater vertue then the benedictions of the fathers in the old Teſtament. The holy fathers of the Church ſeemed to abſteine from it for their reuerence to the Apoſtles. * The Manichees (*Auguſt. cont. ep. funda. c, 5. 6.*) and other Heretikes (as alſo theſe of our time) becauſe they vvould be counted Apoſtles, often vſe it. *Epiph. hæreſ. 66.*

The ſame vſed of Heretikes.

8. Your faith renoumed.] The holy Doctors vpon theſe vvordes of the Apoſtle, and ſpecially by our Maiſters promis * made to Peter, that his faith ſhould not faile, giue great teſtimonie for the prouidence of God in the preſeruation of the Romane faith. S. Cyprian thus: ep. 55. nu. 6. *They are ſo bold to cary letters from prophane Schiſmatikes to the chaire of Peter and the principal Church vvhence Prieſtly vnitie roſe: not conſidering the Romanes to be them vvhoſe faith (the Apoſtle being the commender) vvas praiſed, to vvhom miſbeleefe can not haue acceſſe.* So S. Hierom Apolog. adu. Ruff. li. 3 c. 4. to. 2. *Knovvyou, that the Romane faith commended by the Apoſtles mouth, vvil receiue no ſuch deceites, nor can be poſsibly changed, though an Angel taught othervviſe, being enſed by S. Paules authoritie.* Againe ep. 63 ad Pammach. & Oceanum. c. 4. to. 2. *Whatſoeuer thou be that auoucheſt nevv ſectes, I pray thee haue reſpect to the Romane eares, ſpare the faith Which Was praiſed by the Apoſtles voice.* And in an other place: *Wil ye knovv ô Paula and Euſtochium, hovv the Apoſtle hath noted euery prouince vvith their proprieties? the faith of the people of Rome is praiſed. Where is there ſo great conſourſe to Churches and Martyrs ſepulchres? Where ſoundeth Amen like thunder from heauen, or vvhere are the temples (void of Idols) ſo ſhaken as there? Not that the Romanes haue an other faith then the reſt of the Chriſtian Churches, but that there is in them more deuotion and ſimplicitie of faith.* In an other place the ſame holy Doctor ſignifieth that it is al one to ſay, the Romane faith, and, the Catholike. *Apolog. 1 adu. Ruff. c. 1.* So doth S. Cyprian *ep. 52. num. 1. ad Antonianum*: and S. Ambroſe *de obitu fratris, in med.* Vvherevpon, this vvord, *Romane*, is added to, *Catholike*, in many countries vvhere Sectes do abound, for the better diſtinction of true beleeuers from Heretikes: vvhich in al ages did hate and abhorre the Romane faith and Church, as al malefactors do their Iudges and correctors. *Proœm. lib. 2. Com. in ep. ad Gal.*

It can not faile, nor be corrupted.

The Romane faith highly cõmended.

The Romane ſtatiõs, a token of greater faith and deuotion.

The Catholike and Romane faith al one.

9. Serue in ſpirit.] Diuerſe Heretikes vvhen they heare that God is a ſpirit, and muſt be ſerued and adored in ſpirit, imagine, that he muſt be honoured only invvardly, vvithout ceremonies and external vvorkes: vvhich you ſee is othervviſe, for that the Apoſtle ſerued God in ſpirit, by preaching the Goſpel. To ſerue God then in ſpirit, is to ſerue him vvith faith, hope, and charitie, and vvith al vvorkes proceding of them: as to ſerue him carnally, is, vvith vvorkes external, vvithout the ſaid internal vertues.

Hovv God is ſerued in ſpirit.

9. A memorie of you.] A great example of charitie for al men, ſpecially for Prelates and Paſtors, not only to preach, but to pray continually for the conuerſion of people to Chriſtes faith: Vvhich the Apoſtle did for them vvhom he neuer knevv, in reſpect of Gods honour only and the zeale of ſoules.

Praier for conuerſion of ſoules.

15. To euangelize.] The Goſpel is not only the life of our Sauiour vvritten by the foure Euangeliſtes, nor only that vvhich is vvritten in the nevv Teſtamẽt: but their vvhole courſe of preaching and teaching the faith. Vvhich faith commeth ordinarily of preaching and hearing; and not of vvriting or reading. And therfore S. Paul thought not him ſelf diſcharged by vvriting to the Romanes, but his deſire vvas to preach vnto them: for that vvas the proper commiſſion giuen to the

The Goſpel is not only the Written Word.

Apoſtles.

Mat. 28. Apoſtles, * to preach to al nations. The vvriting of the bookes of the Teſtament, is an other part of Gods prouidence, neceſſary for the Church in general, but not neceſſarie for euery man in particular: as to be taught and preached vnto, is for euery one of age and vnderſtanding. And therfore S. Peter (vvho vvas the cheefe of the Commiſſion) vvrote litle: many of them vvrote nothing at al: and S. Paul that vvrote moſt, vvrote but litle in compariſon of his preaching: nor to any but ſuch as vvere conuerted to the faith by preaching before.

The Apoſtles vvriting, and preaching, vvhether more neceſſarie, and hovv.

17. Liueth by faith.] In the 10. to the Hebrevves, he ſhevveth by this place of the Prophete (*Abacuc 2*) that the iuſt though he liue here in peregrination, and ſeeth not preſently nor enioyeth the life euerlaſting promiſed to him, yet holdeth faſt the hope thereof by faith. In this place he applieth the Prophetes vvordes further to this ſenſe, That it is our faith, that is to ſay, *the Catholike beleefe* (ſaith S. Auguſtine *li. 3 cont. 2 ep. Pelag.*) *Which maketh a iuſt man, and diſtinguiſheth betvvene the iuſt and vniuſt*, and that by the lavv of faith, and not by the lavv of vvorkes. Vvhereof it riſeth, that the Ievv, the Heathen Philoſopher, and the Heretike, though they excelled in al vvorkes of moral vertues, could not yet be iuſt: and a Catholike Chriſtian man liuing but an ordinarie honeſt life, either not ſinning greatly, or ſupplying his faults by penance, is iuſt. And this difference riſeth by faith. not that faith can ſaue any man vvithout vvorkes, *For it is not a reprobate faith that vve ſpeake of*, (as the holy Doctor ſaith) *but that vvhich vvorketh by charitie*, and therfore remitteth ſinnes and maketh one iuſt. See S. Auguſtines place.

The Catholike or Chriſtian faith with good vvorkes iuſtifieth. & vvithout this faith, no vvorkes vvhatſoeuer.

18. Is reuealed.] By al the paſſage folovving you may ſee, that the Goſpel and Chriſts lavv conſiſteth not only in preaching faith, (though that be the ground, and is firſt alvvaies to be done:) but to teach vertuous life and good vvorkes, and to denounce damnation to al them that commit dealdy ſinnes and repent not. And againe vve ſee that not only lacke of faith is a ſinne, but al other actes done againſt Gods commaundements.

Not only faith.

26. Hath deliuered them vp.] As he ſaith here, God deliuered them vp, ſo to the Epheſians (c. 4, 19) he ſaith of the ſame perſons and things, They deliuered them ſelues vp to al vncleanneſſe. So that it is not meant here that God doth driue, force, or cauſe any man to ſinne, as diuers blaſphemous Heretikes do hold: but only that by his iuſt iudgement, for their ovvne deſeruing, and for due puniſhment of their former greuous offenſes, he vvithholdeth his grace from them, and ſo ſuffereth them to fall further into other ſinnes. As, for their crime of Idolatrie, to ſuffer them to fall into vnnatural abominations: as novv for hereſie, he taketh his grace and mercie from many, and ſo they fall headlong into al kind of turpitude. as contrarievviſe, for il life, he ſuffereth many to fall into hereſie. And for Chriſtes ſake let euery one that is entangled vvith the Idolatrie of this time, that is to ſay, vvith theſe nevv ſectes, looke vvel into his ovvneconſcience, vvhether his forſaking the true God, may not come vnto him for a puniſhment of his former or preſent il life vvhich he liueth.

God is not the author of ſinne.

God puniſheth ſinne by permitting men to fall further and further.

32. Worthy of death.] Here you ſee vvhy the Church taketh ſome ſinnes to be deadly, and calleth them mortal: to vvit, becauſe al tha" doe them, are vvorthy of damnation: others be venial, that is to ſay, pardonable of their ovvne nature and not vvorthy of damnation.

Sinnes mortal and venial.

CHAP. II.

Novv alſo he ſhevveth that neither the Ievves could be ſaued by the knovvledge of the Lavv, of the vvhich they did ſo much bragge againſt the Gentils, ſeing they did notvvithſtanding ſinne as the Gentils did. 14 And therfore that the true Ievv is the Chriſtian (though he be a Gentil) vvho by grace in his hart doeth the good vvorkes that the Lavv commaundeth.

1 FOR the vvhich cauſe thou art inexcuſable ô man vvhoſoeuer " thou be that iudgeſt. For vvherein thou iudgeſt an other, thou condemneſt thy ſelf. for thou doeſt the ſame things
2 vvhich 'thou' iudgeſt. † For vve knovv that the iudgement of God is according to veritie vpon them
3 that doe ſuch things. † And doeſt thou ſuppoſe this ô man that iudgeſt them which doe ſuch things, and doeſt the ſame,
4 that thou ſhalt eſcape the iudgement of God? † Or " doeſt

thou contemne the riches of his goodnes, and patience, and
longanimity, not knovving that the benignity of God brin-
geth thee to penance? † But according to thy hardnes and 5
impenitent hart, thou heapeſt to thy ſelf vvrath, in the day
of vvrath and of the reuelation of the iuſt iudgement of God,
† vvho vvil * render to euery man" according to his vvorkes. 6 *Pſ.61, 13*
Good men alſo according to the merits of their good vvil ſhal haue their reward. *Aug. ep. 47.* † to them truely that according to patience in good vvorke, 7
ſeeke glorie and honour and incorruption, life eternal. † but 8
to them that are of contention, and that obey not the truth,
but giue credite to iniquitie, vvrath and indignation. † Tribu- 9
lation and anguiſh vpon euery ſoul of man that vvorketh
c That is, *the Gentile.* euil, of the Ievve firſt and of the c Greeke: † but glorie and 10
honour and peace to euery one that vvorketh good, to the
Ievv firſt and to the Greeke. † for * there is no acception of 11 *Deu.10 17. Act 10, 34*
perſons vvith God. † For vvhoſoeuer haue ſinned vvithout 12
the Lavv, vvhithout the Lavv ſhal periſh: and vvhoſoeuer
haue ſinned in the Lavv, by the Lavv ſhal be iudged. † For 13
*"not the hearers of the Lavv are iuſt vvith God: but the doers *Mt.7,2*
of the Lavv" ſhal be iuſtified. † For vvhen the Gentiles 14 *Ia. 1, 2*
vvhich haue not the Lavv, naturally doe thoſe things that are
of the Lavv: the ſame not hauing the Lavv, them ſelues are
a lavv to them ſelues: † vvho ſhevv the vvorke of the Lavv 15
vvritten in their hartes, their conſcience giuing teſtimonie to
them, and among them ſelues mutually their thoughtes accu-
ſing, or alſo defending, † in the day vvhen God ſhal iudge 16
:: It is a ſhameful and damnable thing for preachers, teachers, or other guides of mens life, to commit the ſame things them ſelues which they reproue in other. the ſecretes of men, according to my Goſpel, by IESVS CHRIST.
† But if thou be ſurnamed a Ievv, and reſteſt in the Lavv, 17
and doeſt glorie in God, † and knovveſt his vvil, and 18
approueſt the more profitable things, inſtructed by the Lavv,
† preſumeſt that thy ſelf art a leader of the blinde, a light of 19
them that are in darknes, † a teacher of the foliſh, a maiſter of 20
infants, hauing the forme of ſcience & of veritie in the Lavv.
† Thou therfore :: that teacheſt an other, teacheſt not thy 21
c It is a great ſinne that by the il life of the faithful, our Lordes name ſhould be il ſpoken of amõg the miſbeleuers, & many vvithdravven from the true religiõ thereby ſelf: that preacheſt, men ought not to ſteale, thou ſtealeſt:
† that ſaieſt men ſhould not commit aduoutrie, thou com- 22
mitteſt aduoutrie: that abhorreſt idols, thou doeſt ſacrilege:
† that doeſt glorie in the Lavv, thou by preuarication of the 23
Lavv doeſt diſhonour God. († *For* c *the name of God through you is* 24 *Eſ.52. Ez. 36. 20.*
blaſphemed among the Gentiles, as it is vvriten.) † Circumciſion in 25
deede profiteth, if thou obſerue the Lavv: but if thou be a
preuaricatour

preuaricátour of the Lavv, thy circumciſion is become :: pre-
26 puce. † If then the prepuce" keepe the iuſtices of the Lavv:
27 ſhal not his prepuce be reputed for circumciſion? † and ſhal
not that vvhich of nature is prepuce, fulfilling the Lavv, iudge
thee, that by the letter and circumciſion art a preuaricátour
28 of the Lavv? † For not he that is in open ſhevv, is a Ievv, nor
that vvhich is in open ſhevv, in the fleſh, is circumciſion:
29 † but he that is in ſecrete, is a Ievv: and the circumciſion of
the hart, " in ſpirit, not in the letter: vvhoſe praiſe is not of
men, but of God.

:: Prepuce is the foreſkinne not circumciſed, & therfore ſignifieth the Gentiles, or the ſtate and conditiõ of the Gentiles: as circumciſiõ, the Ievves and their ſtate.

ANNOTATIONS
CHAP. II.

1. *Thou that iudgeſt.*) Such as by publike authoritie either ſpiritual or temporal haue to puniſh offenders, be not forbidden to iudge or condemne any for their offenſes, though them ſelues be ſometimes guilty in their conſcience of the ſame or greater: yet may it be matter of aggrauating ſinnes before God, vvhen they vvil not repent of thoſe offenſes them ſelues, for the vvhich they puniſh others. but if they be open offenders them ſelues, in the ſame ſort for vvhich they iudge other, they giue ſcandal, and thereby aggrauate their ſinnes very much. Proprely here he forbiddeth to charge an other falſely or truely vvith theſe crimes vvhereof him ſelf is as farre guilty or more then the other, as the Ievves ſpecially did the Gentils, to vvhom he ſpeaketh here.

Iudging other men.

4. *Doeſt thou contemne?*) This proueth that God offereth his grace and mercie to many, and by long patience and ſufferance expecteth their repẽtance, differring their puniſhment of purpoſe that they may amend, and that he is not delighted in their perdition, nor is the cauſe of their ſinne: but contrarievviſe that they harden their ovvne hartes, and of their ovvne free vvil reiect his grace and contemne his benignitie.

Gods long ſuffering is for our repentance.

6. *According to his vvorkes.*) Though the holy Apoſtles ſpecial purpoſe be in this Epiſtle, to commend vnto the Gentiles that truſted ſo much in their moral vvorkes, the faith in Chriſt: yet leſt any man ſhould thinke or gather vntruely of his vvordes, that Chriſtian mens vvorkes vvere not meritorious or the cauſe of Saluation, he expreſly vvriteth, that God giueth as vvel euerlaſting life and glorie to men, for and according to their good vvorkes, as he giueth damnation for the contrarie vvorkes. And hovv ſo euer Heretikes fondly flee from the euidence of theſe places, yet S. Auguſtine ſaith, Life euerlaſting to be rendered for good vvorkes according to this manifeſt Scripture, *God ſhal render to euery man according to his vvorkes.*

Good vvorkes meritorious.

Li. de grat. & lib. arb. c. 8.

13. *Not the hearers.*) This ſame ſentence agreable alſo to Chriſtes vvordes (*Mat. 7, 21*) is the very ground of S. Iames diſputation, that not faith alone, but good vvorkes alſo do iuſtifie. Therfore S. Paul (hovvſoeuer ſome peruerſly conſter his vvordes in other places) meaneth the ſame that S. Iames. And here * he ſpeaketh not properly of the firſt iuſtification, vvhen an Infidel or il man is made iuſt, vvho had no acceptable vvorkes before to be iuſtified by (of vvhich kind he ſpecially meaneth in other places of this Epiſtle) but he ſpeaketh of the ſecond iuſtification or increaſe of former iuſtice, vvhich he that is in Gods grace, daily procedeth in, by doing al kind of good vvorkes, vvhich be iuſtices, and for doing of vvhich, he is iuſt in deede before God. and of this kinde doth S. Iames namely treate. Vvhich is directly againſt the Heretikes of this time, vvho not only attribute nothing to the vvorkes done in ſinne and infidelitie, but eſteeme nothing at al of al Chriſtian mens vvorkes tovvard iuſtification and ſaluation, condemning them as vncleane, ſinful, hypocritical, Phariſaical: vvhich is directly againſt theſe & other Scripture, and plaine blaſpheming of Chriſt and his grace, by vvhoſe ſpirit and cooperation vve doe them.

The firſt, iuſtification, vvithout vvorkes: the ſecond, by vvorkes
S. Paul ſpeaketh of the firſt ſpecially, S. Iames of the ſecond.

Aug. de Sp. & lit. c. 26. to. 3.

13. *Shal be iuſtified.*) Of al other Articles deceitfully handled by Heretikes, they vſe moſt guile in this of Iuſtification: and ſpecially by the equiuocation of certaine vvordes, vvhich is proper to al contentious vvranglers, and namely in this vvord, *Iuſtifie*, Vvhich becauſe they finde ſometime to ſignifie the acquiting of a guilty man of ſome crime vvhereof he is in deede guilty, & for vvhich he ought to be condemned, (as by mans iudgement either of ignorance or of purpoſe often a very malefactor is deemed or declared and pronounced innocent) they falſly make it ſo ſignifie in this place and the like, vvhereſoeuer man is ſaid to be iuſtified of God for his vvorkes or othervviſe: as though it vvere ſaid, that God iuſtifieth man, that is to ſay, imputeth to him the iuſtice of Chriſt,

Againſt imputatiue iuſtice.

though he be not in deede iuſt: or of fauour reputeth him as iuſt, vvhen in deede he is vvicked, impious, and vniuſt. Vvhich is a moſt blaſphemous doctrine againſt God, making him either ignorant vvho is iuſt, and ſo to erre in his iudgement, or not good, that can loue and ſaue him vvhom he knovveth to be euil. And a maruelous pitieful blindnes it is in the Churches Aduerſaries, that they ſhould thinke it more to Gods glorie, and more to the commendation of Chriſtes iuſtice, merites, and mercie, to call and count an il man ſo continuing, for iuſt: then by his grace and mercie to make him of an il one, iuſt in deede, and ſo truely to iuſtifie him, or as the vvord doth here ſignifie, to eſteeme and approue for iuſt in deede, him that by his grace keepeth his lavv and commaundements. For, that the keepers or doers of the commaundements be iuſt and ſo reputed, it is plaine by the correſpondence to the former vvordes, *Not the hearers are iuſt, but the doers.* Vvherevpon S. Auguſtine *de Sp. & lit. c. 26. to. 3.* hath theſe vvordes, *When it is ſaid, The doers of the Lavv ſhalbe iuſtified, vvhat other thing is ſaid, then, The iuſt ſhalbe iuſtified? for the doers of the Lavv verily are iuſt.*

True inherent iuſtice more for Gods glorie, & for the commendation of Chriſts merites.

26. Keepe the iuſtices.) If a Gentil either novv ſince Chriſt, by his grace and faith, or any other before Chriſt, not of the ſtocke of Abraham, through the Spirit of God keepe the iuſtices of the Lavv, he is iuſt no leſſe then if he had been outvvardly circumciſed, and ſhal condemne the circumciſed Ievv not keeping the Lavv, vvithout vvhich, his outvvard Sacrament can not ſerue him, but ſhal be much to his condemnation, that hauing the Lavv and peculiar Sacraments of God, he did not keepe the Lavv, nor invvardly exerciſe that in his hart vvhich the outvvard ſigne did import. And al this is no more but to inſinuate that true iuſtice is not in faith only or knovvledge of the Lavv, or in the name either of Ievv or Chriſtian, but in doing good vvorkes and keeping the Lavv by Gods grace.

True iuſtice both in Ievv and Gentile, is by keeping the Lavv.

29. In ſpirit, not letter.] The outvvard ceremonies, Sacraments, threates, and commaundements of God in the Lavv, are called the *letter*: the invvard vvorking of God in mens hart, and enduing him vvith faith, hope, and charitie, and vvith loue, liking, vvil, and abilitie to keepe his commaundements by the grace and merites of Chriſt, are called the *ſpirit*. In vvhich ſenſe, the carnal Ievv vvas a Ievv according to the letter, and he vvas circumciſed after the letter: but the true beleeuing Gentil obſeruing by Gods grace in hart and in Gods ſight, that vvhich vvas meant by that carnal ſigne, is a Ievv according to the ſpirit, and iuſtified by God. Of the ſpirit and letter S. Auguſtine made a famous vvorke, very neceſſarie for the vnderſtanding of this Epiſtle. *de ſp. & lit. to. 3.*

The letter, and the ſpirit.
The carnal, and ſpiritual Ievve.

CHAP. III.

He graunteth that the Ievves did paſſe the Heathen Gentils, in Gods benefits, 9 but not in their ovvne vvorkes. concluding, that he hath ſhevved, both Ievv and Gentil to be ſinners: 18 and therfore (inferring) that there muſt be ſome other vvay to Saluation, indifferent to both, vvhich is to beleeue in IESVS CHRIST, *that for his ſake their ſinnes may be forgiuen them.*

WHAT preeminence then hath the Ievv, or vvhat 1
is the profit of circumciſion? † Much by al 2
meanes. Firſt ſurely becauſe the vvordes of God
vvere cõmitted to them. † for vvhat if certaine 3
of them haue not beleeued? Hath their incredulitie made the
faith of God fruſtrate? † God forbid. but * God is true: & 4
* :: euery man a lyer, as it is vvritten: *That thou maieſt be iuſtified in thy vvordes, and ouercome vvhen thou art iudged.* † But" if our iniqui- 5
tie commend the iuſtice of God, vvhat ſhal vve ſay? Is God
vniuſt that executeth vvrath? (I ſpeake according to man)
† God forbid. othervviſe hovv ſhal God iudge this vvorld? 6
† For if the veritie of God hath abounded in my lie, vnto 7
his glorie, vvhy am I alſo yet iudged as a ſinner, † and not 8
(as vve are blaſphemed, and as ſome report vs to ſay) let vs
doe

:: God only by nature is true, al mere men by nature may lie, deceiue and be deceiued: yet god by his grace & ſpirit may and doth preſerue the Apoſtles and principal gouerners of his people & the Church and Councels in al truth, though they vvere and are mere men.

Io. 3, 33.
Pſ. 115, 11.
Pſ. 50, 6.

doe euil, that there may come good? vvhoſe damnation is iuſt.

9 † Vvhat then? do vve excel them? No, not ſo. For vve haue argued the Ievves and the Greekes, al to be vnder ſinne:

Pſ. 13, 1. 52, 3. 10 † as it is vvritten: *That* [n] *there is not any man iuſt,* 11 † *there is not that vnderſtandeth, there is not that ſeeketh after God.* 12 † *Al haue declined, they are become vnprofitable together: there is not that doeth good, there is not ſo much as* Pſ. 5, 11. 13 *one.* † *Their throte is an open ſepulchre, vvith their tonges they dealt de-* Pſ. 139, 4 14 *ceitefully. The venim* [c] *of aſpes vnder their lippes.* † *Vvhoſe mouth is ful* Pſ. 9, 7. 15 *of malediction and bitternes:* † *Their feete ſvvift to ſhede bloud.* † *De-* Eſ. 19, 7. 16 *ſtruction and infelicitie in their vvaies:* † *and the vvay of peace they haue* Pro. 1, 16 17 *not knovven.* † *There is no feare of God before their eies.* † And vve Pſ. 35, 2. 18 knovv that vvhatſoeuer the Lavv ſpeaketh, to them it ſpeaketh that are in the Lavv: that euery mouth may be ſtopped, 19 and al the vvorld may be made ſubiect to God: † becauſe Gal. 2, 16. 20 * [n] by the vvorkes of the Lavv no fleſh ſhal be iuſtified before him. For by the Lavv is the knovvledge of ſinne.

21 † But novv vvithout the Lavv [n] the iuſtice of God is ma- 22 nifeſted: teſtified by the lavv and the Prophets. † And the iuſtice of God by faith of IESVS CHRIST, vnto al and 23 vpō al that [c] beleeue in him. For there is no diſtinction. † For 24 al haue ſinned: and doe neede the glorie of God. † Iuſtified :: gratis by his grace, by the redemption that is in CHRIST propiti. ctour 25 IESVS, † vvhom God hath propoſed a' propitiation', by faith in his bloud, to the ſhevving of his iuſtice, for the re- 26 miſſion of former ſinnes, † in the toleration of God, to the ſhevving of his iuſtice in this time: that he may be iuſt, and iuſtifying him that is of the faith of IESVS CHRIST.

27 † Vvhere is then thy boaſting? it is excluded. by vvhat 28 lavv? of deedes? No, but by the lavv of faith. † For vve account a man to be iuſtified [n] by faith vvithout the vvorkes 29 of the Lavv. † Is he God of the Ievves only? is he not alſo 30 of the Gentiles? Yes of the Gentiles alſo. † For it is one God, that iuſtifieth circumciſion by faith, and prepuce by 31 faith. † Do vve then deſtroy the Lavv by faith? God forbid. but vve do eſtabliſh the Lavv.

[c] *Aſpidum.* A kinde of litle ſerpents.

[c] To beleeue in him, here compriſeth not only the act of faith, but of hope & charitie, as the Apoſtle explicateth him ſelf. *Galat. 5, 6.*

:: No man atteineth his firſt iuſtification by the merites either of his faith or workes, but merely by Chriſtes grace and mercie: though his faith & workes procedīg of grace be diſpoſitiōs & preparations therevnto.

ANNOTATIONS
CHAP. III.

5. If your iniquitie.) No maruel that many novv a daies deduce falſe and deteſtable concluſions out of this Apoſtles high and hard vvritings, ſeeing that S. Peter noted it in his daies, and him ſelf here confeſſeth that his preaching and ſpeaches vvere then falſely miſconſtrued: as though he had

S. Paules ſpeaches miſtaken of the vvicked

had taught that the Ievves and Gentils il life and incredulity had been directly the cause of Gods more mercie, and that therfore sinne commeth of God to the aduancement of his glorie, and consequently that men might or should doe il, that good might ensue thereof. Vvhich blasphemous constructions they tooke of these and the like vvordes: *vvhere sinne abounded, there did grace more abound.* and, *The Lavv entered in, that sinne might abound.* and out of the Psalme 50. *That thou maiest be iustified in thy vvordes, and ouercome vvhen thou art iudged.* As though he meant that men do sinne, to the end that God may be iustified. And at al these and the like places of the Apostle though forevvarned by S. Peter, and by the Apostles ovvne defense and Protestation, that he neuer meant such horrible things, yet the vvicked also of this time do stumble and fall. But the true meaning is in al such places, that God can and doth vvhen it pleaseth him, conuert those sinnes vvhich man committeth against him and his commaundements, to his glorie: though the sinnes them selues stand not vvith his vvil, intention, nor honour, but be directly against the same, and therfore may not be committed that any good may fall. for, vvhat good so euer accidentally falleth, it procedeth not of the sinne, but of Gods mercie that can pardon, and of his omnipotencie that can turne il to good. And therfore against those carnal interpretations, S. Paul very carefully & diligently giueth reason also in this place v. 6, that it is impossible: because God could not iustly punish any man, nor sit in iudgement at the later day for sinne vvithout plaine iniurie, if either him self vvould haue sinne committed, or man might doe it to his glorie. Therfore let al sincere readers of the Scriptures, and specially of S. Pauls vvritings, hold this for a certaintie, as the Apostles ovvne defense (vvhatsoeuer he seeme to say hereafter sounding in their sense, that sinne commeth of God, or may therfore be committed that he may vvorke good thereof) that the Apostle him self condemneth that sense as slaunderous and blasphemous.

Ro. 5, 20.

Ro. 3, 4.

The sense of the places that sound, as if God caused sinne.

10. Not any iust.] These general speaches, that both Ievv and Gentile be in sinne, and none at al iust, are not so to be taken, that none in neither sort vvere euer good: the Scriptures expressly saying that Iob, *Zacharie, Elisabeth, and such like, vvere iust before God, & it vvere blasphemie to say that these vvordes alleaged out of the 13 Psalme, vvere meant in Christes mother, in S. Iohn the Baptist, in the Apostles &c. For, this only is the sense: that neither by the lavv of nature, nor lavv of Moyses, could any man be iust or auoid such sinnes as here be reckened, but by faith and the grace of God, by vvhich there vvere a number in al ages (specially among the Ievves) that vvere iust and holy, vvhom these vvordes touch not, being spoken only to the multitude of the vvicked, vvhich the Prophet maketh as it vvere a seueral body conspiring against Christ, and persecuting the iust and godly, of vvhich il companie he saith, that none vvas iust nor feared God.

Iob. 1. * *Luc. 1.*

Hovv it is said, *none iust.*

20. By the vvorkes of the Lavv.) S. Hierom and S. Chrysostom expound this of the ceremonial vvorkes only, and in that sense the Apostle specially prosecuteth this proposition in his Epistle to the Galatians. but it is true also of al mans moral vvorkes done vvithout faith & the grace of God: vvhich can not be acceptable or auailable in Gods sight, to iustifie any man, And so S. Augustine taketh it *de Sp. & lit. c. 8. to. 3.*

No vvorkes auaile vvithout faith and grace.

22. Iustice of God.) Bevvare of the vvicked and vaine commentarie of the Caluinistes, glosing, the iustice of God to be that vvhich is resident in Christ, apprehended by our faith: and so that imputed to vs vvhich vve in deede haue not. Vvherein at once they haue forged them selues against Gods manifest vvord, a nevv no iustice, a phantastical apprehension of that vvhich is not, a false faith and vntrue imputation. vvhereas the iustice of God here, is that vvherevvith he endueth a man at his first conuersion, and is novv in a man, and therfore mans iustice: but yet Gods iustice also, because it is of God. Of this iustice in vs, vvhereby vve be truely iustified and in deede made iust, S. Augustine speaketh thus: *The grace of Christ doth vvorke our illumination and iustification invvardly also.* And againe, *He giueth to the faithful the most secrete grace of his Spirit, vvhich secretly he povvreth into infants also.* And againe, *They are iustified in Christ that beleeue in him through the secrete communication and inspiration of spiritual grace, vvhereby euery one leaneth to our Lord.* And againe, *He maketh iust renevving by the Spirit, and regeneration by grace.*

The Heretikes phantastical or imputatiue iustice.

True inhærent iustice.

De pec. mer. li. 1 c. 9. 10.

28. By faith, vvithout vvorkes.) This is the place vvherevpon the Protestants gather falsly their only faith, and vvhich they commonly auouch, as though the Apostle said, that only faith doth iustifie. Vvhere he both in vvordes and meaning excepteth only the vvorkes of the Lavv done vvithout Christ before our conuersion: neither excluding the Sacraments of Baptisme or Penance, nor hope and charitie, or other Christian vertues, al vvhich be the iustice of faith. as the good vvorkes proceding thereof, be likevvise the lavv and iustice of faith. Al vvhich the Aduersaries vvould exclude by foisting in the terme, only. Of vvhich kind of men S. Augustine vpon this place saith thus: *Men not vnderstanding that vvhich the Apostle saith, (vve counte a man to be iustified by faith vvithout the vvorkes of the Lavv) did thinke that he said, faith vvould suffise a man though he liued il and had no good vvorkes. Which God forbid the vessel of election should thinke: vvho in a certaine place after he had said, * In Christ* IESVS *neither circumcision nor prepuce auaileth any vvhit, be straight added, but faith vvhich vvorketh by loue.*

Vvhat vvorkes are excluded from iustification.

de grat. & lib. arb. c. 7

Gal. 5.

CHAP.

CHAP. IIII.

That Abraham vvas not iuſtified by his ovvne povver, but by Gods grace, in vvhom he beleeued (6 vvhich is a vvay for the ſinner alſo to come to iuſtice.) 9 And that, ſeing he vvas not as then circumciſed, not only the circumciſed Ievv, but alſo the vncircumciſed Gentil may by beleeuing the Chriſtian faith, come to iuſtice, as Abraham did: 11 ſpecially conſidering alſo, that Abraham vvas promiſed to be Father of the vvhole vvorld, and not only of the Ievves, to vvhom onely the Lavv vvas giuen: and that, not to fulfil the promiſe, but for an other cauſe.

1 VHAT ſhal vve ſay then that " Abraham
did finde, our father according to the fleſh?
2 † For if Abraham vvere iuſtified " by vvorkes:
3 he hath glorie, but not vvith God. † For
vvhat ſaieth the Scripture? *Abraham beleeued*
4 *God, and it vvas reputed him to iuſtice.* † But " to
him that vvorketh, the revvard is not [c] imputed according to
5 grace, but according to dette. † But " to him that vvorketh
not, yet beleeueth in him that iuſtifieth the impious, his faith
is [c] reputed to iuſtice according to the purpoſe of the grace of
6 God. † " As Dauid alſo termeth the bleſſednes of a man, to
7 vvhom God reputeth iuſtice vvithout vvorkes, † *Bleſſed are*
8 *they, vvhoſe iniquities be forgiuen, and vvhoſe ſinnes be " couered.* † *Bleſſed is*
the man to vvhom our Lord hath not imputed ſinne.
9 † This bleſſednes then doth it abide in the circumciſion,
or in the prepuce alſo? For vve ſay that vnto Abraham faith
10 vvas :: reputed to iuſtice. † Hovv vvas it reputed? in circum-
ciſion, or in prepuce? Not in circumciſion, but in prepuce.
11 † And * he receiued [c] the ſigne of circumciſion, " a ſeale of
the iuſtice of faith that is in prepuce: that he might be the fa-
ther of al that beleeue by the prepuce, that vnto them alſo it
12 may be reputed to iuſtice: † and might be father of circum-
ciſion, not to them only that are of the circumciſion, but to
them alſo that folovv the ſteppes of the faith that is in the
13 prepuce of our father Abraham. † For not by the Lavv vvas
the promiſſe to Abraham, or to his ſeede, that he ſhould be
14 heire of the vvorld: but by the iuſtice of faith. † For if they
that are of the Lavv, be heires: faith is made voide, the pro-
15 miſſe is aboliſhed. † For the Lavv vvorketh vvrath. For
16 vvhere is no lavv, neither is there preuarication. † Ther-
fore of faith: that according to grace the promiſſe may be
firme to al the ſeede, not to that only vvhich is of the Lavv,
but to that alſo vvhich is of the faith of Abraham, vvho is
the

Gen. 5,6
Gal. 3,6
Ia. 2,23.

c λογίσθαι

c λογίσθαι

Pſ. 31, 1.

Gen. 17, 10.

:: The vvord, *Reputed*, doth not diminiſh the truth of the iuſtice, as though it vvere reputed for iuſtice, being not iuſtice in deede. but ſignifieth, that as it vvas in it ſelf, ſo God eſteemed & reputed it. as the ſame greeke vvord muſt needes be taken *v.4* next going before, & 1 *Cor. 4, 1.* and els where.

c Our Sacraments of the nevv Lavv giue *ex opere operato* that grace and iuſtice of faith vvhich here is commended. vvhereas circúciſiō vvas but a ſigne or marke of the ſame.

the father of vs al, (as it is vvritten: † *For, a father of many nations haue I appointed thee*) before God, vvhom thou didſt beleeue, 17
vvho quickeneth the dead: and calleth thoſe things that are not, as thoſe things that are. † Vvho contrarie to hope be- 18
leeued in hope: that he might be made the father of many nations, according to that vvhich vvas * ſaid to him: *So ſhal thy ſeede be*, as the ſtarres of heauen, and the ſand of the ſea. † And he vvas not vveakened in faith: neither did he- 19
cõſider his ovvne body novv quite dead, vvhereas he vvas almoſt an hundred yeres old, and the dead matrice of Sara. † In 20
the promiſſe alſo of God he ſtaggered not by diſtruſt: but vvas ſtrengthened in faith, giuing glorie to God: † moſt ful- 21
ly knovving that vvhatſoeuer he promiſed, he is able alſo to doe. † Therfore vvas it alſo reputed him to iuſtice. 2

† And it is not vvritten only for him, that it vvas reputed 23
him to iuſtice: † but alſo " for vs, to vvhom it ſhal be repu- 24
ted beleeuing in him, that raiſed vp IESVS CHRIST our Lord from the dead, † vvho vvas deliuered vp for our ſinnes, 25
and roſe againe for our iuſtification.

Gen. 1: 4. ` he b. leeued,

Gen. 15:

ANNOTATIONS
CHAP. IIII.

Abrahams vvorkes before faith.

1. *Abraham.*] The Apoſtle diſputing in this chapter, as before, againſt them that thought they might be iuſtified by their vvorkes done vvithout the grace of Chriſt and faith in him, propoſeth Abraham for an example, and proueth that he had no iuſtice nor eſtimation of iuſtice before God by any vvorkes done before he had faith, or that proceded not of faith and Gods grace.

Iuſtice before men, and iuſtice before God.

2. *By vvorkes.*] If Abraham did any commendable vvorkes before he beleeued Chriſt, as many Philoſophers did, men might count him iuſt therfore, but in Gods ſight (vvho accepteth nothing vvithout faith in him, or that procedeth not from his grace) he ſhould neuer haue had the eſtimation of a iuſt man. Therfore God in the Scriptures reputing him as a iuſt man, giueth the cauſe thereof, ſaying, *Abraham beleeued God, and it vvas reputed to him for iuſtice.*

Not vvorkes, but mere grace is cauſe of our firſt iuſtificatiõ.

4. *To him that vvorketh.*] That is to ſay, He that preſumeth of his ovvne vvorkes as done of him ſelf vvithout faith, Gods helpe, and grace: and ſaying, that grace or iuſtification vvere giuen to him for his vvorkes: this man doth chalenge his iuſtification as dette, and not as of fauour and grace.

5. *To him that vvorketh not*] He vvorketh not (in this place) that hath no vvorkes or alleageth not his vvorkes done in his infidelitie as cauſe of his iuſtification, but faith in Chriſt, and that proceding of mere grace. Vvherevpon S. Auguſtine ſaith: *Knovv thou that faith found thee vniuſt. And if faith giuen to thee, made the iuſt, it found thee a vvicked one vvhom it might make iuſt. If it found thee vvicked, and of ſuch an one made thee iuſt, vvhat vvorkes hadſt thou being then vvicked? None couldeſt thou haue (nor canſt haue) before thou beleeuedſt. Beleeue then in him that iuſtifieth the impious, that thy good vvorkes may be good vvorkes in deede.* Auguſt. in Pſal. 31.

Heretical tranſlation.

6. *As Dauid termeth.*] The Proteſtants for, c *termeth*, tranſlate, *deſcribeth*, for that they vvould haue the ignorant beleeue, the vvhole nature & definition of Iuſtification to be nothing els but remiſſion of ſinnes, and no grace or inherent iuſtice giuen from God at al. Vvhen the Apoſtle vvould ſay nothing els, but that in the firſt iuſtificatiõ God findeth no good vvorkes or merites to revvard, but only ſinnes to forgiue vnto ſuch as haue faith in him. c λέγει

Vvhat is, *Sinnes couered or not imputed.*

7. *Couered.* 8. *not imputed.*] You may not gather (as the Heretikes doe) of theſe termes, *couered*, and, *not imputed*, that the ſinnes of men be neuer truely forgiuen, but hidden only. for that derogateth much to the force of Chriſtes bloud and to the grace of God, by vvhich our offences be truely

Io. 1, 29. truly remitted. He is the Lambe that *taketh avvay* the ſinnes of the vvorld, that *vvaſheth*, and
2 Cor. 6, 11. *blotteth out* our ſinnes. therfore to couer them, or, not to impute them, is, not to charge vs vvith
Apoc. 1, 5. our ſinnes, becauſe by remiſſion they be cleane taken avvay: othervviſe it vvere but a feined forgiueneſſe. *See S. Auguſtine in pſal. 31 enarrat. 2.*

11. A ſeale.] The Heretikes vvould proue hereby, that the Sacraments of the Church giue not grace or iuſtice of faith, but that they be notes, markes, and badges only of our remiſſion of ſinnes had by faith before: becauſe Abraham vvas iuſt before, and tooke this Sacrament for a ſeale thereof only. To vvhich muſt be anſvvered, that it folovveth not that it is ſo in al, becauſe it vvas ſo in the Patriarch, vvho vvas iuſt before, and vvas therfore as it vvere the founder of Circumciſion, or he in vvhom God vvould firſt eſtabliſh the ſame: no more then it folovveth that, becauſe the Holy Sacrament of the Altar remitted not ſinnes to Chriſt nor iuſtified him, therefore it hath that effect in none. Looke S. Auguſtine *de baptiſmo contra Donatiſtas li. 4. c. 24.* Vvhere you ſhal ſee that (though not in Abraham) yet in Iſaac his ſonne, and ſo conſequently in the reſt, the Sacrament vvent before, and iuſtice folovved.

The Sacramẽts are not mere markes, but cauſes of iuſtification.

24. For vs, to vvhom it ſhal be reputed.] By this it is moſt plaine againſt our Aduerſaries, that the faith vvhich vvas reputed for iuſtice to Abraham, vvas his beleefe of an Article reuealed to him by God, that is to ſay, his aſſent and credit giuen to Gods ſpeaches: as in vs his poſteritie according to the ſpirit, it is here plainely ſaid, that iuſtice ſhal be reputed to vs by beleeuing the Articles of Chriſtes death and Reſurrection, and not by any fond ſpecial faith, *fiducia* or confidence of eche mans ovvne ſaluation. to eſtabliſh the vvhich fiction, they make no account of the faith Catholike, that is, vvherevvith vve beleeue the Articles of the faith, vvhich only iuſtifieth, but call it by contempt, an hiſtorical faith: ſo as they may terme Abrahams faith, and our Ladies faith, of vvhich
Luc. 1, 45. it vvas * ſaid, Beata quæ credidiſti, *Bleſſed art thou that haſt beleeued.* And ſo in truth they deny as vvel the iuſtification by faith, as by vvorkes.

By vvhat faith vve are iuſtified.

CHAP. V.

Hauing therfore through faith in Chriſt, obteined the beginning, he ſhevveth vvhat great cauſe vve haue to hope for the accompliſhment. 12 And then he procedeth in his arguing, and ſhevveth that as by one, al vvere made ſinners, ſo by one, al muſt be made iuſt.

1 BEING iuſtified therfore by faith, "let vs haue peace tovvard God by
2 our Lord IESVS CHRIST: † by vvhõ alſo vve haue" acceſſe through faith into this grace vvherein vve ſtand, and glorie, :: in the hope
3 of the glorie of the ſonnes of God. † And not only this: but alſo vve glorie in tribulations, knovving
4 that tribulation vvorketh patience: † and patience, proba-
5 tion: and" probation, hope. † and hope confoundeth not: becauſe" the charitie of God is povvred forth in our hartes,
6 by the holy Ghoſt vvhich is giuen vs. ¶ † For vvhy did Chriſt, vvhen vve as yet vvere c vveake, according to the time
7 die for the impious? † For, ſcarſe for a iuſt man doth any die:
8 for perhaps for a good man durſt ſome man die. † But God commendeth his charitie in vs: becauſe, vvhen as yet vve
9 vvere ſinners, Chriſt died for vs. † Much more therfore now being iuſtified in his bloud, ſhal vve be ſaued from vvrath

The Epiſtle on Imber Saturday in vvhitſon-vvecke, And for many Martyrs.

:: Chriſtian mẽ do not vaunt thẽſelues of the certaĩtie of their ſaluatiõ, but glorie in the hope thereof onely, vvhich hope is here inſinuated to be giuen in our iuſtificatiõ, & is afterwvard to be cõfirmed by probation in tribulation.

c The Heretikes falſely tranſlate, *of no ſtrength*, to take avvay al free vvil. No. Teſt. 1580.

by him. † For if, vvhen vve vvere enemies, vve vvere re- 10
cõciled to God by the death of his Sonne: much more being
reconciled, ſhal vve be ſaued in the life of him. † And not 11
only this: but alſo vve glorie in God through our Lord
IESVS Chriſt, by vvhom novv vve haue receiued recon-
ciliation.

† Therfore, as "by one man ſinne entred into this vvorld, 12
and by ſinne death: and ſo vnto al men death did paſſe, in
vvhich al ſinned. † For euen vnto the Lavv ſinne vvas in the 13
world: but ſinne was not imputed, when the law was not. † But 14
death reigned from Adam" vnto Moyſes, euen on them alſo
that ſinned not after the ſimilitude of the preuarication of
Adam, vvho is a figure of him to come. † But not as the of- 15
fence, ſo alſo the gift. for if by the offence of one, many died:
much more the grace of God and the gift, in the grace of one
man IESVS Chriſt, hath abounded vpon many. † And not as 16
by one` ſinne', ſo alſo the gift. for iudgemẽt in deede is of one, ` *ſinner*,
to condemnatiõ: but grace is of many offences, to iuſtificatiõ.
† For if in the offẽce of one, death reigned by one: much more 17
they that receiue the aboundance of grace and of donation &
of iuſtice, ſhal reigne in life by one, IESVS Chriſt. † Therfore as 18
by the offence of one, vnto al men to condemnation: ſo alſo
by the iuſtice of one, vnto al men to iuſtification of life.
† For as by the diſobedience of one man, many vvere made 19
ſinners: ſo alſo by the obedience of one, many :: ſhal be
made iuſt. † But the Lavv entred in, "that ſinne might abound. 20
And vvhere ſinne abounded, grace did more abound. † that 21
as ſinne reigned to death: ſo alſo grace may reigne by iuſtice
to life euerlaſting, through IESVS Chriſt our Lord.

:: Here vve may ſee againſt the Heretikes, that they vvhich be borne of Chriſt and iuſtified by him, be made & conſtituted iuſt in deede, & not by imputation only: as al that be borne of Adam, be vniuſt and ſinners in truth, & not by imputation.

ANNOTATIONS
CHAP. V.

Againſt the Heretikes ſpecial faith and ſecuritie.

1. *Let vs haue.*) Vvhether vve read, *Let vs haue peace*, as diuerſe alſo of the Greeke Doctors (*Chryſoſt. Orig. Theodor. Oecum. Theophyl.*) doe, or, *We haue peace*: it maketh nothing for the vaine ἐχωμεν / ἐχομεν
ſecuritie and infallible certaintie vvhich our Aduerſaries ſay, euery man ought to haue vpon his preſumed iuſtification by faith, that him ſelf is in Gods fauour, and ſure to be ſaued: *peace tovvards God*, being here nothing els, but the ſincere reſt, tranquillitie and comfort of minde and conſcience, vpon the hope he hath, that he is reconciled to God. Sure it is that the Catholike faith, by vvhich, and none other, men be iuſtified, neither teacheth nor breedeth any ſuch ſecuritie of ſaluation. And therfore they haue made to them ſelues an other faith vvhich they call *Fiduciam*, quite vvithout the compaſſe of the Creede and Scriptures.

(Iuſtificatiõ attributed much

2. *Acceſſe through faith.*) Iuſtification, implieth al grace and vertues receiued by Chriſtes merites, but the entrance and acceſſe to this grace and happy ſtate is by faith, becauſe faith is the ground

and

and firſt foundation to build on, and port to enter into the reſt. Vvhich is the cauſe that our iuſtification is attributed to faith, namely in this Epiſtle, though faith it ſelf be of grace alſo.

to faith as to the fundation.

4. *Probation hope.*) This refelleth the errour alſo of the Proteſtants, that vvould haue our hope to hold only on Gods promiſes, and not a vvhit on our doings. Vvhere vve ſee that it ſtandeth (and is ſtrengthened alſo) vpon patience and conſtancie, and good probation and trial of our ſelues in aduerſities: and that ſo grounded vpon Gods promiſes and our ovvne doings, it neuer confoundeth.

Our hope is ſtrengthened by vvel doing.

5. *Charitie is povvred.*) Charitie alſo is giuen vs in our firſt iuſtification, and not only imputed vnto vs, but in deede invvardly povvred into our hartes by the Holy Ghoſt, vvho vvith and in his giftes & grace is beſtovved vpon vs. for this Charitie of God is not that vvhich is in God, but that vvhich he giueth vs, as S. Auguſtine expoundeth it: *li. de Sp. & lit. c. 32.* Vvho referreth this place alſo to the grace of God giuen in the Sacrament of Confirmation. *de bapt. cont. Donat. li. 3 c. 16.*

Charitie is a qualitie in vs.

12. *By one man ſinne entred.*) By this place ſpecially the Church of God defendeth and proueth againſt the old Heretikes the Pelagians, that denied children to haue any original ſinne, or to be baptized for the remiſſion thereof: that in and by Adam al be conceiued, borne, and conſtituted ſinners. Which no leſſe maketh againſt the Caluiniſts alſo, that affirme, Chriſtiã mens children to be holy from their mothers vvombe. And the ſame reaſon vvhich S. Auguſtine deduceth (*li. 1 c. 8. 9. de pec. meritis.*) out of this text, to proue againſt the ſaid Pelagians, that the Apoſtle meaneth not of the general imitation of Adam in actual ſinnes, ſerueth againſt Eraſmus and others, inclining rather to that nevv expoſition, then to the Churches and fathers graue iudgement herein. *Cone. Mileuitanum c. 2.*

Conc. Tri. ſeſſ. 5 decr. de pec. orig.

Al by Adam borne in original ſinne.

14. *vnto Moyſes.*) Euen in the time of the Lavv of nature, vvhen men knevv not ſinne, and therfore it could not by mans iudgement be imputed: and in the time of Moyſes Lavv, vvhen the commaundement taught them to knovv it, but gaue them no ſtrength nor grace to auoid it, ſinne did reigne, and therevpon death and damnation, euen til Moyſes *incluſiue*, that is to ſay, euen til the end of his Lavv. And that not in them onely vvhich actually ſinned, as Adam did, but in infants vvhich neuer did actually offend, but onely vvere borne and conceiued in ſinne, that is to ſay, hauing their natures defiled, deſtitute of iuſtice, and auerted from God in Adam, and by their deſcent from him: Chriſt onely excepted, being conceiued vvithout mans ſeede, and his mother for his honour and by his ſpecial protection (as many godly deuout men iudge) preſerued from the ſame.

Chriſt only not conceiued in ſinne, and (as it is thought) our B. Lady.

20. *That ſinne might abound.*) *That*, here hath not the ſignification of cauſalitie, as though the Lavv vvere giuen for that cauſe to make ſinne abound: but it noteth the ſequele, becauſe that folovved thereof, and ſo it came to paſſe, that by the prohibition of ſinne, ſinne increaſed: by occaſion vvhereof, the force of Chriſtes grace is more amply and aboundantly beſtovved in the nevv Teſtament.

The Lavv did not cauſe more ſinne, though that vvere the ſequele thereof.

CHAP. VI.

He exhorteth vs, novv after Baptiſme, to liue no more in ſinne, but to vvalke in good vvorkes: becauſe there vve died to the one, and roſe againe to the other 14 (grace alſo giuing vs ſufficient ſtrength) 16 and vvere made free to the one, and ſeruants to the other, 21 and ſpecially becauſe of the fruite here, and the end aftervvard, both of the one and of the other.

1 WHAT ſhal vve ſay then? Shal vve continue in
2 ſinne that grace may abound? † God forbid. For
vve that are dead to ſinne, hovv ſhal vve yet liue
3 therein? † [b] Are you ignorant that al vve vvhich
are baptized in Chriſt IESVS, in his death vve are baptized?
4 † For :: vve are buried together vvith him by Baptiſme into
death: that as Chriſt is riſen from the dead by the glorie of
5 the father, ſo vve alſo may vvalke in nevvneſſe of life. † For
if vve be become complanted to the ſimilitude of his death,

b The Epiſtle vpõ the 6 Sũday after Pentecoſt.

:: Remiſſion of ſinne, nevv life, ſanctification, and iuſtificatiõ, are giuen by baptiſme, becauſe it reſembleth in vs and applieth to vs Chriſtes death and reſurrectiõ, and engraffeth vs into him.

vve ſhal be alſo of his reſurrection. † Knovving this, that 6
our old man is crucified vvith him, that the body of ſinne
may be deſtroied, to the end that vve may ſerue ſinne no
longer. † For he that is dead, is iuſtified from ſinne. † And 7
if vve be dead vvith Chriſt, vve beleeue that vve ſhal liue 8
alſo together vvith Chriſt. knovving that Chriſt riſing 9
againe from the dead, novv dieth no more, death ſhal no more
haue dominion ouer him. † For that he died, "to ſinne he 10
died once: but that he liueth, he liueth to God. † So thinke 11
you alſo, that you are dead to ſinne, but aliue to God in Chriſt
IESVS our Lord. ¶

† Let not" ſinne therfore reigne in your mortal body, that 12
you obey the concupiſcences thereof. † But neither doe ye 13
exhibite your members inſtruments of iniquitie vnto ſinne:
but exhibite your ſelues to God as of dead men, aliue: and
your members inſtruments of iuſtice to God. † For ſinne 14
ſhal not haue dominion ouer you. for you are not vnder the
Lavv, but vnder grace.

† Vvhat then? ſhal vve ſinne, becauſe vve are not vnder 15
the Lavv, but vnder grace? God forbid. † *Knovv you not 16
that to vvhom you exhibite your ſelues ſeruants to obey, you
are the ſeruants of him vvhom you obey, vvhether it be of
ſinne, to death, or of obedience, to iuſtice. † But thankes be to 17
God, that you vvere the ſeruants of ſinne, but :: haue obeied
from the hart, vnto that" forme of doctrine, into the vvhich
you haue been deliuered. † And being made free from ſinne, 18
you vvere made ſeruants to iuſtice. † I ſpeake an humane 19
thing, becauſe of the infirmitie of your fleſh. for as you haue
exhibited your members to ſerue vncleanneſſe and iniquitie,
vnto iniquitie: ſo now exhibite your mẽbers to ſerue iuſtice,
:: vnto ſanctification. † For when you vvere ſeruants of ſinne, 20
you were free to iuſtice. † What fruite therfore had you then in 21
thoſe things, for vvhich novv you are aſhamed? for the end
of them is death. † But novv being made free from ſinne, 22
and become ſeruants to God, you haue your fruite vnto ſan-
ctification, but the end, life euerlaſting. † For the ſtipends 23
of ſinne, death. but" the grace of God, life euerlaſting in
Chriſt IESVS our Lord. ¶

* Here againe is ſignified, that our diſcharge frõ the bõdage of ſinne, is by the Chriſtian faith, & by obedience to the vvhole doctrĩe of Chriſts religion: in that the Apoſtle attributeth this their deliuerance frõ ſinne, to their humble receiuing of the Catholike faith.

The Epiſtle vpõ the 7 Sunday after Pentecoſt.

:: He ſignifieth that as vvhen they vvere ſubiect to ſinne by cõtinual & oftẽ vvorking vvickednes, they increaſed their iniquitie: that ſo alſo novv being iuſtified, they may & ſhould by external vvorkes of iuſtice, increaſe their iuſtice and ſanctification.

Io.8, 34. 2.Pet.2, 19.

ANNOT.

ANNOTATIONS
CHAP. VI.

3. We that are baptized.) That vvhich before he chalenged from the Lavv of Moyſes, to faith, is novv attributed to baptiſme, vvhich is the firſt Sacrament of our faith and the entrance to Chriſtian religion. Whereby it is plaine that he meaneth not onely faith to iuſtifie, but the Sacraments alſo, and al Chriſtian religion, vvhich he calleth the Lavv of ſpirit, grace, and faith. Not only faith.

6. Old man, body of ſinne.) Our corrupt ſtate ſubiect to ſinne and concupiſcence, comming to vs from Adam, is called the *Old man:* as our perſon reformed in & by Chriſt, is named the *Nevv man.* And the lumpe and maſſe of ſinnes vvhich then ruled, is called the corps or body of ſinne. The old man, & the nevv.

10. To ſinne he died.) Chriſt died to ſinne, vvhen by his death he deſtroied ſinne: Vve die to ſinne, in that vve be diſcharged of the povver thereof, vvhich before vvas as it vvere the life of our perſons, and commaunded al the partes and faculties of our ſoule and body: as contrarievviſe vve liue to God, vvhen his grace ruleth and vvorketh in vs, as the ſoule doth rule our mortal bodies. Dying to ſinne. Liuing to God.

12. Sinne reigne.) Concupiſcence is here named ſinne, becauſe it is the effect, occaſion, and matter of ſinne, and is as it vvere a diſeaſe or infirmitie in vs, inclining vs to il, remaining alſo after Baptiſme according to the ſubſtance or matter thereof: but it is not properly a ſinne, nor forbidden by commaundement, til it reigne in vs, and vve obey and folovv the deſires thereof. *Auguſt. li. de nupt. & concupiſc. c. 23. Cont. 2 epiſt. Pelag. li. 1 c. 13. Conc. Trident. Seſs. 5. decret. de pec. orig.* Hovv concupiſcéce is called ſinne.

17. Forme of doctrine,) At the firſt conuerſion of euery nation to the Catholike faith, there is a forme & rule of beleefe ſet dovvne, vnto vvhich vvhen the people is once put by their Apoſtles, they muſt neuer by any perſuaſion of men alter the ſame, nor take of man or Angel, any nevv doctrine or Analogie of faith, as the Proteſtants call it. The doctrine of our firſt Apoſtles.

23. The grace of God, life euerlaſting.) The ſequele of ſpeache required, that as he ſaid, death or damnation is the ſtipend of ſinne, ſo life euerlaſting is the ſtipend of iuſtice. and ſo it is, and in the ſame ſenſe he ſpake in the laſt chapter: *that as ſinne reigneth to death, ſo grace reigneth by iuſtice to life euerlaſting.* but here he changed the ſentence ſomevvhat, calling life euerlaſting *grace,* rather then *revvard*: becauſe the merites by vvhich vve attaine vnto life, be al of Gods gift and grace. *Auguſt. Ep. 105 ad Sixtum.* Life euerlaſting a ſtipend, and yet grace.

CHAP. VII.

Our former huſband (ſinne) vvith his lavv, is dead in Baptiſme: and novv vve are maried to an other huſband (to Chriſt) to bring forth children to God, that is, good vvorkes. 7 And hovv the Lavv being good, vvas yet to vs the lavv of ſinne and death, becauſe concupiſcence reigned in vs. 17 But novv by Baptiſme grace reigneth in vs, though alſo concupiſcence doth remaine and tempt vs ſtill.

1 ARE you ignorant brethren (for I ſpeake
to them that knovv the Lavv) that the
Lavv hath dominion ouer a man as long
2. Cor. 7, 39. 2 time as he liueth? † for *the vvoman that
is vnder a huſband: :: her huſband liuing
is bound to the lavv. but if her huſband
be dead, ſhe is looſed from the lavv of
3 her huſband. † Therfore her huſband liuing, ſhe ſhal be
called an aduoutereſſe if ſhe be vvith an other man: but if
her huſband be dead, ſhe is deliuered from the lavv of
her huſband: ſo that ſhe is not an aduoutereſſe if ſhe be

:: Nothing but death diſſolueth the band betvvixt man & vvife: though for fornication one may depart from an others companie. therfore to mary againe is aduoutrie, during the life of the partie ſeparated.

vvith an other man. † Therfore my brethren :: you also are 4
made dead to the Lavv by the body of Christ: that you may
be an other mans vvho is risen againe from the dead, that vve
may fructifie to God. † For vvhen vve vvere in the flesh, 5
the passions of sinnes, that vvere by the Lavv, did vvorke in
our members, to fructifie vnto death. † but novv vve are 6
loosed from the lavv of death, vvherein vve vvere deteined:
[c] in so much vve serue in :: nevvnesse of spirit, and not in the
oldnes of the letter.

† Vvhat shal vve say then? is the Lavv sinne? God for- 7
bid. But sinne I did not knovv, but by the Lavv. for concu-
piscẽce I knevv not, vnlesse the lavv did say: "*Thou shalt not couet.*
† But :: occasion being taken, sinne by the commaundement 8
vvrought in me al cõcupiscence. For vvithout the Lavv sinne
vvas dead. † And I liued vvithout the Lavv sometime. But 9
vvhen the commaundement vvas come, sinne reuiued. † And 10
I vvas dead: and the commaundement, that vvas vnto life,
the same to me vvas found to be vnto death. † For sinne 11
taking occasion by the commaundement, seduced me, and by
it killed me. † Therfore * the Lavv in deede is holy, and the 12
commaundement holy, and iust, and good.

† That thẽ vvhich is good, to me vvas it made death? God 13
forbid. but sinne, that it may appeare sinne, by the good thing
vvrought me death: that sinne might become sinning aboue
measure by the cõmaundemẽt. † For vve knovv that the Law 14
is spiritual, but I am carnal, sold vnder sinne. † For "that which 15
I vvorke, I vnderstand not. for " not that vvhich I vvil, the
same do I: but vvhich I hate, that I doe. † And if that vvhich 16
I vvil not, the same I doe: I cõsent to the Lavv, that it is good.

† But novv, not I vvorke it any more, but the sinne that 17
dvvelleth in me. † For I know that there dvvelleth not in me, 18
that is to say, in my flesh, good. For to vvil, is presẽt vvith me,
but to accomplish that vvhich is good, I finde not. † For 19
" not the good vvhich I vvil, that doe I: but the euil " vvhich
I vvil not, that I doe. † And if that vvhich I vvil not, the 20
same I doe: novv not I vvorke it, but the sinne that dvvel-
leth in me. † I finde therfore, the Lavv, to me hauing a vvil 21
to doe good, that euil is present vvith me. † For I am de- 22
lighted vvith the lavv of God according to the invvard man:
† but I see an other lavv in my members, repugning to the 23
lavv of my minde, and captiuing me in the lavv of sinne that

is

:: Being novv baptised and dead to sinne, & engraffed in Christs mystical body, you are discharged of the Lavv of Moyses, and are free in Christ.

:: By Baptisme vve haue not Christes iustice imputed to vs, but an invvard nevvnesse of spirit giuen vs and resident in vs.

:: Sinne or concupiscẽce which vvas a sleepe before, vvas wakened by prohibition, the Lavv not being the cause thereof, nor giuing occasion therevnto, but occasion being taken by our corrupt nature to resist that which was commaunded.

The Epistle in a Votiue Masse for sinnes.

[c] ὥστε δου-λεύειν

Exo. 20, 17. Deu. 5, 21.

1. Tim. 1, 8.

24 is in my members. † Vnhappie man that I am, vvho ſhal
25 deliuer me from the body of this death? † The grace of God by IESVS Chriſt our Lord. ⊣ Therfore I my ſelf "vvith the minde [c] ſerue the lavv of God, but vvith the fleſh, the lavv of ſinne.

c δουλεύω

ANNOTATIONS
CHAP. VII.

7. Thou ſhalt not couet.) It is not the habitual concupiſcence or infirmitie of our nature or ſenſual deſire or inclination to euil, coueting againſt the ſpirit, that is forbidden properly in this precept: but the conſent of our reaſon and minde vnto it, to obey and folovv the luſtes thereof, that is a ſinne and prohibited.

Actual concupiſcence forbidden, not habitual.

15. That vvhich I vvorke.) This being vnderſtood of S. Paul him ſelf or any other iuſt perſon, the ſenſe is, that the fleſh and inferiour part ſtirreth vp diuerſe diſordered motions and paſſions or perturbations againſt the minde, and vpon ſuch a ſoden ſometimes inuadeth the ſame, that before it attẽdeth, or reaſon can gather it ſelf to deliberate, mã is in a ſort (though vnvvittingly) entangled. Vvhich as ſoone as it is perceiued, being of the iuſt condemned, reiected, and reſiſted, neuer maketh him a ſinner.

Soden inuoluntarie motions are no ſinne.

15. Not that vvhich I vvil) He meaneth not, that he can do no good that he vvilleth or deſireth, or that he is euer forced to do that vvhich his vvill agreeth not vnto: but that by reaſon of the forcibleneſſe of concupiſcence, vvhereof he can not rid him ſelf during life, he can not accompliſh al the deſires of his ſpirit and minde, according as he ſaith to the Galatians, *The fleſh coueteth againſt the ſpirit, and the ſpirit againſt the fleſh, that not vvhatſoeuer you vvill, you can do.*

Concupiſcence taketh not avvay free vvil.

c. 5, 17.

19. Not the good vvhich I vvill.) So may the iuſt alſo be forced by the rage of concupiſcence or ſenſual appetite, to do or ſuffer many things in his inferiour part or external members, vvhich his vvill conſenteth not vnto. And ſo long it is ſo farre from ſinne, that (as * S. Auguſtine ſaith) he neede neuer ſay to God, *forgiue vs our ſinnes*, for the ſame. for, ſinne is voluntarie, and ſo be not theſe paſſions.

Sinne is voluntarie, and otherwiſe it is no ſinne.

* ep. ad Aſellicum 200.

19. Which I vvil not.) It maketh not any thing againſt free vvill that the Apoſtle ſaith, that good men do or ſuffer ſometimes in their bodies, that vvhich the vvill agreeth not vnto: but it proueth plainely free vvil. becauſe the proper act thereof, that is, to vvill or nill, to conſent or diſſent, is euer (as you may ſee here) free in it ſelf: though there may be internal or external force to ſtay the members of a man, that they obey not in euery act, that vvhich the vvill commaundeth or preſcribeth. And therfore that is neuer imputed to mã vvhich he doth in his external or internal faculties, vvhen vvil concurreth not. Yea aftervvard (v, 20) the Apoſtle ſaith, *Non ego operor*, man doeth not that vvhich is not done by his vvill: vvhich doth moſt euidently proue free vvill.

25. With the minde, vvith the fleſh.) Nothing done by concupiſcence (vvhich the Apoſtle here calleth ſinne) vvherevnto the ſpirit, reaſon, or minde of man conſenteth not, can make him guilty before God. Neither can the motions of the fleſh in a iuſt man euer any vvhit deefile the operatiõs of his ſpirit, as the Lutherans do hold: but make them often more meritorious, for the continual combat that he hath vvith them. for it is plaine that the operations of the fleſh and of the ſpirit do not concurre together to make one acte, as they imagine: the Apoſtle concluding cleane contrarie, That in minde he ſerueth the Lavv of God, in fleſh the lavv of ſinne, that is to ſay, concupiſcence.

Concupiſcence defileth not a iuſt mans actiõs as the Lutherãs ſay.

CHAP. VIII.

That novv after Baptiſme vve are no more in ſtate of damnation, becauſe by the grace vvhich vve haue receiued, vve are able to fulfil the Lavv: vnles vve do vvilfully giue the dominion againe to concupiſcence. 18 Then (becauſe of the perſecutions that then vvere) he comforteth and exhorteth them vvith many reaſons.

THERE

THERE is novv therfore no damnation 1
to them that are in Christ IESVS: that
walke not according to the flesh. † For the 2
lavv of the spirit of life in Christ IESVS,
hath deliuered me from the lavv of sinne
and of death. † For that vvhich vvas 3
impossible to the Lavv, in that it vvas
vveakened by the flesh: God sending his sonne in the simi-
litude of the flesh of sinne, euen of sinne damned sinne in
the flesh, †that :: the iustification of the lavv might be ful- 4
filled in vs, vvho vvalke not according to the flesh, but ac-
cording to the spirit. † For they that are according to the 5
flesh, are affected to the things that are of the flesh, but they
that are according to the spirit: are affected to the things that
are of the spirit. † For the vvisedom of the flesh, is death: 6
but the vvisedom of the spirit, life and peace. † Because the 7
vvisedom of the flesh, is 'an enemie' to God: for to the law of 'enmitis
God it is not subiect, neither can it be. † And they that are 8
in the flesh, can not please God. †But you are not in the flesh, 9
but in the spirit, yet if the Spirit of God dvvel in you. But if
any man haue not the Spirit of Christ, the same is not his.
† But if Christ be in you: the body in deede is dead because 10
of sinne, but the spirit liueth because of iustification. † And 11
if the Spirit of him that raised vp IESVS from the dead, dvvel
in you: he that raised vp IESVS CHRIST from the dead, shal
quicken also your mortal bodies, because of his Spirit dvvel-
ling in you. † Therfore brethren, vve are detters: not to the 12
flesh, to liue according to the flesh. † For if you liue accor- 13
ding to the flesh, you shal die. but if by the spirit, you mor-
tifie the deedes of the flesh, you shal liue. † For vvhosoeuer 14
:: are ledde by the spirit of God, they are the sonnes of God.
† For *you haue not receiued the spirit of seruitude againe in 15
feare: but *you haue receiued the spirit of adoption of sonnes,
vvherein vve crie: Abba, (father). † For" the Spirit him self, 16
giueth testimonie to our spirit, that we are the sonnes of God. 17
† And if sonnes, heires also: heires truly of God, and coheires
of Christ: if" yet if vve suffer vvith him, that vve may be also
glorified vvith him.
† For I thinke that the passions of this time are not" con- 18
digne to the glorie to come that shal be reuealed in vs. † For 19
the expectation of the creature, expecteth the reuelation of
the

:: This conuinceth against the Churches aduersaries, that the lavv, that is, gods cõmaundemẽts may be kept, & that the keeping thereof is iustice, & that in christian men that is fulfilled by Christs grace vvhich by the force of the Lavv could neuer be fulfilled.

The Epistle vpõ the 8 Sunday after Pentecost.

:: He meaneth not that the Childré of God be violently cõpelled against their vvilles, but that they be svveetly dravvẽ, moued, or induced to do good. *Aug. Enchirid. c. 64. De verb. Do. ser. 43 c. 7. et de verb. Apost. ser. 13 c. 11. 12.*

The Epistle vpõ the 4 Sunday after Pentecost, and for many Martyrs.

2. Tim. 1 7, Gal 4, 5.

condignæ ad gloriam

20 the ſonnes of God. † For the creature is made ſubiect to vanitie, not vvilling, but for him that made it ſubiect in hope:
21 † becauſe the creature alſo it ſelf ſhal be deliuered from the ſeruitude of corruption, into the libertie of the glorie of the
22 children of God. † For vve knovv that euery creature gro-
23 neth, and trauaileth euen til novv. † And not only it, but vve alſo our ſelues hauing the firſt fruites of the ſpirit, vve alſo grone vvithin our ſelues, expecting the adoption of the
24 ſonnes of God, the redemption of our body. ¶ † For "by hope vve are ſaued. But hope that is ſeen, is not hope. for that
25 vvhich a man ſeeth, vvherfore doth he hope it? † But if vve hope for that vvhich vve ſee not: vve expect by patience.
26 † And in like maner alſo the Spirit helpeth our infirmitie. For, vvhat vve ſhould pray as vve ought, vve knovv not: but the Spirit him ſelf requeſteth for vs vvith gronings vnſpea-
27 keable. † And he that ſearcheth the hartes, knovveth vvhat "the Spirit deſireth: becauſe according to God he requeſteth
28 for the ſainctes. † And vve knovv that to them that loue God, al things cooperate vnto good, to ſuch as according to
29 purpoſe are called to be ſainctes. † For vvhom he hath for-knowen, he hath alſo predeſtinated to be made conformable to the image of his ſonne: that he might be the firſt-borne in
30 many brethren. † And" vvhom he hath predeſtinated: them alſo he hath called. and vvhom he hath called: them alſo he hath iuſtified. and vvhom he hath iuſtified: them alſo hath he
31 glorified. † What ſhal vve then ſay to theſe things? If God
32 be for vs, vvho is againſt vs? † He that ſpared not alſo his ovvne ſonne, but for vs al deliuered him: hovv hath he not
33 alſo vvith him giuen vs al things? † Who ſhal accuſe againſt
34 the elect of God? God that iuſtifieth. † Who is he that ſhal condemne? Chriſt IESVS that died, yea that is riſen alſo againe, vvho is on the right hand of God, vvho alſo maketh
35 interceſsion for vs. † Who then ſhal ſeparate vs from the charitie of Chriſt? tribulation? or diſtreſſe? or famine? or
36 nakednes? or danger? or perſecution? or the ſvvord? († as it is vvritten, *For vve are killed for thy ſake al the day: vve are eſteemed as*
37 *ſheepe of ſlaughter.*) † But in al theſe things we ouercome becauſe
38 of him that hath loued vs. [c] † For" I am ſure that neither death, nor life, nor Angels, nor Principalities, nor Povvers, neither
39 things preſent, nor things to come, neither might, † nor height, nor depth, nor other creature, ſhal be able to

The Epiſtle for S. Ignatius Febr. 1.

Pſ. 43, 22,

[c] πέπεισ-μαι γὰρ

ſeparate vs from the charitie of God vvhich is in Chriſt IESVS our Lord. H

ANNOTATIONS
CHAP. VIII.

16. The ſpirit giueth teſtimonie.) This place maketh not for the Heretikes ſpecial faith, or their preſumptuous certainty that euery one of them is in grace: the teſtimonie of the Spirit being nothing els, but the invvard good motions, comfort, and contentment, vvhich the children of God do daily feele more and more in their hartes by ſeruing him: by vvhich they haue as it vvere an atteſtation of his fauour tovvardes them, vvhereby the hope of their iuſtification and ſaluation is much corroborated and ſtrengthened.

The teſtimonie of the Spirit.

17. Yet if they ſuffer.) Chriſtes paines or paſſions haue not ſo ſatisfied for al, that Chriſtian men be diſcharged of their particular ſuffering or ſatisfying for eche mans ovvne part: neither be our paines nothing vvorth to the attainement of heauen, becauſe Chriſt hath done ynough. but quite contrarie: he vvas by his paſſion exalted to the glorie of heauen: therfore vve by compaſſion or partaking vvith him in the like paſſions, ſhal attaine to be fellovves vvith him in his kingdom.

Novvithſtandig Chriſts ſatisfaction and Paſſion, yet ours alſo is required.

18. Condigne.) Our Aduerſaries ground hereon, that the vvorkes or ſufferances of this life be not meritorious or vvorthy of life euerlaſting, vvhere the Apoſtle ſaith no ſuch thing, no more then he ſaith that Chriſts Paſſions be not meritorious of his glorie, vvhich I thinke they dare not much auouch in our Sauiours actions. He expreſſeth onely, that the very afflictions of their ovvne nature, vvhich vve ſuffer vvith or for him, be but ſhort, momētanie & of no account in compariſon of the recompenſe vvhich vve ſhal haue in heauen. no more in deede vvere Chriſtes paines of their ovvne nature, compared to his glorie, any vvhit comparable: yet they vvere meritorious or vvorthy of heauen, & ſo be ours. And therfore to expreſſe the ſaid cōpariſon, here he ſaith, *They art not condigne * to the glorie.* He ſaith not, *of the glorie*, as the Heretikes falſly trāſlate: though the Scripture ſpeaketh ſo alſo, vvhen it ſignifieth only a cōpariſon. as *Prou. 3.* in the greeke, *Omne pretioſum non eſt* illa dignū.* S. Auguſtine, *illi dignum.* S. Hierom, *non valet huic comparari.* that is, No pretious thing is vvorthie of vviſedom, or to be compared vvith it. See the like *Eccle. 26, 20. Tob. 9, 1.* But vvhen the Apoſtle vvil expreſſe that they are condigne, vvorthy, or meritorious of the glorie, he ſaith plainely, *That our tribulation vvhich preſently is momentanie and light, vvorketh aboue meaſure exceedingly an eternal vveight of glorie in vs.* The valevv of Chriſtes actions riſeth not of the leingth or greatnes of them in them ſelues, though ſo alſo they paſſed al mens doings: but of the vvorthines of the perſon. And ſo the value of ours alſo riſeth of the grace of our adoption, vvhich maketh thoſe actiōs that of their natures be not meritorious nor anſvverable to the ioyes of heauen in them ſelues, to be vvorthy of heauen. And they might as vvel proue that the vvorkes of ſinne do not demerite damnation. for, ſinne in deede for the quantity and nature of the vvorke, is not anſvverable in pleaſure to the paine of Hel: but becauſe it hath a departing or an auerſion from God, be it neuer ſo ſhort, it deſerueth damnation, becauſe it alvvaies procedeth from the enemy of God, as good vvorkes that be meritorious, procede from the childe of God.

*ad gloriā
πρὸς τὴν δόξαν.
* ἄξιον
αὐτῆς
2. Cor. 4, 17

Al ſuffering in this life is nothing in compariſon of the heauenly glorie: and yet it is meritorious & vvorthy of the ſame.

Heretical trāſlation.

Vvhence the merite of vvorkes riſeth.

24. By hope ſaued.) That vvhich in other places he attributeth to faith, is here attributed to hope. for vvhenſoeuer there be many cauſes of one thing, the holy vvriters (as matter is miniſtred and occaſion giuen by the doctrine then handled) ſometimes referre it to one of the cauſes, ſometime to an other: not by naming one alone, to excludē the other, as our Aduerſaries captiouſly and ignorantly do argue: but at diuers times and in ſundrie places to expreſſe that, vvhich in euery diſcourſe could not, nor needed not to be vttered. In ſome diſcourſe, faith is to be recommended: in others, charitie: in an other, hope: ſometimes, almes, mercie: els vvhere, other vertues. One vvhile, *Euery one that beleeueth, is borne of God. 1 Io. 5, 1.* An other vvhile, *Euery one that loueth, is borne of God. 1 Io. 4, 7.* Sometimes, faith purifieth mans hart. *Act. 15, 9.* And an other time, Charitie remitteth ſinnes. *1 Pet. 4, 8.* Of faith it is ſaid, *The iuſt liueth by faith. Ro. 1, 17.* Of charitie, *We knovv that vve are transferred from death to life, becauſe vve loue &c. 1 Io. 3, 14.*

As ſometime faith only is named, ſo els vvhere only hope, and only charitie, as the cauſe of our ſaluation.

27. The Spirit deſireth.) Arîus and Macedonius old Heretikes had their places to contend vpon, againſt the Churches ſenſe, as our nevv Maiſters novv haue. They abuſed this text to proue the Holy Ghoſt not to be God, becauſe he needed not to pray or aſke, but he might commaund if he vvere God. Therfore S. Auguſtine expoundeth it thus, *The Spirit prayeth.* that is, *cauſeth and teacheth vs to pray, and vvhat to pray or aſke.* Auguſt. de anima & eius orig li. 4, c. 9. & ep. 121. c. 15.

Scripture abuſed againſt the Godhead of the Holy Ghoſt.

30. Whom he hath predeſtinated.) Gods eternal foreſight, loue, purpoſe, predeſtination, and election of his deere children, and in time their calling, iuſtifying, glorifying by Chriſt, as al other actes and intentions of his diuine vvil and prouidence tovvardes their ſaluation, ought to be reuerenced of al men vvith dreadful humilitie, and not to be ſought out or diſputed on vvith preſumptuous

The doctrine of predeſtination, hovv to be re-

tuous boldnes and audacitie. for it is the gulfe that many proud perſons, both in this age and alvvaies, haue by Gods iuſt iudgement periſhed in, founding thereon moſt horrible blaſphemies againſt Gods mercie, nature, and goodnes, and diuers damnable errours againſt mans free vvil, and againſt al good life and religion. This high concluſion is here ſet dovvne for vs, that vve may learne to knovv of vvhom vve ought to depend in al our life, by vvhom vve expect our ſaluatiõ, by vvhoſe prouidence al our graces, giftes, and vvorkes do ſtand: by vvhat an euerlaſting gratious determination, our redemption, vvhich is in Chriſt IESVS, vvas deſigned: & to giue God inceſſable thankes for our vocation and preferment to the ſtate vve be in, before the Ievves, vvho deſerued no better then they, before the light of his mercie ſhining vpon vs accepted vs, and reiected them. But this ſaid eminent truth of Gods eternal predeſtination ſtandeth (as vve are bound to beleeue vnder paine of damnation, vvhether vve vnderſtand hovv or no) & ſo S. Auguſtine in al his diuine vvorkes vvritten of the ſame (*De gratia & lib. arb. De corrept. & gratia. Ad articulos falsò impoſitos.*) defendeth, declareth, proueth, and conuinceth, that it doth ſtand (I ſay) vvith mans free vvil and the true libertie of his actions, and forceth no man to be either il or good, to ſinne or vertue, to ſaluation or damnatiõ, nor taketh avvay the meanes or nature of merites, and cooperation vvith God to our ovvne and other mens ſaluation.

vereneed, and vvhat it teacheth vs.

Gods predeſtition taketh not avvay free vvil.

38. *I am ſure.*) This ſpeache is cõmon in S. Paul according to the latin tranſlation, vvhen he had no other aſſured knovvledge but by hope: as *Ro. 15, 14. 2 Tim. 1, 5. Heb. 6, 9*: Vvhere the Greeke vvord ſignifieth only a probable perſuaſion. And therfore except he meane of him ſelf by ſpecial reuelation, or of the predeſtinate in general, (in vvhich tvvo caſes it may ſtand for the certitude of faith or infallible knovvledge) othervviſe that euery particulat man ſhould be aſſured infallibly that him ſelf ſhould be iuſtified, and not that onely, but ſure alſo neuer to ſinne, or to haue the gift of perſeuẽrance, and certaine knovvledge of his predeſtination: that is a moſt damnable falſe illuſion and preſumption, condemned by the Fathers of the holy Councel of Trent. *Seſſ. 6. c. 9. 12. 13.*

πείπεισμαι, Confido. Hier. q. 9 ad Algaſ.

No man ordinarily is ſure of his ſaluation, but only in hope.

CHAP. IX.

With a proteſtation of his ſoroW for it (leſt theyſhould thinke him to reioyce in their perdition) he inſinuateth the leWes to be reprobate, although they come of Abrahams fleſh, 6 ſaying, to be the ſonnes of God, goeth not by that, but by Gods grace: 19 conſidering that al vvere one damned maſſe. 24 by Which grace the Gentils to be made his people: and ſo the prophets to haue foretold of them both. 30 And the cauſe hereof to be, that the Gentils ſubmit them ſelues to the faith of Chriſt, vvhich the leWes vvil not.

1 I SPEAKE the verity in Chriſt, I lie not, my
2 conſcience bearing me vvitnes in the holy
3 Ghoſt, † that I haue great ſadneſſe & conti-
nual ſorovv in my hart. † For I vviſhed, my
ſelf to be an" anáthema from Chriſt for my
brethren, vvho are my kinſmen according
4 to the fleſh, † vvho are Iſraëlites, vvhoſe is
the adoption of ſonnes, and the glorie, and the teſtament, and
5 the lavv giuing, and [c] the ſeruice, and the promiſſes: † vvhoſe
are the fathers, & of vvhom Chriſt is according to the fleſh,
vvho is aboue al things God bleſſed for euer. Amen.
6 † But not that the vvord of God is fruſtrate. For," not al that
7 are of Iſraël, they be Iſraëlites: † nor they that are the ſeede
of Abrahã, al be children: "*but in Iſaac ſhal the ſeede be called vnto thee*:
† that is to ſay, not they that are the childrẽ of the fleſh, they
are the children of God: but they that are the children of the
8 promiſſe, are eſteemed for the ſeede. † For the vvord of the

c λατρεία,

Gen. 21, 12.

promiſſe is this, *According to this time vvil I come: and Sara ſhal haue a ſonne.* † And not only ſhe, But * Rebecca alſo conceiuing 10
" of one copulation, of Iſaac our father. † For vvhen they 11
vvere" not yet borne, nor had done any good or euil (that
the purpoſe of God according to election might ſtand)
† not of vvorkes, but of the caller it vvas ſaid to her: *That* 12
the elder ſhal ſerue the yonger, †as it is vvritten: *Iacob I loued, but Eſau I* 13
hated.

† Vvhat ſhal vve ſay then?" Is there iniquitie vvith God? 14
God forbid. † For to Moyſes he ſaith, *I vvil haue mercie on vvhom* 15
I haue mercie: and I vvil ſhevv mercie to vvhom I vvil ſhevv mercie. † Ther- 16
fore it is" not of the vviller, nor the runner, but of God that
ſhevveth mercie. † For the Scripture ſaith to Pharao: *That* 17
" *to this very purpoſe haue I raiſed thee, that in thee I may ſhevv my povver: and*
that my name may be renovvmed in the vvhole earth. † Therfore on 18
vvhom he vvil, he hath mercie: and vvhom he vvil, he doth
indurate.

† Thou ſaieſt therfore vnto me: Vvhy doth he yet com- 19
plaine? for vvho reſiſteth his vvil? † O man," vvho art 20
thou that doeſt anſvver God? Doth the vvorke ſay to him
that vvrought it: Vvhy haſt thou made me thus? † Or hath 21
not" the potter of clay, povver, of the ſame maſſe to make
one veſſel vnto honour, and an other vnto cõtumelie? † And 22
if God vvilling to ſhevv vvrath, and to make his might
knovven,:: ſuſteined in much patience the veſſels of vvrath
'apte' to deſtruction, † that he might ſhevv the riches of 23
his glorie vpon the veſſels of mercie vvhich he prepared vn-
to glorie.

† Vvhom alſo he hath called, vs, not only of the Ievves, 24
but alſo of the Gentiles, † as in Oſee he ſaith, *I vvil call that* 25
vvhich is not my people, my people: and her that vvas not beloued, beloued: and
her that hath not obteined mercie, hauing obteined mercie. † *And it ſhal be, in* 26
the place vvhere it vvas ſaid to them, you are not my people: there they ſhal be
called the ſonnes of the liuing God. † And Eſaie crieth for Iſrael, *If the* 27
number of the children of Iſrael be as the ſand of the ſea, the remaines ſhal be
ſaued. † *For, conſummating a vvord, and abbridging it in equitie: becauſe a* 28
vvord abbridged ſhal our Lord make vpon the earth. † And as Eſay fore- 29
told, *Vnles the Lord of Sabaoth had left vs ſeede: vve had been made like So-*
dom, and vve had been like as Gomorrha.

† What ſhal vve ſay then? That the Gentiles vvhich pur- 30
ſued not after iuſtice, haue apprehended iuſtice, but the iu-
ſtice that is of faith. † But Iſrael in purſuing the lavv of iu- 31
ſtice, is not come vnto the lavv of iuſtice. † Vvhy ſo? Be- 32
cauſe

S. Hierom. q. 10. ad Hedibiam. *Al the epiſtle ſurely to the Romanes needeth interpretatiõ, and is enWrapped With ſo great obſcurities that to vnderſtãd it We neede the helpe of the Holy Ghoſt. Who by the Apoſtle did dictat theſe ſame things: but eſpecially this place. HoWbeit nothig pleaſeth vs but that Which is Eccleſiaſtical, that is, the ſenſe of the Church.*

:: That God is not the cauſe of any mans repro bation or damnation, othervvise then for puniſhment of his ſinnes, he ſhevveth by that he expecteth al mens amendement vvith great patience, and conſequently that they haue alſo free vvil.

Gen. 18, 10. *Gen. 25, 21.* *Gen. 25, 23.* *Mal. 1, 2.* *Exo. 33, 19.* *Exo. 9, 16.* *Of. 2, 23.* *Of. 1, 10* *Eſ. 10, 22.* *Eſ. 1, 9.*

`apted, fitted

cause not of faith, but as it vvere of vvorkes. for [c] they haue
Es. 8,14. 28,16. 33 stombled at the stone of stombling, † as it is vvritten, *Behold I put in Sion a stone of stombling, and a rocke of scandal: and vvhosoeuer beleeueth in him, shal not be confounded.*

c Here vve see that they are the cause of their ovvne damnation by infidelity.

ANNOTATIONS
CHAP. IX.

8. Anáthema.] *Anáthema*, by vse of Scripture is either that vvhich by separation from profane vse, and by dedication to God, is holy, dreadful, and not vulgarly to be touched: or contrarievvise, that which is reiected, seuered, or abandoned from God, as cursed and detested, and therfore is to be auoided. And in this later sense (according as S. Paul taketh it 1 Cor. 16. *If any loue not our Lord* IESVS CHRIST, *be he Anathema*, that is to say, Avvay vvith him, Accursed be he, Eevvare you company not vvith him) the Church and holy Councels vse the vvord for a curse and excommunication against Heretikes and other notorious offenders and blasphemers. Novv hovv the Apostle, vvishing him self to be Anathema from Christ to saue his Countrie mens soules, did take this vvord, it is a very hard thing to determine. Some thinke, he desired onely to die for their saluation. Others, that being very loth to be kept from the fruition of Christ, yet he could be content to be so still for to saue their soules. Others, that he vvished vvhat malediction or separation from Christ so euer that did not imply the disfauour of God tovvards him, nor take avvay his loue tovvard God. This only is certaine that it is a point of vnspeakable charitie in the Apostles breast, and a paterne to al Bishops and Priests, hovv to loue the saluation of their flocke. As the like vvas vttered by Moyses vvhen he said, *Either forgiue this people, or blot me out of thy booke.*

Anáthema.

In vvhat sense S. Paul vvisheth to be anáthema.

Exo. 32,32.

6. Not al of Israel.] Though the people of the Ievves vvere many vvaies honoured and priuileged, and namely by Christes taking flesh of them: yet the promis of grace and saluation vvas neither onely made to them, nor to al them that carnally came of them or their fathers: Gods election and mercie depending vpon his ovvne purpose, vvil, and determination, and not tied to any nation, familie, or person.

Gods promis not made to carnal Israel.

7. But in Isaac.] The promisse made to Abraham vvas not in Ismael, vvho vvas a sonne borne onely by flesh and nature: but in Isaac, vvho vvas a sonne obtained by promisse, faith, and miracle: and vvas a figure of the Churches children borne to God in Baptisme.

Isaac preferred before Ismael.

10. Of one copulation.] It is proued also by Gods chooSing of Iacob before Esau (vvho vvere not onely brethren by father and mother, but also tvvinnes, and Esau the elder of the tvvo, vvhich according to carnal count should haue had the preeminence) that God in giuing graces folovveth not the temporal or carnal prerogatiues of men or families.

Iacob before Esau.

11. Not yet borne.] By the same example of those tvvinnes, it is euident also, that neither nations nor particular persons be elected eternally, or called temporally, or preferred to Gods fauour before others, by their ovvne merites: because God, vvhen he made choise, and first loued Iacob, and refused Esau, respected them both as il, and the one no lesse then the other guilty of damnation for original sinne, vvhich vvas alike in them both. And therfore vvhere iustly he might haue reprobated both, he saued of mercie one. Vvhich one therfore, being as il and as void of good as the other, must hold of Gods eternal purpose, mercie, and election, that he vvas preferred before his brother vvhich vvas elder then him self, and no vvorse them him self. And his brother Esau on the other side hath no cause to complaine, for that God neither did nor suffered any thing to be done towards him, that his sinne did not deserue. for although God elect eternally & giue his first grace vvithout al merites, yet he doth not reprobate or hate any man but for sinne, or the foresight thereof.

By the example of Iacob and Esau, is shewed gods mere mercie in the elect, and iustice in the reprobate.

14. Is there iniquitie?] Vpon the former discourse that of tvvo persons equal, God calleth the one to mercie, and leaueth the other in his sinne, one might inferre that God vvere vniust and an accepter of persons. To vvhich the Apostle answereth, that God vvere not iust nor indifferent in deede, so to vse the matter vvhere grace or saluation vvere due. As if tvvo men being Christened, both beleeue vvel, & liue vvel: if God should giue heauen to the one, & should damne the other, then were he vniust, partial, & forgetful of his promisse: but respecting or taking tvvo, Who both be vvorthy of damnation (as al are before they be first called to mercie) then the matter standeth on mere mercie, and of the giuers vvil and liberalitie, in vvhich case partialitie hath no place. As for example.

That God is not vniust, or an accepter of persons, is declared by familiar examples.

S. Auguſtines example is of tvvo debters: the one forgiue all, and the other put to pay all, by the ſame creditor. *li. de predeſt. & gra. cap. 9.*

1 Tvvo malefactors being condemned both for one crime, the Prince pardoneth the one, and letteth the lavv procede on the other.

2 The theeſe that is pardoned, can not attribute his eſcape to his ovvne deſeruings, but to the Princes mercie.

3 The theeſe that is executed, can not chalenge the Prince that he vvas not pardoned alſo: but muſt acknowledge that he hath his deſeruing.

4 The ſtanders by, muſt not ſay, that he vvas executed becauſe the Prince vvould not pardon him. for that vvas not the cauſe, but his offenſe.

5 If they aſke further, vvhy the Prince pardoned not both, or executed not both: the anſvver is, that as mercie is a goodly vertue, ſo iuſtice is neceſſarie and commendable.

6 But if it be further demaunded vvhy Iohn rather then Thomas vvas executed: or Thomas rather then Iohn pardoned: anſvver, that (the parties being othervviſe equal) it hangeth merely and vvholy vpon the Princes vvil and pleaſure.

1 So likevviſe, God ſeing al mankind and euery one of the ſame in a general condemnation, and maſſe of ſinne, in and by Adam, deliuereth ſome, and not other-ſome.

2 Al that be deliuered out of that cõmon damnation, be deliuered by grace and pardon, through the meanes and merits of Chriſt.

3 Such as be left in the common caſe of damnation, can not complaine, becauſe they haue their deſeruing for ſinne.

4 Vve may not ſay that ſuch be damned, becauſe God did not pardon them, but becauſe they had ſinne, and therfore deſerued it.

5 That ſome ſhould be damned, and not al pardoned, and other ſome pardoned rather then al condemned, is agreable to Gods iuſtice & mercie: both vvhich vertues in Gods prouidence tovvards vs are recommended.

6 That Saul ſhould be rather pardoned them Caiphas (I meane vvhere tvvo be equally euil and vndeſeruing) that is onely Gods holy wil and appointment, by vvhich many an vnvvorthy man getteth pardon, but no good or iuſt or innocent perſon is euer damned.

In al this mercie of God tovvards ſome, and iuſtice tovvards other ſome, both the pardoned vvorke by their ovvne free vvil, and thereby deſerue their ſaluation: and the other no leſſe, by their ovvne free vvil, vvithout al neceſsitie, vvorke vvickednes, & them ſelues and only of them ſelues procure their ovvne damnation. Therfore no man may vvithout blaſphemie ſay, or can truely ſay, that he hath nothing to doe tovvards his owne ſaluation, but vvil liue, and thinketh he may liue vvithout care or cogitation of his end the one vvay or the other, ſaying, If I be appointed to be ſaued, be it ſo: if I be one deſigned to damnation, I can not helpe the matter: come vvhat come may. Al theſe ſpeaches and cogitations are ſinful & come of the enemie, and be rather ſignes of reprobation, then of election. Therfore the good man muſt vvithout ſearche of Gods ſecretes, vvorke his ovvne ſaluation and (as S. Peter ſaith) *make his election ſure by good vvorkes*, vvith continual hope of Gods mercie, being aſſured that if he beleeue vvel and doe vvel, he ſhal haue vvel. for example, if a huſband man ſhould ſay, If God vvil, I ſhal haue corne ynough: if not, I can not make it, and ſo neglect to till his ground: he may be ſure that he ſhal haue none, becauſe he vvrought not for it. An other man vſeth his diligence in tilling and ploughing, and committeth the reſt to God, he findeth the fruite of his labours. 2. Pet. 1. 10.

Predeſtination and reprobatiõ take not avvay free vvil, neither muſt any man be retchleſſe & deſperate.

16. Not of the vviller.] If our election, calling, or firſt comming to God, lay vvholy or principally vpon our ovvne vvil or vvorkes: or if our vvilling or endeuouring to be good, vvould ſerue vvithout the helpe and grace of God, as the Pelagians taught, then our election vvere vvholy in our ſelues, vvhich the Apoſtle denieth. and then might Pharao and other indurate perſons (vvhom God hath permitted to be obſtinate, to ſhevv his povver and iuſt iudgement vpon them) be conuerted vvhen them ſelues liſt, vvithout Gods helpe and aſsiſtance: vvhereas vve ſee the contrarie in al ſuch obſtinate offenders, vvhom God for puniſhment of former ſinnes, viſiteth not vvith his grace, that by no threates, miracles, nor perſuaſion, they can be conuerted. Vvherevpon vve may not vvith Heretikes inferre, that man hath not free vvil, or that our vvill vvorketh nothing in our conuerſion or comming to God: but this onely, that our vvilling or vvorking of any good to our ſaluation, commeth of Gods ſpecial motion, grace, and aſsiſtance, and that it is the ſecondary cauſe, not the principall.

Our election or cõuerſion is not of our ſelues, but of Gods grace and mercie.

17. To this purpoſe haue I raiſed.] He doth not ſay, that he hath of purpoſe raiſed or ſet him vp to ſinne, or that he vvas the cauſe of the ſame in Pharao, or that he intended his damnation directly or abſolutely, or any othervviſe but in reſpect of his demerits: but rather (as the Apoſtle ſaith ſtraight after in this chapter of ſuch hardened & obſtinate offenders) that he vvith long patience & toleration expected his conuerſion, and (as S. Chryſoſtome interpreteth

interpreteth this vvord, *Excitaui*) preſerued him aliue to repent, vvhom he might iuſtly haue condemned before. In the 9 of Exodus, vvhence this allegation is, vve reade, *Poſui te, I haue put* or *ſet thee vp*, as here, *I haue raiſed thee.* that is to ſay, I haue purpoſely aduanced thee to be ſo great a king, and choſen thee out to be a notorious example both of the obdurate obſtinacie that is in ſuch vvhom I haue for ſo great ſinnes forſaken, and alſo to ſhevv to the vvorld, that no obſtinacie of neuer ſo mightie offenders can reſiſt me to doe any thing vvhich ſhal not fall to my glorie. Vvhich is no more to ſay, but that God often for the puniſhment of Nations, and to ſhevv his iuſtice and glorie, giueth vvicked Princes vnto them, and indueth them vvith povver and al proſperitie, and taking his grace from them vpon their deſerts, hardeneth their hartes ſo, as they vvithſtand and contemne God, and afflict his people. in vvhoſe end and fall, either temporal or eternal, at the length God vvil euer be glorified. Neither vvould he either raiſe or ſuffer any ſuch, or giue them povver and proſperitie in this life, vvherevpon he knovveth they vvil be vvorſe, but that he can vvorke al that to his honour and glorie. mary, that he vſeth not ſuch rigorous iuſtice on al that deſerue it, that is his great grace and mercie. And that he exerciſeth his iuſtice vpon ſome certaine perſons, rather then vpon other ſome of equal deſerts, that lieth vvholy vpon his vvil, in vvhoſe iudgements there be many things ſecrete, but nothing vniuſt.

Exo. 9, 16.

In vvhat ſenſe, God raiſed vp Pharao &c.

20. Who art thou?] Here the Apoſtle ſtaieth the raſhnes and preſumption of ſuch poore vvormes, as take vpon them to queſtion vvith God of their election or reprobation: as certaine impious Heretikes of our time haue done, ſetting out bookes farſed vvith moſt blaſphemous and erroneous doctrine cõcerning this high and hidden myſterie, and haue giuen occaſion to the ignorant vvhich alvvaies be curious, to iangle, and perniciouſly to erre in theſe things, that are impoſsible to be vnderſtood of any, or vvel thought of, but of the obedient and humble.

Heretical bookes concerning predeſtination.

21. The potter.] This example of the pot and potter reacheth no further but to declare, that the creature may not reaſon vvith God his maker, vvhy he giueth not one ſo great grace, as an other, or vvhy he pardoneth not one as vvel as an other: no more then the chamber pot may chalenge the Potter vvhy he vvas not made a drinking pot, as vvel as an other. And therfore the Heretikes that extend this ſimilitude to proue that man hath no free vvil no more then a peece of clay, doe vntruely and deceitfully apply the example. ſpecially vvhen vve may ſee expreſly in the booke of Exodus, that Pharao notvvithſtãding his indurate hart, had free vvil: vvhere both it is ſaid, *He vvould not diſmiſſe the people:* and, *He indurated his owne hart him ſelf. Exo. c. 8, 15.* and (in the *Hebrue*) *v. 32. & c. 9. 35. 1 Reg. 6, 6.* And this Apoſtle alſo vvriteth, that ✶ a man may *cleanſe him ſelf* from the filthy, and ſo become a veſſel of honour in the houſe of God.

The example of the pot and the potter.

2 Tim. 2, 21.

CHAP. X.

The Lavv vvas not (as the Ievves ignorant zeale ſuppoſed) for them to iuſtifie them ſelues by it (conſidering that they could not fulfil it:) but to bring them to Chriſt, to beleeue in him, and ſo for his ſake to be iuſtified by the grace of God: 5 according to Moyſes ſaying, and the Apoſtles preaching: 11 that ſo the Gentils alſo (according to the Prophets) hearing and beleeuing might come to iuſtice: the Ievves in the meane time (though inexcuſably) remaining incredulous.

1 BRETHREN, the vvil of my hart
2 ſurely and praier to God, is for them
vnto ſaluation. † For I giue them
teſtimonie that they haue zeale of
God, but not according to knovv-
3 ledge. † For, not knovving ‖ the iu-
ſtice of God, & ſeeking to eſtabliſh
their ovvne, they haue not been
4 ſubiect to the iuſtice of God. † For,
:: the end of the Law is Chriſt: vnto iuſtice to euery one that
beleeueth.

:: The Lavv vvas not giué to make a mã iuſt or perfect by it ſelf, but to brig vs to Chriſt to be iuſtified by him.

::The iuſtice of the Law of Moyſes went no further of it ſelf, but to ſaue a man from the temporal death and puniſhmẽt preſcribed to the trãſgreſſors of the ſame.

beleeueth. † for Moyſes vvrote,:: that, the iuſtice vvhich is of the Lavv, *the man that hath done it, ſhal liue in it.* † But " the iuſtice vvhich is of faith, ſaith thus, *Say not in thy hart, Vvho ſhal aſcend into heauen?* that is to bring Chriſt dovvne. † *Or vvho deſcendeth into the depth?* that is to call Chriſt againe from the dead. † But vvhat ſaith the Scripture? *The vvord is nigh, in thy mouth, and in thy hart.* this is the vvord of faith vvhich vve preach. † For if thou confeſſe vvith thy mouth our Lord IESVS, and in thy hart beleeue that God hath raiſed him vp from the dead, thou ſhalt be ſaued. † For vvith the hart vve beleeue vnto iuſtice: but vvith the mouth confeſſion is made to ſaluation.

5 6 7 8 9 10

Leu. 18, 5. *Deu.* 30, 12.

The Epiſtle vpõ S. Andrevves day, Nouemb. 30.

† For the Scripture ſaith: *Vvhoſoeuer beleeueth in him, ſhal not be confounded.* † For there is no diſtinction of the Iew and the Greeke: for one is Lord of al, riche tovvard al that inuocate him. † *For euery one :: vvhoſoeuer ſhal inuocate the name of our Lord, ſhal be ſaued.* † "Hovv then ſhal they inuocate in vvhom they haue not beleeued? Or hovv ſhal they beleeue him vvhom they haue not heard? And hovv ſhal they heare without a preacher? † But hovv ſhal they preach " vnles they be ſent? as it is vvritten: *Hovv beautiful are the feete of them that euangelize peace, of them that euangelize good things?* † But al :: do not obey the Goſpel. For Eſay ſaith, *Lord, vvho hath beleeued the hearing of vs?* † Faith then, is by hearing: and heating is by the vvord of Chriſt. † But I ſay, haue they not heard? And certes *into al the earth hath the ſound of them gone forth: and vnto the endes of the vvhole vvorld the vvordes of them.* ¶

11 12 13 14 15 16 17 18

Eſ. 28.16. *Ioel.* 2, 22. *Eſ.* 52, 7. *Eſ.* 53, 1. *Pſ.* 18, 5.

:: To beleeue in him & to inuocate him, is to ſerue him with al loue and ſincere affectiõ. Al that ſo doe, ſhal doubtleſſe be ſaued & ſhal neuer be confounded.

:: We ſee then that it is in a mans free Wil to beleeue or not to beleeue, to obey or diſobey the Goſpel or truth preached.

† But I ſay, hath not Iſrael knovven? Moyſes firſt ſaith, *I vvil bring you to emulation in that vvhich is not a nation: in a foliſh nation, I vvil driue you into anger.* † But Eſay is bold, and ſaith, *I vvas found of them that did not ſeeke me: openly I appeared to them " that aſked not of me.* † But to Iſrael he ſaith, *Al the day haue I ſpred my handes to a people that beleeueth not, and contradicteth me.*

19 20 21

Deu. 32, 21. *Eſ.* 65, 1. *Eſ.* 63, 2.

ANNOTATIONS
CHAP. X.

Gods iuſtice, & the Ievves ovvne iuſtice.

2. The iuſtice of God.] The iuſtice of God, is that vvhich God giueth vs through Chriſt. the Ievves ovvne or proper iuſtice, is that vvhich they had or chalenged to haue of them ſelues and by their ovvne ſtrength, holpen onely by the knovvledge of the Lavv vvithout the helpe or grace of Chriſt.

Iuſtice of faith.

6. The iuſtice of faith] The iuſtice vvhich is of faith, reacheth to the life to come, making man aſſured of the truth of ſuch Articles as concerne the ſame. as, of Chriſts Aſcenſion to heauen, of his Deſcending to Hel, of his comming dovvne to be Incarnate, and his Reſurrection and returne againe to be glorified: by vvhich his actions vve be pardoned, iuſtified, and ſaued, as by the Lavv vve could neuer be.

8. The

8. The vvord of faith.] The vvord of faith is the vvhole Lavv of Christ, concerning both life and doctrine, grounded vpon this, that Christ is our Sauiour, & that he is risen againe. Vvhich point (as al other) must both be beleeued in hart, and also be confessed by mouth. for though a man be iustified invvardly vvhen he hath the vertues of faith, hope, and charitie from God: yet if occasion be giuen, he is also bound to confesse vvith his mouth, and by al his external actions, vvithout shame or feare of the vvorld, that vvhich he invvardly beleeueth: or els he can not be saued. Vvhich is against certaine * old Heretikes that taught, a man might say or doe vvhat he vvould, for feare or danger, so that he kept his faith in hart.

Open cõfession & protestation of our faith is somtime necessarie.

Euseb. li. 6 c. 31 histor. Eccles.

14. Hovv shal they inuocat?] This maketh not (as Heretikes pretend) against inuocatiõ of Saincts: the Apostle saying nothing els, but that they can not inuocate Christ as their Lord and Maister, in vvhom they do not beleeue, and vvhom they neuer heard of. For he speaketh of Gentils or Pagans, vvho could not inuocate him, vnlesse they did first beleeue in him. To the due inuocation of Christ, vve must knovv him and our duties to him. And so is it true also: hat vve can not pray to our B. Ladie nor any Sainct in heauen, til vve beleeue and knovv their persons, dignitie, and grace, and trust that they can helpe vs. But if our aduersaries thinke that vve can not inuocate them, because vve can not beleeue in them: let them vnderstand that the Scripture vseth also this speach, to beleeue in men: and it is the very Hebrew phrase, vvhich they should not be ignorant of: hat bragge thereof so much. *Exod. 14, 31. They beleeued in God and in Moyses.* and *3 Paral. 20, 20.* in the Hebrevv. *Ep. ad Philem. v. 5.* And the ancient fathers did read in the Crede indifferently, *I beleeue in the Catholike Church.* and, *I beleeue the Catholike Church. Conc. Nicen. apud Epiphan. in fine Ancorat. Hieron. contr. Lucif. Cyril. Hieros. Cathec. 17.*

The place alleaged against inuocatiõ of Saincts, answered.

15. vnlesse they be sent.) This place of the Apostle inuincibly condemneth al the preachings, vvritings, ordinances, innouations and vsurpations of Church, pulpit, & vvhatsoeuer our nevv Euangelists haue intruded them selues and entered into by the vvindovv: shevving that they be euery one from the highest to the lovvest, false prophets, running and vsurping, being neuer lavvfully called. Vvhich is so euident in the Heretikes of our daies that the Caluinists confesse it in them selues, and say that there is an exception to be made in them, because they found the state of the Church interrupted.

Preachers not lavvfully called nor sent.

Confes. des Egli. de France.

20. That asked not.] That Christ vvas found of those that neuer asked after him, it proueth that the first grace and our first iustification is vvithout merites. That God called so continually and earnestly by his Prophets and by other his signes and vvonders, vpon the Ievves, and they vvithstood it: free vvil is proued, and that God vvould haue men saued, and that they be the cause of their ovvne damnation them selues.

The first iustification of mere grace.

Free vvil.

CHAP. XI.

Not al the Ievves vvere reprobate, but some electe: and they by grace obtained iustice, the rest (according to the Prophets) being excecated. 11 Against vvhom notvvithstanding the Christian Gentils (to vvhom by that occasion Christ is come) must not insult: but rather feare euery man him self to be likevvise cut of the tree (vvhich is the Catholike Church) 25 and knovv that vvhen al the Gentils are brought into the Church, then (about the end of the vvorld) shal the multitude of the Ievves also come in: 33 according to the disposition of the vvonderful vvisedom of God.

1 I Say then: Hath god reiected his people? God forbid. for I also am an Israëlite, of the seede of Abraham, of the tribe of
2 Ben-iamin. † God hath not reiected his people vvhich he foreknevve. Or knovv you not in Elias vvhat the Scripture saith: hovv he requesteth God against Israël?

3. reg. 19. 10.

3 † *Lord, they haue slaine thy Prophets, they haue digged dovvne thine altares: and*
4 *I am left alone, and they seeke my life.* † But vvhat saith the diuine

answer vnto him? *I haue left me seuen*" *thousand men, that haue not*
bowed their knees to c*Baal?* † So therfore at this time also, there 5
are remaines saued according to the election of grace. † And 6
if by grace:" not now of vvorkes. othervvise grace now
is not grace.

† Vvhat then? that vvhich Israel sought, the same he hath 7
not obtained: but the election hath obtained: and the rest
vvere blinded. † as it is vvritten:" *God hath giuen them the spirit* 8 Es. 6, 9.
of compunction: eies, that they may not see: and eares, that they may not heare: vn-
til this present day. † And Dauid saith: *Be their table made for a snare* 9 Ps. 68, 23
and for a trappe and for a scandal and for a retribution vnto them. † *Be their eies* 10
darkened, that they may not see: and their backe make thou alvvaies crooked.
† I say then, haue they so stombled, :: that they should fall? 11
God forbid. but by their offence, saluation is to the Gentils,
that they may emulate them. † And if the offence of them 12
be the riches of the vvorld, and the diminution of them :: the
riches of the Gentils: hovv much more the fulnesse of them?

† For to you Gentils I say, as long verely as I am the 13
Apostle of the Gentils, I vvil honour my ministerie, † if by 14
any meanes I may prouoke my flesh to emulation, and may
saue some of them. † For if the losse of them be the recon- 15
ciliation of the vvorld: vvhat shal the receiuing be, but life
from the dead? † And if the first fruite be holy, the masse also: 16
and if the roote be holy, the boughes also. † And if some 17
of the boughes be broken, and thou vvhereas thou vvast a
vvilde oliue, art graffed in them, and art made partaker of the
roote and of the fatnesse of the oliue, † glorie not against the 18
boughes. And if thou glorie: not thou beares the roote, but
the roote thee. † Thou saiest then: The boughes vvere 19
broken, that I might be graffed in. † Vvel:" because of 20
incredulitie they vvere broken, but thou by faith doest stand:
be not to highly vvise, but :: feare. † For if God hath not 21
spared the natural boughes: lest perhaps he vvil not spare thee
neither. † See then the goodnes and the seueritie of God: vpō 22
them surely that are fallen, the seueritie: but vpon thee the
goodnes of God, if thou abide in his goodnesse, othervvise
thou also shalt be cut of. † But they also, if they do not 23
abide in incredulitie, shal be graffed in. for God is able to
graffe them in againe. † For if thou vvast cut out of the 24
natural vvild oliue, and contrarie to nature vvast graffed into
the good oliue: hovv much more they that are according to
nature,

c The Heretikes adde here also to the text, *Image.* as *Act. 19, 35.*

:: The Ievves are not reiected vvholy & incurably for euer: but for a part, and for a time suffered to fall. Which God did turne to the Gentils general good.

:: If God could and did turne their fall and sinne into the good of the Gentils, much more vvil he vvorke good of their general conuersion, vvhich shalbe at length the accomplishmēt of the Church consisting of both the Nations.

:: We see that he vvhich standeth by faith, may fall from it, and therfore must liue in feare, and not in the vaine presumption and securitie of the Heretikes.

25 nature, ſhal be graffed into their ovvne oliue? † For I vvil
not haue you ignorant, brethren, of this myſterie (that you
be not vviſe in your ſelues) that blindnes in part hath chaun-
ced in Iſraël, vntil the fulnes of the Gentiles might enter:
Eſa. 59, 20. 26 † and ſo al Iſraël might be ſaued, as it is vvritten: *There ſhal*
27 *come out of Sion, he that ſhal deliuer, and ſhal auert impietie from Iacob.* † *And*
this to them the teſtament from me: vvhen I ſhal haue taken avvay
28 their ſinnes. † "According to the Goſpel in deede enemies
for you: but according to the election, moſt deere for the fa-
29 thers. † for vvithout repentance are the giftes and the vo-
30 cation of God. † for "as you alſo ſometime did not beleeue
God, but novv haue obteined mercie becauſe of their incre-
31 dulitie: † ſo theſe alſo novv haue not beleeued, for your
32 mercie, that they alſo may obteine mercie. † For God hath
"cõcluded al into incredulitie, that he may haue mercie on al.
33 † "O depth of the riches of the vviſedom and of the know- The Epiſtle vpõ Trinitie Sunday.
ledge of God: hovv incomprehenſible are his iudgements,
Eſa. 40, 13. 34 and his vvaies vnſearcheable? † for * vvho hath knovven
35 the minde of our Lord? or vvho hath been his coũſeler? † Or
vvho hath firſt giuen to him, and retribution ſhal be made
36 him? † For of him, and by him, and in him are al things: to
him be glorie for euer. Amen. ℍ

ANNOTATIONS
CHAP. XI.

4. *Seuen thouſand*] The Heretikes alleage this place and example very impertinently to proue that the Church may be vvholy ſecrete, hid, or, vnknovven. for though the faithful vvere forced to keepe cloſe in that perſecution of Achab and Iezabel, vvhich vvas onely in the kingdom of the ten tribes, that is, of Iſaael: yet at the very ſame time, in Hieruſalem and al the kingdom of Iuda, the external vvorſhip and profeſsion of faith vvas open to al
2 Par. 17. the vvorld, and vvel knovven to Elias & the faithful, ſo many, that * the very ſouldiars only vvere numbered aboue ten hundred thouſand. beſides that there is a great difference betvvene the Chriſtian Church and the Ievves, ours reſting vpon better promiſſes then theirs. And vve vvil not put the Proteſtants to proue that there vvere 7000 of their Sect, vvhen their nevv Elias Luther began: but let them proue that there were ſeuẽ, or any one, either then or in al ages before him, that vvas in al pointes of his beleefe. Heretikes there vvere before him, as Iouinian, Vigilantius, Heluidius, Vvicleffe &c. and vvith him, Zuinglius, Caluin, &c. Vvho beleeued as he did in ſome things, but not in al. Gods anſwer to Elias of 7000, maketh nothig for the Proteſtants inuiſible Church.

6. *Not novv of vvorkes.*] If ſaluation be attributed to good vvorkes done of nature vvithout faith & Gods helpe, the ſame can not be of grace. for ſuch vvorkes exclude grace, fauour, and mercie: and chalenge onely of dette, and not of gift. Therfore take heede here of the Heretikes expoſition, that vntruely exclude Chriſtian mens vvorkes from neceſſity or merite of ſaluation, vvhich are done vvith and by Gods grace, and therfore euidẽtly conſiſt vvith the ſame, and be ioyned vvith Gods grace as cauſes of our ſaluation. Our Aduerſaries are like il Potecaries, euer taking *quid pro quo*, either of ignorance, or of intent to deceiue the ſimple. What vvorkes are not, & what are the cauſe of ſaluation.

God is not author of sinne.

8. *God hath giuen.*] It doth not signifie his vvorking or action, but his permission. *Chrys. ho. 19 in ep. Ro.* And S. Augustine saith, not by putting malice into them, but by not imparting his grace vnto them, and that through their ovvne deserts alvvaies, and their ovvne Willes euer properly Working the same. See *Annot. Mat. c. 13, 14. Ro. c. 1, 24.* *Aug. Ep. 105. ad Sixtum.*

A paraphrastical explication of the text, concerning the Iewes and Gentils, their standing, falling, rising againe, &c.

20. *Because of incredulity.*] He represseth the pride of the Gentils vaunting them selues of their receiuing, and of the Ievves reiection, namely in that they thought the Ievves to be forsaken for no other cause, but that they might come into their roomes: declaring that the direct and proper cause of their forsaking, vvas their incredulity, exhorting the Gentiles to bevvare of the same, because they may fall as vvel as the other, and that God is as like to execute iustice against them as against the Ievves, as he hath done in many nations falling to heresie.

28. *According to the Gospel.*] In respect, or, as concerning beleefe in Christ and receiuing the Gospel, they are Gods enemies: by occasion of vvhich their incredulity, the Gentiles found mercie: othervvise in respect of his special election of that nation, and the promisses made to the Patriarches, the Ievves are deere to him still. for God neuer promiseth but he performeth, nor repenteth him self of the priuileges giuen to that nation.

30. *For as you.*] As the Gentiles vvhich before beleeued not, found mercie and came to faith, vvhen the Ievves did fall: so the Ievves not novv beleeuing, vvhen al the Gentils haue obtained mercie, shal in the end of the vvorld by Gods disposition obtaine grace and pardon as the Gentiles haue done.

32. *Concluded al.*] That so God taking al Nations and al men in sinne (vvhich they fell into, not by his drift or causing, but of their ovvne free vvil) may of his mercie call and conuert vvhom and in vvhat order he vvill: and the parties haue no cause to bragge of their deseruings: but both countries and particular men may referre their eternal election and their first calling and conuersion to Christ, and to his mercie only: no vvorkes vvhich they had before in their incredulity, deseruing any such thing, though their vvorkes aftervvard proceding of faith and grace doe merite heauen.

How far to deale and to know, in the doctrine of predestination.

33. *O depth.*] The Apostle concludeth that no man ought to search further into Gods secrete and vnsearcheable counsels of the vocation of the Gentils, and reiecting the Ievves, othervvise then this, that al vvhich be reiected, for their sinnes be iustly reiected: and al that be saued, by Gods great mercie and Christs grace be saued. And vvhosoeuer seeketh among the people to spred contagion of curiosity by seeking further after things past mans & Angels reache, they ouerreache & ouerthrovv them selues. If thou vvilt be saued, beleeue, obey the Church, feare God and keepe his commaundements: that is thy part and euery mans els. Thou maist not examine vvhether thou be predestinate or reprobate, nor seeke to knovv the vvaies of Gods secrete iudgement tovvard thy self or other men. It is the common enemy of our soules, that in this vnhappy time hath opened blasphemous tongues, and directed the proude pennes of Caluin, Beza, Verone, and such reprobates, to the discussing of such particulars, to the perdition of many a simple man, and specially of yong Scholers in Vniuersities, which with lesse studie may learne to be provvd and curious, then to be humble, wise, and obedient.

The Heretikes vvritings of predestination.

The second part of this Epistle, moral.

CHAP. XII.

He exhorteth them to mortification of the body, 2 to renouation of the minde, 3 to keeping of vnitie by humilitie, 6 to the right vsing of their gifts and functions, 9 to many other good actions, 17 and specially to louing of their enemies.

The Epistle vpō the 1 Sunday after the Epiphanie.



BESECH you therfore brethren by the 1
mercie of God, * that you exhibite your bo-
dies " a liuing host, holy, pleasing God, your
reasonable seruice. † And be not conformed 2
to this vvorld: but be reformed in the newnes
of your minde, * that you may proue vvhat the good, and
acceptable, and perfect vvil of God is. † for I say by the 3
grace that is giuen me, to al that are among you, :: not to be
more

Phil. 4, 18.

Eph. 5. 17. 1. *Th.* 4, 3.

" None must presume to medle aboue the measure of Gods gift, or out of the compasse of his state and vocation.

more vviſe then behoueth to be vviſe, but to be vviſe vnto
ſobrietie, * to euery one as God hath deuided the meaſure of
1Cor.12, 11. Eph. 4,7. faith. † For as in one body vve haue many members, but al
the members haue not one action: † ſo vve being many, are
one body in Chriſt, & eche one an others members. ¶ † And
hauing giftes, according to the grace that is giuen vs, differēt,
either :: prophecie" according to the rule of faith, † or mini-
ſterie in miniſtring, or he that teacheth in doctrine, † he that
exhortethin exhorting, he that giueth in ſimplicitie, he that ru-
leth in carefulnes, he that ſhevveth mercie in cheerefulnes.
c dilectio † c Loue vvithout ſimulation. Hating euil, cleauing to good.
† Louing the charitie of the brotherhod one toward an other.
Vvith honour preuenting one an other. † In carefulnes not
ſlouthful. In ſpirit feruent. Seruing our Lord. † Reioycing in
hope. Patient in tribulation. Inſtant in praier. † Communi-
' memo- ries cating to the 'neceſſities' of the ſainctes. Purſuing hoſpitalitie.
† Bleſſe them that perſecute you: bleſſe, and :: curſe not. † To
reioyce vvith them that reioyce, to vveepe vvith them that
vveepe. † Being of one minde one tovvard an other. Not
minding high things, but cōſenting to the humble. ¶ b Be not
vviſe in your ovvne conceite. † To no man rendring euil
for euil. Prouiding good things not only before God, but
alſo before al men. † If it may be, as much as is in you, ha-
uing peace vvith al men. † Not reuenging your ſelues my
Deu. 32, 35. Pro. 25, 21. deereſt, but giue place vnto vvrath, for it is vvritten: *Reuenge*
to me: I vvil revvard, ſaith our Lord. † but *if thine enemie hunger,*
giue him meate: if he thirſt, giue him drinke. for, doing this, thou ſhalt heape coa-
les of fire vpon his head. † Be not ouercome of euil, but ouer-
come in good the euil. ¶

The Epiſtle vpō the 2 Sunday after the Epiphanie.

" Prophecie is interpretatiō of the Scriptures, which is according to the rule of faith, When it is not againſt the right faith, or When it is profitable to edifie charitie, as S. Auguſtine ſpeaketh *li. 3. Doct. Chr. c. 27* and *li. 1. c. 36.* and in effect he ſaith the ſame *li. 12. Confeſ. c. 18 vnto c. 32.*

:: Curſing is a vice Wherevnto the common people is much giuen, Who often curſe thē on Whom they can not otherWiſe be reuenged. they may ſee here that it is a great fault.

b The Epiſtle vpō the 3 Sūday after the Epiphanie.

ANNOTATIONS
CHAP. XII.

1. *A liuing hoſt.*] Leſt men ſhould thinke by the former diſcourſe of Gods eternal predeſtination, that no reWard Were to be had of good life and Workes, the Apoſtle noW earneſtly recommendeth to them holineſſe of life.

1. *A liuing hoſt.*] Man maketh his body a ſacrifice to God by giuing it to ſuffer for him, by chaſtiſing it vvith faſting, vvatching, and ſuch like, and by occupying it in Workes of charitie and vertue to Gods honour. Whereby appeareth hoW acceptable theſe Workes are to God and grateful in his ſight, being compared to a ſacrifice, Which is an high ſeruice done to him.

The body chaſtiſed by penāce is a grateful ſacrifice.

6. *According to the rule of faith.*] By this, and many places of holy Write, We may gather, that the Apoſtles by the holy Ghoſt, before they Were ſundered into diuers Nations, ſet doWne among them ſelues a certaine Rule and forme of faith and doctrine, conteining not onely the Articles of the Crede, but al other principles, groundes, and the Whole platforme of al the Chriſtian religion. Which Rule Was before any of the bookes of the neW Teſtament Were Written, &

The Apoſtolical rule or analogie of faith.

before the faith was preached among the Gentiles: by vvhich not onely euery other inferiour teachers doctrine was tried, but al the Apoſtles, and Euangeliſtes preaching, vvriting, interpreting (which is here called prophecying) were of Gods Church approued and admitted, or diſproued and reiected. This forme, by mouth and not by Scripture, euery Apoſtle deliuered to the countrie by them conuerted. For keeping of this forme, the Apoſtle before praiſed the Romanes, and afterward earneſtly warneth them by no mans plauſible ſpeache to be drawen from the ſame. This he commendeth to Timothee, calling it his *Depoſitum*. For not holding this faſt and ſure, he blameth the Galatians, further alſo denouncing to him ſelf or an Angel that ſhould write, teach, or expound againſt that which they firſt receiued, Anathema, and commaunding alwaies to bevvare of them that taught otherwiſe. For feare of miſſing this line of truth, him ſelf notwithſtanding he had the Holy Ghoſt, yet leſt he might haue preached in vaine and loſt his labour, he went to conferre with Peter and the reſt. for the faſt keeping of this Rule of truth, the Apoſtles held Councels, and their ſucceſſors by their example. For the holding of this Rule, and by the meaſure thereof, were al the holy Scriptures written. for and by the ſame, al the glorious doctors haue made their ſermons, commentaries, and interpretations of Gods vvord: al vvritings and interpretatiõs no otherwiſe admitted nor deemed to be of God, but as they be agreable to this Rule.

c. 6, 17. *c. 16, 17.* *1. Tim. 6 20.* *Gal. 1,* *Gal. 2,* *Act. 15,*

The Heretikes phãtaſtical rule, or rather rules of faith, many and diuers one from an other.

And this is the ſure Analogie and meaſure of faith, ſet downe and commended to vs euery where for the Apoſtles tradition: and not the phantaſtical rule or ſquare that euery Sectmaiſter pretendeth to gather out of the Scriptures falſely vnderſtood and wreſted to his purpoſe, by which they iudge of doctor, Scripture, Church, and al. Arius had by that meanes a rule of his owne, Luther had his falſe weightes, and Caluin his owne alſo. According to which ſeueral meaſure of euery Sect, they haue their expoſitions of Gods word: and in England (as in other infected Countries) they kept of late an apiſh imitation of this prophecying which S. Paul here and in other places ſpeaketh of, and which was an exerciſe in the primitiue Church, meaſured not by euery mans peculiar ſpirit, but by the former Rule of faith firſt ſet downe by the Apoſtles. And therfore al this new phantaſtical Prophecying & al other preaching in Caluins ſchoole, is iuſtly by this note of the Apoſtle condemned, for that it is not according to, but quite againſt the Rule of faith.

CHAP. XIII.

To yeld obedience and al other duties vnto Poteſtats: 8 to loue their neighbour vvhich is the fulfilling of the Lavv: 11 and ſpecially to conſider, that novv being the time of grace, vve muſt doe nothing that may not beſceme day light.

LET euery ſoul be ſubiect to higher powers, 1 *Tit. 3,*
for there is "no povver but of God. And 1, *Pet. 2*
thoſe that are, of God are ordeined. † Ther- 2 13.
fore he that reſiſteth the povver, reſiſteth the
ordinance of God. And "they that reſiſt, pur-
chaſe to them ſelues damnatiõ. † for princes 3
are no feare to the good worke, but to the euil. But wilt thou
not feare the povver? Doe good: and thou ſhalt haue praiſe
of the ſame. † for he is gods miniſter vnto thee for good. 4
But if thou doe euil, feare. for he "beareth not the ſvvord
without cauſe. For he is Gods miniſter: a reuẽger vnto vvrath,
to him that doeth euil. † Therfore be ſubiect of neceſſitie, not 5
only for vvrath, but alſo for conſcience ſake. † For therfore 6
"you giue tributes alſo. for they are the miniſters of God,
ſeruing vnto this purpoſe. † Render therfore to al men their 7 *Mt. 22*
devv: * to vvhom tribute, tribute: to vvhom cuſtom, cu-
ſtom: to whom feare, feare: to vvhõ honour, honour. † Ovve 8

The Epiſtle vpõ the 4 Sunday after the Epiphanie.

no

no man any thing: but, that you loue one an other. For he that
9 loueth his neighbour, hath :: fulfilled the lavv. † For, *Thou shalt not commit aduoutrie, Thou shalt not kil, Thou shalt not steale, Thou shalt not beare false vvitnes, Thou shalt not couet*, and if there be any other commaundement: it is compriſed in this vvord, *Thou shalt*
10 *loue thy neighbour as thy self.* † The loue of thy neighbour, vvorketh no euil. Loue therfore is the fulneſſe of the lavv. ¶
11 † And that knovving the ſeaſon, that it is novv the houre for vs to riſe from ſleepe. For novv our ſaluation is neerer
12 then vvhen vve beleeued. † The night is paſſed, and the day is at hand. Let vs therfore caſt of the vvorkes of darkneſſe,
13 and doe on the armour of light. † As in the day let vs vvalke honeſtly: not in banketings and drunkennes, not in chamberings and impudicities, not in contention and emulation:
14 † but doe ye on our Lord IESVS Chriſt, ¶ and make not prouiſion for the fleſh in concupiſcences.

:: Here vve learne that the Law may be & is fulfilled by loue in this life: againſt the Aduerſaries ſaying it is impoſſible to keepe the commaundements. The Epiſtle vpō the 1 Sunday in Aduent.

Exo. 20, 13.

Leu. 19, 18.

ANNOTATIONS
CHAP. XIII.

1. *Euery ſoul be ſubiect.*] Becauſe the Apoſtles preached libertie by Chriſt from the yoke of the Law and ſeruitude of ſinne, and gaue al the faithful both example and commaundement to obey God more then men, and withal euer charged them expreſly to be obedient and ſubiect to their Prelates as to them which had cure of their ſoules and were by the Holy Ghoſt placed ouer the Church of God: there were many in thoſe daies newly conuerted, that thought them ſelues free from al temporal Poteſtats, carnal Lordes, and humane creatures or powers: wherevpon the bondman tooke him ſelf to be looſe from his ſeruitude, the ſubiect from his Soueraine, were he Emperour, King, Duke, or what other ſecular Magiſtrate ſo euer, ſpecially the Princes of thoſe daies being Heathens and perſecutors of the Apoſtles, and of Chriſtes religion. for which cauſe and for that the Apoſtles were vntruely charged of their Aduerſaries, that they withdrevve men from order and obedience to Ciuil lavves and Officers: S. Paul here (as S. Peter doth 1 Chap. 2.) cleereth him ſelf, and expreſly chargeth euery man to be ſubiect to his temporal Prince and Superiour: Not euery man to al that be in Office or Superiority, but euery one to him whom God hath put in authoritie ouer him, by that he is his Maiſter, Lord, king, or ſuch like: Neither to them in matters of religion or regiment of their ſoules (for moſt part vvere Pagans, whom the Apoſtle could not vvill men to obey in matters of faith) but to them in ſuch things onely as concerne the publike peace & Policie, and what other cauſes ſo euer conſiſt vvith Gods holy vvill and ordinance. for * againſt God no power may be obeied.

Obedience to tēporal rulers, & in what caſes.

Act. 4, 19, 5, 29.

1. *No povver but of God.*] S. Chryſoſtome here noteth, that power, rule, & Superioritie, is Gods ordinance, but not eftſones al Princes: becauſe many may vſurpe, who reigne by his permiſsion onely, and not by his appointment: nor al actions that euery one doeth in and by his ſoueraine povver, as Iulians apoſtaſie and affliction of Catholikes, Pharaos tyrannical oppreſsion of the Iſraelites, Achabs perſecution of the Prophets, Neros executing of the Apoſtles, Herods and Pilats condemning of Chriſt: al which things God permitted them, by the abuſe of their power to accompliſh, but they vvere out of the compaſſe of his cauſing and ordinance.

Chryſ. in ep. Ro. ho. 21.

In what ſenſe, al power or ſuperioritie is of God.

2. *They that reſiſt.*] Vvhoſoeuer reſiſteth or obeieth not his lavvful Superior in thoſe cauſes vvherein he is ſubiect vnto him, withſtandeth Gods appointment, & ſinneth deadly, and is vvorthy to be puniſhed both in this vvorld by his Superior, and by God in the next life. for in temporal gouernement and cauſes, the Chriſtians vvere bound in conſcience to obey their Heathen Emperours: though on the other ſide, they were bound vnder paine of damnation to obey their Apoſtles and Prelates, and not to obey their kings or

In things lawfully cōmaunded it is mortal ſinne not to obey our Superiors.

Emperours

Emperours, in matters of religion. Vvhereby it is cleere that vvhen vve be commaunded to obey our Superiors, it is meant alvvaies and onely in such things as they may lawfully commaund, and in respect of such matters vvherein they be our Superiors.

The Apostle speaketh of téporal powers.

4. Beareth not the sword.] That the Apostle meaneth here specially of temporal povvers, vve may see by the svvord, tribute, & external compulsion, vvhich he here attributeth to them. And the Christian men then had no doubt vvhether they should obey their Spiritual povvers. but novv the disease is cleane contrarie. for al is giuen to the secular povver, and nothing to the spiritual, vvhich expresly is ordained by Christ and the Holy Ghost: and al the faithful are commaunded to be subiect therevnto, as to Christs ovvne vvord and vvill. There vvere Heretikes called *Begardi*, that tooke avvay al rule and Superioritie: The Wiclefists vvould obey nor Prince nor Prelate, if he vvere once in deadly sinne. The Protestants of our time (as vve may see in al Countries vvhere the secular svvord is dravven against their Sectes) care neither for the one nor for the other, though they extol onely the secular vvhen it maketh for them. The Catholikes onely most humbly obey both, euen according to Gods ordinance, the one in temporal causes, and the other in Spiritual: in vvhich order both these States haue blessedly florished in al Christian countries euer since Christes time, and it is the very vvay to preserue both, as one day al the vvorld shal confesse vvith vs.

Heresies against rule and Superioritie.

The obedience of Catholikes both to Spiritual and temporal Superiors.

6. You giue tributes.] Though euery man ought to be ready to serue his temporal Prince vvith his goods, by tributes or vvhat other lavvful taxes and subsidies so euer: yet they may exempt by priuileges vvhom they thinke good. As in al countries Christian: Priests for the honour of Christ, whose Ministers they be, haue by the grauntes and auncient charters of kings bene excepted and exempted. Notvvithstanding they vvere neuer vnready to serue voluntarely their Soueraine, in al common causes, vvith vvhatsoeuer they had. See *Annot. in Mat. 17, 26.*

The Clergie exempted from tribute.

Hiero. i
Mat. 1

12. Not in banketings.] This vvas the very place vvhich S. Augustine, that glorious Doctor, vvas by a voice from heauen directed vnto, at his first miraculous and happy conuersion, not only to the Catholike faith, but also to perpetual continencie, by this voice comming from heauen, *Tolle, lege: Tolle, lege.* Take vp and read, take vp and read. as him self telleth *li. 8 Confes. c. 12.*

S. Augustines conuersion.

CHAP. XIIII.

Like a moderator and peacemaker betvvene the firme Christians (vvho vvere the Gentils) and the infirme (vvho vvere the Christian Ievves, hauing yet a scruple to cease from keeping the ceremonial meates and daies of Moyses Lavv) he exhorteth the Ievv not to condemne the Gentil vsing his libertie: and the Gentil againe, not to condemne the scrupulous Iew: but rather to abstaine from vsing his libertie, then offending the Ievv, to be an occasion vnto him of apostating.

AND him that is vveake in faith, take vnto you: not in disputations of cogitatiõs. 1
† For one beleeueth that he may "eate al things: but he that is vveake, ` let him eate' herbes. † Let not him that eateth, despise him that eateth not: and he that eateth not: let him not iudge him that eateth. for God hath taken him to him. † Vvho art thou that iudgest an other mans seruant? To his ovvne Lord he standeth or falleth. and he shal stand: for God is able to make him stand. † For one iudgeth "betvveene day and day: and an other iudgeth euery day. let euery one abound "in his ovvne sense. † He that respecteth the day, respecteth to our Lord. 2 3 4 5 6

` eateth

Lord. And he that eateth, eateth to our Lord: for he giueth thankes to God. And he that eateth not, to our Lord he eateth
7 not, and giueth thankes to God. † For none of vs liueth to
8 him self: & no man dieth to him self. † For whether vve liue, We liue to our Lord: or vvhether we die, we die to our Lord. Therfore vvhether vve liue, or vvhether vve die, vve are our
9 Lords. † For to this end Christ died and rose againe: that he may haue dominion both of the dead and of the liuing.
10 † But thou, vvhy iudgest thou thy brother? or thou, vvhy
2. Cor. 5, 10. doest thou despise thy brother: For * vve shal al stand before
11 the iudgement seate of Christ. † For it is vvritten, *Liue I*, saith our Lord, *that euery knee shal bovve to me: and euery tongue shal confesse to*
Es. 45, 23. 12 *God.* † Therfore euery one of vs for him self shal render ac-
13 count to God. † Let vs therfore no more iudge one an other. but this iudge ye rather, that you put not a stumbling
14 blocke or a scandal to your brother. † I knovv and am persuaded in our Lord IESVS Christ, that nothing is :: cōmon of it self, but to him that supposeth, any thing to be cōmon,
15 to him it is common. † For if because of meate thy brother be greeued: novv thou vvalkest not according to charitie.
1. Cor. 8. * Do not vvith thy meate destroy him for vvhom Christ
16 died. † Let not then our good be blasphemed. † For the
17 kingdom of God is "not meate and drinke: but iustice, and
18 peace, and ioy in the holy Ghost. † for he that in this serueth
19 Christ, pleaseth God, and is acceptable to men. † Therfore the things that are of peace let vs pursue: and the things that
20 are of edifying one tovvard an other let vs keepe. † Destroy
Tit. 1, 15 not the vvorke of God for meate. * Al things in deede are cleane: but it is il for the man that eateth by giuing offence.
21 † It is good not to eate flesh, and not to drinke vvine, nor that vvherein thy brother is offended, or scandalized, or
22 vveakened. † Hast thou faith? "haue it vvith thy self before God. Blessed is he that iudgeth not him self in that vvhich he
23 approueth. † But "he that discerneth, if he eate, is damned: because not of faith. for "al that is not of faith, is sinne.

:: *Common*, that is, *vncleane*. See Annot. Marc. 7, 2.

Though he vvish the vveake to be borne vvithal, yet he vttereth his minde plainly, that in deede al the meates forbidden and vncleane in the Lavv, are novv through Christ cleansed & lawful for euery mā to vse.

ANNOTATIONS
CHAP. XIIII.

2. *Eate al things.*] By similitude of vvordes the simple are soone deceiued, and Heretikes make their vauntage of any thing to seduce the vnlearned. There vvere diuers meates forbidden in the Lavv of Moyses, and for signification, made and counted vncleane, vvhereof

The Apoſtles meaning about eating or not eating certaine meates.

the Ievves might not eate at al, as porke, hare, conny, and ſuch like, both of fiſhes, foules, and beaſts, a great number. Chriſt diſcharged al them that became Chriſtians, after his Paſsion, of that obſeruance and al other ceremonies of the old Lavv: Notvvithſtanding, becauſe diuers that vvere brought vp in the Lavv, had a religion and conſcience, ſodenly to foreſake their former maner, the Apoſtle here admoniſheth ſuch as be ſtronger and better inſtructed in the caſe, to beare vvith the vveaker ſort, that being Chriſtians could not yet finde in their hartes to eate and vſe the meates forbidden by God in the Lavv: as on the other ſide he vvarneth the vveake that vvould not eate, not to take offence or ſcandal at them that did eate vvithout ſcruple, any of the irregular or forbidden meates iu the Lavv, nor in any vviſe to iudge or condemne the eater, but to commit that to God, and finally that neither nother ſhould condemne the other for eating or not eating. Now the Proteſtants fondly apply al this to the faſtes of the Church, and differences of meates in the ſame: as though the Church did forbid any meate vvholy neuer to be eaten or touched, or made any creatures vncleane, or othervviſe preſcribed any abſtinence, then for chaſtiſing of mens bodies and ſeruice of God. It is a great blindneſſe that they can put no difference betvvixt Chriſtes faſt of fourtie daies, *Mat. 4.* Iohns abſtaining from al delicate meates and drinkes, *Mat. 3, 11.* the vvidovv Annes, *Luc. 2, 37.* the Nazareites, *Num. 6.* the Recabites, *Ierem. 35, 14.* the Niniuites, *Ion. 3.* S. Paules, *2 Cor. 11, 27.* S. Timothees, *1 Tim. 5, 23.* Iohns Diſciples and Chriſts Diſciples faſt *Mat. 9, 14. 15.* (which he ſaid they ſhould keepe after his departure from them:) and the ceremonial diſtinction of creatures and meates, cleane and vncleane, in the old Lavv. of vvhich it is euident the Apoſtle treateth in al this chapter, & of none other at al. Therfore vvhen the Proteſtants by the vvordes of this place vvould proue, that vve be either made free from faſting and from obeying the Churches commaundement or folovving Chriſtes example in that matter, or that the obſeruers of Chriſtian faſtes be vveake in faith, & ought not in any vviſe cõdemne of ſinne the breakers of the preſcribed faſtes of the holy Church, they doe abuſe ignorantly or vvilfully the Apoſtles vvordes and diſcourſe.

The Heretikes fondly abuſe this place againſt the faſtes of the Church.

Foliſh Heretikes ſee not the differẽces of things.

Diſtinction of daies.

5. Betvvene day and day.] By the like deceite they abuſe this place againſt the Holydaies of Chriſt and his B. mother and Saincts, vvhich concerneth onely the Ievves feſtiuities and obſeruation of times, vvhereof in the Epiſtle to the Galatians c, 4. 10.

The text explicated concerning euery mans cõſcience in Iudaical meates and drinkes.

6. Euery one in his ovvne ſenſe.) The Apoſtle doth not giue freedom, as the Churches enemies vvould haue it, that euery man may doe or thinke vvhat he liſt. but in this matter of Iudaical obſeruation of daies and meates, & that for a time onely, til the Chriſtian religion ſhould be perfectly eſtabliſhed, he would haue no reſtrainte made, but that euery one ſhould be borne vvithal in his ovvne ſenſe: yet ſo, that they ſhould not condemne one an other, nor make neceſsitie of ſaluation in the obſeruation of the Iudaical rites of meates, daies, &c.

17. Not meate and drinke.] The ſubſtance of religion or the kingdom of God ſtandeth not in meate or drinke, and therfore the better might they vſe indifferencie and toleration in that point for a time, for peace ſake and to auoid ſcandal. but if the precept of Moyſes Lavv had bound ſtill as before, then (not for the meates ſake, but for the diſobedience) it had been damnable to haue eaten the vncleane meates.

Not eating, but diſobedience damnable.

22. Haue it vvith thy ſelf.] Thou that art perfect, and beleeueſt or knovveſt certainely that thou art free from the Lavv concerning meates and feſtiuities, yet to the trouble and hinderance of the feeble that can not yet be brought ſo far, be diſcrete & vtter not thy ſelf out of ſeaſon.

23. He that diſcerneth.] If the vveake haue a conſcience, and ſhould be driuen to eate the things vvhich in his ovvne hart he thinketh he ſhould not doe, he committeth deadly ſinne, becauſe he doth againſt his conſcience, or againſt his ovvne pretenſed knovvledge.

To doe againſt our conſcience, is ſinne.

23. Al this is not of faith.] The proper ſenſe of this ſpeach is, that euery thing that a man doeth againſt his knovvledge or conſcience, is a ſinne, for ſo by the circumſtance of the letter, faith muſt here be taken. though S. Auguſtine ſometimes applieth it alſo to proue that al the actions of infidels (meaning thoſe vvorkes vvhich directly procede of their lacke of faith) be ſinnes. But in any vviſe take heede of the Heretikes commentarie, vvho hereby vvould proue that the infidel ſinneth in honouring his parents, fighting for his countrie, tilling his ground, and in al other vvorkes. And no maruel that they ſo hold of infidels, vvho maintaine * that Chriſtian men alſo offend deadly in euery good deede.

Chryſ. ho. 26. in ep. Ro.

Vvhat actions of infidels are ſinne, and what are not.

Luther.

CHAP.

CHAP. XV.

He procedeth to make peace betvvene the Christian Gentils and Ievves. 8 vvith this resolution, that the Ievves vocation is of promis in deede, but the Gentils also of mercie, and foretold by the Scriptures. 14 Then dravving to an ende, he excuseth himself to the Romanes for vvriting thus vnto them, 21 hoping novv at length to see them, after that he hath been at Hierusalem, 29 vvhereunto also he requesteth their praiers.

1 AND vve that are the stroger, must susteine
the infirmities of the vveake, & not please
2 our selues. † Let euery one of you please
his neighbour vnto good, to edification.
3 † For, Christ did not please him self, but as
it is vvritten, *The reproches of them that reproched*
Psa. 68, 10. 4 *thee, fel vpon me.* † For :: vvhat things soeuer haue been vvritten,
to our learning they are vvritten: that by the patience and
5 consolation of the Scriptures, vve may haue hope. † And
the God of patience and of comfort giue you to be of one
minde one tovvard an other according to IESVS Christ:
6 † that of [c] one minde, vvith one mouth you may glorifie
7 God and the Father of our Lord IESVS Christ. † For the
vvhich cause receiue one an other: as Christ also hath recei-
8 ued you vnto the honour of God. † For I say Christ IESVS
to haue been :: minister of the circumcision for the veritie of
9 God to confirme the promisses of the fathers. † But the
Psa. 17, 50. Gentils to honour God for his mercie, as it is vvritten: *Therfore*
Deu. 32, 43. 10 *vvil I confesse to thee in the Gentils ô Lord, and vvil sing to thy name.* † And
Psa. 116, 1. 11 againe he saith, *Reioyce ye Gētils vvith his people.* † And againe, *Praise*
12 *al ye Gentils our Lord: and magnifie him al ye peoples.* † And againe Esaie
Esa. 11, 10. saith, *There shal be the roote of Iesse: and he that shal rise vp to rule the Gentils,*
13 *in him the Gentils shal hope.* † And the God of hope replenish you
vvith al ioy and peace in beleeuing: that you may abound in
hope, and in the vertue of the holy Ghost. ¶
14 † And I my self also, my brethren, am assured of you,
that you also are ful of loue, replenished vvith al knowledge,
15 so that you are able to admonish one an other. † But I haue
vvritten to you (brethren) more boldly in part, as it were put-
ting you in remembrance: for the grace vvhich is giuen me
16 of God, † to be the minister of Christ IESVS in the Gētils:
sanctifying the Gospel of God, that the oblation of the
Gentils may be made acceptable and sanctified in the holy

The Epistle vpō the 2. Sunday in Aduent.

:: He meaneth al that is vvritten in the old Testamēt: much more al things vvritten in the nevv Testamēt, are for our learning and comfort.

c Vnitie in religion commended.

:: Christ did execute his office and ministerie onely tovvards the people of Circumcision, that is, the Ievves.

Ghoſt. † I haue therfore glorie in Chriſt IESVS tovvard 17
God. † For I dare not ſpeake any of thoſe things vvhich 18
Chriſt vvorketh not by me for the obedience of the Gentils,
by vvord and deedes, † in the vertue of ſignes and vvõders, 19
in the vertue of the holy Ghoſt: ſo that from Hieruſalem
round about vnto Illyricum I haue repleniſhed the Goſpel
of Chriſt. † And I haue ſo preached this Goſpel, not vvhere 20
Chriſt vvas named, leſt I ſhould build vpon an other mans
foundation: † but as it is vvritten, *They to vvhom it hath not been* 21 *Eſ.52,15*
preached of him, ſhal ſee: and they that haue not heard, ſhal vnderſtand.
† For the vvhich cauſe alſo I vvas hindred very much from 22
comming vnto you. † But novv hauing no longer place in 23
theſe countries, and hauing a deſire to come vnto you theſe
many yeres novv paſſed: † vvhen I ſhal begin to take my 24
iourney into Spaine, I hope that as I paſſe, I ſhal ſee you, and
be brought thither of you, if firſt in part I ſhal haue enioyed
you. † Novv therfore I vvil goe vnto Hieruſalem to mini- 25
ſter to the :: ſaincts. † For Macedonia and Achaia haue liked 26
vvel to make ſome contribution vpon the poore ſaincts that
are in Hieruſalem. † For it hath pleaſed them: and they are 27
their detters. For if the Gentiles be made partakers of their
ſpiritual things: they ought alſo in carnal things to miniſter
vnto them. † This therfore vvhen I ſhal haue accõpliſhed, 28
and ſigned them this fruite, I vvil goe by you into Spaine.
† And I knovv that comming to you, I ſhal come in a- 29
boundance of the bleſſing of Chriſt. † I beſeeche you ther- 30
fore brethren by our Lord IESVS Chriſt, and by the charitie
of the holy Ghoſt, that you :: helpe me in your praiers for
me to God, † that I may be deliuered from the infidels that 31
are in Ievvrie, and the oblation of my ſeruice may become
acceptable in Hieruſalem to the ſaincts, † that I may come to 32
you in ioy by the vvil of God, that I may be refreſhed vvith
you. † And the God of peace be vvith you all. Amen. 33

:: He meaneth the holy perſons that hauing forſaken al their goods for Chriſt, vvere vvholy conuerted to ſerue our Lord vvith al their minde. *S. Hiero. againſt Vigilantius* the Heretike reprehending the almes giuen to ſuch, as do the Heretikes alſo of our time.

:: In thar the Apoſtle deſired to be praied for, vve may be moued to ſeeke the ſame as a great benefite.

CHAP. XVI.

He commendeth the bearer Phœbè to the Romanes, 3 and him ſelf to many there by name. 17 he declareth the doctrine vvhich the Romanes had learned, to be the touchſtone to knovv Seducers. 21 he doth vnto them the commendations of al the Churches and of certaine perſons by name: 25 and concludeth.

AND

1 AND I commend to you Phœbè our ſiſter,
2 vvho is in the miniſterie of the Church that is
in Cenchris: † that you receiue her in our Lord
as it is vvorthie for ſaincts: and that you aſſiſt
her in whatſoeuer buſines ſhe ſhal neede you.
for ſhe alſo hath aſſiſted many and my ſelf.
3 † [c] Salute Priſca and Aquila my helpers in Chriſt IESVS,
4 († vvho for my life haue laid dovvne their neckes: to vvhō
not I only giue thankes, but alſo al the Churches of the Gen-
5 tiles) † and their :: domeſtical Church. Salute Epænetus my
6 beloued: vvho is the firſt fruite of Aſia in Chriſt. † Salute
7 Marie vvho hath laboured much about vs. † Salute An-
drónicus and 'Iulia' my coſins and fellovv captiues: vvho
are noble among the Apoſtles, vvho alſo before me vvere in
8 Chriſt. † Salute Ampliátus my beſt beloued in our Lord.
9 † Salute Vrbánus our helper in Chriſt IESVS, and Stachys
10 my beloued. † Salute Apelles [c] approued in Chriſt. Salute
11 them that are of Ariſtóbolus houſe. † Salute Herodion my
kinſman. Salute them that are of Narciſſus houſe, that are in
12 our Lord. † Salute Tryphæna and Tryphóſa: vvho labour
in our Lord. Salute Perſis the beloued, vvho hath much la-
13 boured in our Lord. † Salute Rufus the elect in our Lord
14 and his mother and mine. † Salute Aſyncritus, Phlegon,
Hermas, Pátrobas, Hermes: and the brethren that are vvith
15 them. † Salute Philólogus and Iulia, Nereus, and his ſiſter
and Olympias: and al the ſaincts that are vvith them.
16 † " Salute one an other in a " holy kiſſe. Al the churches of
Chriſt ſalute you.
17 † And I deſire you brethren, " to marke them that make
diſſenſions and ſcandals contrarie to the doctrine vvhich you
18 haue [c] learned, and auoid them. † For ſuch doe not ſerue
Chriſt our Lord, " but their ovvne belly: and :: by ſvveete
ſpeaches and benedictions ſeduce the hartes of innocents.
19 † For " your obedience is publiſhed into euery place. I re-
ioyce therfore in you. But I vvould haue you to be vviſe in
20 good, and ſimple in euil. † And the God of peace cruſh Sa-
tan vnder your feete quickely. The grace of our Lord IESVS
Chriſt be vvith you.
21 † Timothee my coadiutor ſaluteth you, and Lucius, and
22 Iaſon, and Sosípater, my kinſmen. † I Tertius ſalute you,
23 that vvrote the epiſtle, in our Lord. † Caius mine hoſt, and

the

'Iunia

στὸν συγγενῆ μου

c The onely ſalutation of ſo vvorthy a man is ſufficient to fil him vvith greate grace that is ſo ſaluted. *Chryſ. in 2. Tim. 4.*

:: This domeſtical Church vvas either that faithful and Chriſtiā houſhold, or rather the Chriſtians meeting together there & in ſuch good houſes to heare diuine ſeruice and the Apoſtles preaching in thoſe times of perſecution.

The Proteſtants here reaſō thus, Peter is not here ſaluted, therfore he vvas neuer at Rome. See the Annotation.

[c] Of the Prince of the Apoſtles, ſaith Theodorete vpon this place.

:: The ſpecial vvay that Heretikes haue euer had to beguile, vvas and is by ſvveete vvordes & gay ſpeaches. Which their ſheepes cote ſee before deſcribed particularly in the Annotations vpon S. Matthevv. 6.7. 15.

the whole Churches, saluteth you. Erastus the Cofferer of the citie saluteth you, and Quartus, a brother. † The grace of our 24
Lord IESVS Christ be vvith al you, Amen.

† And to him that is able to confirme you according to 25
my Gospel and preaching of IESVS Christ, according to the reuelation of the mysterie from eternal times kept secrete,
† vvhich novv is opened by the Scriptures of the prophets 26
according to the precept of the eternal God, to the obediẽce of faith knovven in al Gentiles, † to God the only vvise 27
through IESVS Christ, `to vvhom' be honour & glorie for euer and euer. Amen.

ANNOTATIONS
CHAP. XVI.

16. Salute one an other.] Neuer Sectmaisters made more foule or hard shifts to proue or defend falsehod, then the Protestants: but in tvvo points, about S. Peter specially, they passe euen them selues in impudencie. The first is, that they hold he vvas not preferred before the other Apostles, vvhich is against al Scriptures most euidently. The second is, that he vvas neuer at Rome, vvhich is against al the Ecclesiastical histories, al the Fathers Greeke and Latine, against the very sense and light of the monuments of his Seate, Sepulcher, doctrine, life, and death there. Greater euidence certes there is thereof and more vveighty testimonie, then of Romulus, Numas, Cæsars, or Ciceros being there: yet vvere he a very brutish man that vvould deny this to the discredite of so many vvriters and the vvhole vvorld. Much more monstruous it is, to heare any deny the other. Theodorete saith he vvas there, vvriting vpon this chapter. Prosper also *carmine de ingratis in principio.* S. Leo *de natali Petri.* S. Augustine *to. 6 c. 4. cont. ep. fund.* Orosius *li. 7 c. 6.* S. Chrysostome *in ps. 48.* S. Epiphanius *hær. 27.* Prudentius *in hymno 2. S. Laurentij, & hymno 12.* Optatus *li. 2 contra Donatistas.* S. Ambrose *li. 5. ep. de Basilicis tradendis.* S. Hierome *in Catalogo.* Lactantius *li. 4. c. 21, de vera sapientia.* Eusebius *hist. Eccl. li. 2, c. 13, 15.* S. Athanasius *de fuga sua.* S. Cyprian. *ep. 55. nu. 6.* Tertullian *de præscriptionibus nu. 14.* and *li. 4, contra Marcionem nu. 4.* Origen *in Genes. apud Euseb. li. 3, c. 1.* Irenæus *li. 3, c. 3.* Hegesippus *li. 3, c. 2 de excid. Hierosolym.* Caius and Papias the Apostles ovvne scholers, and Dionysius the B. of Corinth, alleaged by Eusebius *li. 2, c. 14 & 24.* Ignatius *ep. ad Romanos.* The holy Councel of Chalcedon, and many other affirme it. yea Peter him self (according to the iudgement of the aũcient Fathers) confesseth he vvas at Rome, calling it Babylon *1. ep. c. 5. Euseb. li. 2. c. 14. hist. Ec.* Some of these tel the time and cause of his first going thither: some, hovv long he liued there: some, the maner of his death there: some, the place of his burial: and al, that he vvas the first Bishop there. Hovv could so many of such vvisedom and spirit, so neere the Apostles time deceiue or be deceiued? how could Caluin and his, after fiftene hundred yeres knovv that vvhich none of them could see?

Chalced. conc. act.

That S. Peter vvas at Rome.

See the Annotations 1 *Pet. c. 5, 13.*

Some great argument must they needes haue to controule the credite of the vvhole vvorld. This of truth is here their argument, neither haue they a better in any place, to vvit, If S. Peter had bene at Rome, S. Paul vvould haue saluted him, as he did others here in the end of his letter to the Romanes. Is not this a high point to disproue al antiquitie by? Any man of discretion may straight see, that S. Peter might be knovven vnto S. Paul to be out of the Citie, either for persecution or busines, vvhen this epistle vvas vvritten, (for he vvent often out as S. Epiphanius declareth) & so the omitting to salute him, can proue no more, but that then he vvas not in Rome. but it proueth not so much neither, because the Apostle might for respect of his dignitie and other the Churches affaires, vvrite vnto him special letters, and so had no cause to salute him in his common Epistle. Or hovv knovv they that this Epistle vvas not sent inclosed to S. Peter, to be deliuered by his meanes to the vvhole Church of the Romanes in some of their assemblies? it is very like it vvas recommended to some one principal man or other that is not here named: and tvventy causes there may be vnknovven to vs, vvhy he saluted him not: but no cause vvhy our Aduersaries vpon such friuolous reasons should reproue an approued truth. For euen as vvel might they say that S. Iohn vvas neuer at Ephesus, because S. Paul in his Epistle to the Ephesians doth not salute him. And plaine it is, that it is the Romane seate and faith of Peter, vvhich they (as all Herettkes before them)

The Protestants great argument, that Peter vvas neuer at Rome.

Epiph. h 27.

them) do feare and hate, and vvhich Wil be their bane: and they knovv that there is no argument vvhich conuinceth in their conſcience, that Peter vvas neuer at Rome. Therfore to conclude, vve ſay to them in S. Auguſtines vvordes, *Why call you the Apoſtolike chaire, the chaire of peſtilence? What hath the Church of Rome done againſt you, in vvhich S. Peter did ſit, and from vvhich by nefarious furie you haue ſeparated your ſelues?* The Heretikes hatred of the Romane ſee.

li. 2. cont. lit. Petil. c. 51.

16. Holy kiſſe.] Hereof, and by the common vſage of the firſt Chriſtians, vvho had ſpecial regard of vnitie and peace among them ſelues, and for ſigne and proteſtation thereof, kiſſed one an other, came our holy ceremonie of giuing the *Pax*, or kiſſing one an other in the Sacrifice of the *bleſſed* Maſſe. Kiſſing the Pax.

Orig. in 16. ad Ro.

17. To marke them.] He carefully warneth them to take heede of ſeditious ſovvers of Sectes and diſſenſion in religion, and this euer to be their marke, if they ſhould teach or moue them to any thing vvhich vvas not agreable to that vvhich they had learned at their conuerſion: not bidding them to examine the caſe by the Scriptures, but by their firſt forme of faith and religion deliuered to them before they had or did read any booke of the nevv Teſtament. Againſt Sectmaiſters hovv to examine our faith.

18. But their ovvne belly.] Hovvſoeuer Heretikes pretend in vvordes and external ſhevv of their ſheepes cote, in deede they ſeeke but after their ovvne profite and pleaſure, & by the Apoſtles ovvne teſtimonie We be vvarranted ſo to iudge of them as of men that in deede haue no religion nor conſcience. Heretikes giuen to voluptuouſnes.

19. Your obedience.] Againſt Heretikes and their illuſions, there is no better vvay then in ſimplicitie to cleaue vnto that vvhich hath bene taught before: for the vvhich the Romane obedience is much commended. *See Annot.* vpon the firſt *chap. verſ. 8.*

THE

THE ARGVMENT OF THE FIRST EPISTLE TO THE CORINTHIANS.

HOVV S. Paul planted the Church at Corinth, cõtinuing there a yere and an halfe together, vve reade Act. 18. After that, vvhen he vvas at Ephesus Act. 19, about the end of the three yeres that he abode there, he vvrote this first Epistle to the Corinthians. For euen as S. Luke there vvriteth, vvhen these things vvere ended, Paul purposed in the Spirit, when he had gone ouer Macedonia and Achaia, to goe to Hierusalem: *so likevvise doth S. Paul himselfe vvrite here*: I vvil come to you *in Achaia*, when I shal haue gone ouer Macedonia, for I vvill go ouer Macedonia. but I vvil tarie at Ephesus vntil Pentecost,

Act. 19, 21.

1 Cor. 16, 5.

The matter that he vvriteth of, is not one, as in the Epistle to the Romanes, but diuers. partly such faultes of theirs, as vvere signified vnto him by them that vvere of Chloè 1 Cor. 1, 11. *partly such questions as them selues vvrote to him of*, And concerning the things that you vvrote to me. 1 Cor. 7, 1. *for so vve may (as it seemeth) deuide the Epistle into these tvvo partes. Or, to put al together, he vvriteth of eight things*: 1 *Of certaine Schismes beginning among them, by occasion of certaine preachers, vvhom in the Second Epistle he toucheth more plainely as being Falseapostles chap. 1. 2. 3. 4.* 2 *Of an incestuous fornicator, and some that vvent to lavv before infidel iudges. chap. 5. 6.* 3 *Of Matrimonie and Continencie. chap. 7.* 4 *Of meates sacrificed to Idols. chap. 8. 9. 10.* 5 *Of his Traditions. chap. 11.* 6 *Of the Giftes of the Holy Ghost. chap 12. 13. 14.* 7 *of the Resurrection. chap. 15.* 8 *of the Contributions that he gathered of the Gentiles, to succour the Christian Levves at Hierusalem. chap. 16.*

THE FIRST EPISTLE OF PAVL TO THE CORINTHIANS.

CHAP. I.

After ſalutation, 4 hauing acknovvledged the graces of their Churche, 10 he dehorteth them from their Schiſmatical boaſting againſt one an other in their baptizers (telling them that they muſt boaſt onely in Chriſt for their Baptiſme) 17 and in their preachers, vvho had the vviſedom of vvordes: telling them that it is the preaching of the Croſſe, vvhereby God ſaueth the vvorld, and vvherein onely Chriſtians ſhould boaſt: 26 ſeing God of purpoſe choſe the contemptible, that ſo him ſelf might haue the glorie.

The 1. part, Of Schiſmes that vvere about their baptizers & preachers.

1 PAVL called to be an Apoſtle of IESVS Chriſt, by the vvil of God,
2 and Sóſthenes a brother, † to the Church of God that is at Corinth, to the ſanctified in Chriſt IESVS, called to be ſaincts, vvith al that inuocate the name of our Lord IESVS Chriſt in euery place of theirs and ours.
3 † Grace to you and peace from God our father and our Lord IESVS Chriſt.
4 † I giue thankes to my God alvvaies for you for the grace
5 of God that is giuen you in Chriſt IESVS, † that in al things you be made riche in him, in al vtterance, and " in al knovvledge, (†as the teſtimonie of Chriſt is confirmed in you,)
6 7 † ſo that nothing is vvanting to you in any grace, expecting
8 the reuelation of our Lord IESVS Chriſt, † vvho alſo vvil confirme you vnto the end vvithout crime, in the day of
9 the comming of our Lord IESVS Chriſt. † God is faithful: by vvhom you are called into the ſocietie of his ſonne IESVS Chriſt our Lord.
10 † And I beſeeche you brethren by the name of our Lord IESVS Chriſt, that you al ſay one thing, and that there be no ſchiſmes among you: but that you be perfect in one ſenſe, &

in one knovvledge. † For it is ſignified vnto me (my bre- 11
thren) of you, by them that are of Chloè, that there be con-
tentions among you. † And I meane this, for that euery one 12
of you ſaith, :: I certes am Paules, & I Apollos, but I Cephas,
and I Chriſts. † Is Chriſt deuided? Vvhy, vvas Paul crucified 13
for you? or in the name of Paul vvere you baptized? † I giue 14
God thankes, that I baptized none of you, but * Criſpus and *Act.* 18, 8.
Caius: † leſt any man ſay that in my name you vvere bapti- 15
zed. † And I baptized alſo the houſe of Stéphanas. But I know 16
not if I haue baptized any other.

:: The beginning of al Schiſmes is ouer much admiring & addicting mens ſelues to their owne particular Maiſters.

† For Chriſt ſent me not to baptize, but to euangelize: 17
not in vviſedom of ſpeache, that the croſſe of Chriſt be not
made void. † For the vvord of the croſſe, to them in deede 18
that periſh, is foliſhnes: but to them that are ſaued, that is, to
vs, it is the povver of God. † For it is vvritten, *I vvil deſtroy the* 19 *Eſ.* 33, 18
vviſedom of the vviſe: and the prudence of the prudent I vvil reiette. † *Vvhere is* 20
the vviſe? vvhere is the Scribe? vvhere is the diſputer of this vvorld? Hath
not God made the vviſedom of this vvorld foliſh? † For 21
becauſe in the vviſedom of God the vvorld did not by vviſe-
dom knovv God: it pleaſed God by the foliſhnes of the
preaching to ſaue them that beleeue. † For both the Ievves 22
aſke ſignes, and the Greekes ſeeke vviſedom: † but vve 23
preach Chriſt crucified, to the Ievves certes a ſcandal, and to
the Gentiles, foliſhnes: † but to the called Ievves & Greekes, 24
Chriſt the povver of God and the vviſedom of God. † For 25
that vvhich is the foliſh of God, is vviſer then men: and
that vvhich is the infirme of God, is ſtronger then men. † For 26
ſee your vocation brethren, that not many vviſe according
to the fleſh, not many mightie, not many noble: † but the fo- 27
liſh things of the vvorld hath God choſen, that he may con-
found the vviſe: and the vveake things of the vvorld hath
God choſen, that he may confound the ſtrong: † and the 28
baſe things of the vvorld and the contemptible hath God
choſen, and thoſe things vvhich are not, that he might de-
ſtroy thoſe things vvhich are: † that no fleſh may glorie in 29
his ſight. † And of him you are in Chriſt IESVS, " vvho is 30
made vnto vs vviſedom from God, & iuſtice, & ſanctificatiõ,
and redemption: † that as it is vvritten, *He that doth glorie,* 31 *Ier.* 9, 23
may glorie in our Lord. H

The Epiſtle for S. Agatha, *Febr.* 5.

ANNOT.

ANNOTATIONS
CHAP. I.

5. In al knovvledge.] Obſerue that the Apoſtles neuer vvrote their letters but to ſuch as vvere conuerted to Chriſtes faith before. for men can not lightly learne the Chriſtian religion by reading Scriptures, but by hearing, and by the preſence of their teachers, which may inſtruct them at large and particularly of euery Article, as clerely & breefely by letters they could not doe. Neither doth novv any man learne his faith firſt, but by hearing of his parents and Maiſters. for if vve ſhould vvhen vve come to yeres of diſcretion, be ſet to picke our faith out of the Scriptures, there vvould be a madde vvorke and many faithes among vs.

Faith cõmeth by hearing rather then reading.

30. Who is made.] He meaneth not, as our Aduerſaries captiouſly take it, that vve haue no iuſtice, ſapience, nor ſanctity of our ovvne, other then Chriſtes imputed to vs: but the ſenſe is, that he is made the author, giuer, and meritorious cauſe of al theſe vertues in vs. for ſo the Apoſtle interpreteth him ſelf plainely in the 6 Chapter folovving, vvhen he vvriteth thus, *You be vvaſhed, you be iuſtified, you be ſanctified in the name of our Lord* IESVS CHRIST *and in the Spirit of our God.*

Chriſt is made our iuſtice, becauſe he is the author of the iuſtice in vs.

CHAP. II.

That his ovvne preaching among them, vvas in humble maner in the ſight of man. 7 Howbeit it is moſt profound vviſedom (as they ſhould and vvould perceiue, if they vvere not carnal) vvhich is taught in the Church of Chriſt.

1 AND I (brethren) vvhen I came to you, I
2 came not in loftineſſe of ſpeache or of
vviſedom, preaching to you the teſtimo-
3 nie of Chriſt. † For I iudged not my
ſelf to knovv any thing among you but
IESVS Chriſt, and him crucified. † And
Iſ. 18, * I vvas vvith you in infirmitie, and feare
4 and much trembling: † and my ſpeache and my preaching
vvas not in the perſuaſible vvordes of humane vviſedom,
5 but in ſhevving of ſpirit and povver: † that your faith
might not be in the vviſedom of men, but in the povver
of God.

6 But vve ſpeake vviſedom among the perfect. † but the
vviſedom not of this vvorld, neither of the princes of this
7 vvorld, that come to naught: † but vve ſpeake the vviſedom
of God in a myſterie, which is hid, vvhich God did predeſti-
8 nate before the worlds, vnto our glorie: † which none of the
princes of this vvotld did knovv: for if they had knovven,
9 they vvould neuer haue crucified the Lord of glorie. † But
1. Cor. 2, as it is vvritten, *That vvhich eie hath not ſeen, nor eare hath heard, neither hath it aſcended into the hart of mã, vvhat things God hath prepared for them that*
10 *loue him.* † but to vs God hath reuealed by his Spirit. For the

Spirit ſearcheth al things, yea the profoundities of God.
† For vvhat man knovveth the things of a man, but "the ſpi- 11
rit of a man that is in him? ſo the things alſo that are of God
no man knovveth, but the ſpirit of God.
† And vve haue receiued not the ſpirit of this vvorld, but 12
the ſpirit that is of God: " that vve may knovv the things
that of God are giuen to vs. † vvhich alſo vve ſpeake not in 13
learned vvordes of humane vviſedom: but in the doctrine
of the Spirit, comparing ſpiritual things to the ſpiritual. † But 14
" the ſenſual man perceiueth not thoſe things that are of the
ſpirit of God. for it is foliſhnes to him, and he can not vn-
derſtand: becauſe he is ſpiritually examined. † But the ſpi- 15
ritual man iudgeth al things: and him ſelf is iudged of no
man. † For * vvho hath knovven the ſenſe of our Lord that 16
may inſtructe him? But vve haue the ſenſe of Chriſt.

Eſa. 40. 13.

ANNOTATIONS
CHAP. II.

How Angels and Saincts & mortal men knovv our cogitations.

11. *But the ſpirit of man.*] One man can not knovv an others cogitations naturally: but God giueth to Prophets and other, euen in this vvorld oftentimes, by extraordinary grace to knovv mens ſecretes. As he did to S. Peter, to knovv the fraude of Ananias and Sapphira: and to Eliſeus, his ſeruants bribery in his abſence, and vvhat vvas done in the king of Syria his chamber. and as he giueth to al * Angels and Saincts (ſo far as is conuenient to our neceſsities and their heauenly glorie) to vnderſtand not onely our vocal praiers, but our invvard repentance and deſires.

Act. 5. 4. *reg.* 5 *& 6.* * *Luc.* 15. 7.

The Heretikes allegatiō for their vaine ſecuritie, anſvvered.

12. *That vve may knovv.*] The Proteſtants that chalenge a particular ſpirit reuealing to eche one his ovvne predeſtination, iuſtification, and ſaluation, vvould dravv this text to that purpoſe. Vvhich importeth nothing els (as is plaine by the Apoſtles diſcourſe) but that the holy Ghoſt hath giuen to the Apoſtles, & by them to other Chriſtian men, to knovv Gods ineffable gifts beſtovved vpon the beleeuers in this time of grace: that is, Chriſtes Incarnation, Paſsion, preſence in the Sacrament, & the incomprehenſible ioyes of heauen, vvhich Pagans, Ievves, and Heretikes deride.

The ſenſual man.

14. *The ſenſual man.*] The ſenſual man is he ſpecially, that meaſureth theſe heauenly myſteries by natural reaſon, humane prudence, external ſenſe, and vvorldly affection, as the Ievv, Pagane, and Heretike doe: and ſometime both here and els vvhere, the more infirme and ignorant ſort of Chriſtian men be called ſenſual or carnal alſo, vvho being occupied in ſecular affaires, and giuen to ſenſual ioy and vvorldlines, haue no ſuch ſenſe nor feeling of theſe great gifts of God, as the perfecter ſort of the faithful haue. Vvho trying theſe high pointes of religion, not by reaſon and ſenſe, but by grace, faith, and Spirit, be therfore called ſpiritual. The ſpiritual then is he, that iudgeth and diſcerneth the truth of ſuch things as the carnal can not attaine vnto: that doth by the ſpirit of the Church, vvhereof he is partaker in the vnitie of the ſame, not onely ſee the errours of the carnal, but condemneth them and iudgeth euery povver reſiſting Gods ſpirit and vvord: the carnal Ievv, Heathen, or Heretike, hauing no meanes nor right to iudge of the ſaid ſpiritual man. For vvhen the ſpiritual is ſaid to be iudged of none, the meaning is not that he ſhould not be ſubiect or obedient to his Paſtors and ſpiritual Povvers and to the vvhole Church, ſpecially for the trial or examination of al his life, doctrine, and faith: but that a Catholike man and namely a teacher of Catholike doctrine in the Church, ſhould not be any vvhit ſubiect to the iudgement of the Heathen or the Heretike, nor care vvhat of ignorance or infidelitie they ſay againſt him. for ſuch carnal men haue no iudgement in ſuch things, nor can attaine to the Churches vviſedom in any ceremonie, myſterie, or matter vvhich they condemne.

The ſpiritual man.

How the ſpiritual man iudgeth al, & is iudged of none.

Therfore

Therfore S. Irenæus excellently declaring that the Church and euery ſpiritual childe thereof, iudgeth and condemneth al falſe Prophets and Heretikes of vvhat ſort ſo euer, at length he concludeth vvith theſe notable vvordes: *The ſpiritual ſhal iudge alſo all that make ſchiſmes, vvhich be cruel, not hauing the loue of God, and reſpecting their ovvne priuate, more then the vnitie of the Church: mangle, deuide, and (as much as in them lieth) kill for ſmal cauſes the great and glorious body of Chriſt, ſpeaking peace, and ſeeking battaile. He ſhal iudge alſo them that be out of the truth, that is to ſay. out of the Church: vvhich Church ſhal be vnder no mans iudgement. for to the Church are al things knovvven, in vvhich is perfect faith of the Father, and of al the diſpenſation of Chriſt, and firme knovvledge of the Holy Ghoſt that teacheth all truth.*

Iren. li. 4. c. 62.

The Church is vnder no mans iudgement.

CHA. III.

If they vvil not be carnal ſtil, they muſt boaſt in God only, & not in their preachers, Which are but his miniſters, 10 and neede to looke vvel hovv they preach: 12 becauſe not al preaching, though it be Catholike, is meritorious: but rather it buildeth matter to be purged by fire, vvhen it is vaine and vnfruitful (as alſo any other like vvorkes of other Catholikes.) marie if it be heretical, deſtroying the temple of God, then it vvorketh damnation. 18 The remedie is, to humble them ſelues and referre al to God.

1 AND I, brethren, could not ſpeake to you as to
2 ſpiritual, but as to carnal. As it vvere to litle ones in Chriſt, † I gaue you :: milke to drinke,
3 not meate: for you could not as yet. but neither can you novv verely, for yet you are carnal. † For vvhereas there is among you emulation and con-
4 tention, are you not carnal, and vvalke according to man? † For vvhen one ſaith, I certes am Paules, & an other, I Apol-
a carnal 5 los: are you not `men'? Vvhat is Apollo then? and vvhat is
6 Paul? † The miniſters of him vvhom you haue beleeued, &
7 to euery one as out Lord hath giuen. † I planted, Apollo vvatered: but God gaue the increaſe. † Therfore neither he
8 that planteth is any thing, nor he that vvatereth: but he that giueth the increaſe, God. † And he that planteth and he
9 that vvatereth are one. And " euery one ſhal receiue his ovvne reward according to his ovvne labour. † For vve are Gods
c συνεργοὶ 10 [c] coadiutors: you are Gods huſbandrie, you are Gods buil-
ding. † According to the grace that is giuen me, as a vviſe vvorkemaſter haue I laid the foundation: and an other buil-
11 deth therevpon. but let euery one looke hovv he buildeth
12 thereon. † For other foundation no man can lay, beſide that vvhich is laid: vvhich is Chriſt IESVS. † And if any man
13 build " vpon this foundation, gold, ſiluer, pretious ſtones, vvood, hay, ſtubble, † the vvorke of euery one " ſhal be manifeſt: for " the day of our Lord vvil declare, becauſe it ſhal be reuealed in fire: and the vvorke of euery one of vvhat

:: The Church onely hath truth both in her milke and in her bread: that is, vvhether ſhe inſtruct the perfect, or the imperfect who are called carnal. *Aug. li. 15. c. 5. cont. Fauſt.*

c A maruelous dignitie of ſpiritual paſtors, that they be not onely the inſtruments or miniſters of Chriſt, but alſo Gods coadiutors in the vvorke of our ſaluation.

kinde it is, the fire ſhal trie. † If any mans vvorke abide, 14
vvhich he built therevpon: he ſhal receiue revvard. † If 15
any mans vvorke burne, he ſhal ſuffer detriment: but him
ſelf ſhal be ſaued: yet ſo "as by fire. † Knovv you not that 16
you are the temple of God: and the Spirit of God dvvelleth
in you? † But if any violate the temple of God, God vvil 17
deſtroy him. For the temple of God is holy: vvhich you are.
† Let no man ſeduce him ſelf: if any man ſeeme to be vviſe 18
among you in this world, let him become a foole that he may
be vviſe. † For the vviſedom of this vvorld is foliſhnes 19
vvith God. For it is vvritten, *I vvil compaſſe the vviſe in their ſubteltie.* Iob 5,13.
† And againe, *Our Lord knovveth the cogitations of the vviſe that they be* 20 Pſ.93,11
vaine. † Let no man therfore glorie in men. For al things are 21
yours: † vvhether it be Paul, or Apollo, or Cephas, or the 22
vvorld, or life, or death, or things preſent, or things to come,
for al are yours: † and you are Chriſts, and Chriſt is Gods. 23

ANNOTATIONS
CHAP. III.

8. Euery man ſhal receiue according.] A moſt plaine text for proofe that men by their labours, and by the diuerſities thereof, ſhal be diuerſly revvarded in heauen: and therfore that by their vvorkes proceding of grace, they do deſerue or merite heauen, and the more or leſſe ioy in the ſame.

Good vvorkes meritorious, and the revvardes in heauē are different according to the ſame.

for though the holy Scripture cōmonly vſe not this vvord merite, yet in places innumerable of the old and nevv Teſtament, the very true ſenſe of merite is conteined. and ſo often as the vvord, *merces*, and the like be vſed, they be euer vnderſtood as correlatiues or correſpondent vnto it. for if the ioy of heauen be retribution, repaiment, hire, vvages for vvorkes (as in infinite places of holy Scripture,) then the vvorkes can be none other but the valure, deſert, price, vvorth, and merite of the ſame. And in deede this vvord, *revvard*, vvhich in our Engliſh tonge may ſignifie a voluntary or bountiful gift, doth not ſo vvel expreſſe the nature of the* Latin vvord, or the Greeke, vvhich are rather the very ſtipend that the hired vvorkeman or iournieman couenanteth to haue of him vvhoſe vvorke he doth, and is a thing equally and iuſtly anſvvering to the time and vveight of his trauels and vvorkes (in vvhich ſenſe the Scripture ſaith, *Dignus eſt operarius mercede ſua.* the vvorkeman is vvorthy of his hire) rather then a free gift. though, becauſe faithful men muſt acknovvledge that their merites be the giftes and graces of God, they rather vſe the vvord revvard, then hire, ſtipend, or repaiment. though in deede it be al one, as you may ſee by diuers places of holy vvrite. as, * *My merces* (revvard) *is vvith me to render to euery one* * *according to his vvorkes.* And *Our Lord vvil render vnto me according to my iuſtice.* Pſ.17. And *the very vvord it ſelf* merite (equiualent to the Greeke) is vſed thus, *Mercie ſhal make a place to euery one* * *according to the merite of Workes.* Eccſci 16,15. And *If you doe your iuſtice before men, you ſhal not haue reWard in heauen.* Mat.6, 1. Vvhere you ſee that the revvard of heauen is recompenſe of iuſtice. And the euaſion of the Heretikes is friuolous and euidently falſe, as the former and like vvordes do conuince, for they ſay heauen is our *Merces* or revvard, not becauſe is is due to our vvorkes, but to the promes of God: vvhere the vvordes be plaine, *According to euery mans vvorkes* or *labours.* vpon vvhich vvorkes, and for vvhich vvorkes conditionally, the promes of heauen vvas made.

Merces μισθὸς.

κατὰ τὰ ἔργα.

Apoc. 22, 12. Mat. 16, 27. Ro. 22, 12.

12. Vpon this foundation.] The foundation is Chriſt, and faith in him vvorking by charitie.

Building of gold, or ſtubble.

The vpper building may be either pure and perfect matter of gold, ſiluer, and pretious ſtone, vvhich (according to the moſt authentical and probable expoſition) be good vvorkes of charitie and al Chriſtian iuſtice done by Gods grace: or els, vvood, hay, ſtubble, vvhich ſignifie the manifold actes of mans infirmitie and his venial ſinnes. Vvhich more or leſſe mixed and medled vvith the better matter aforeſaid, require more or leſſe puniſhmēt or purgation at the day of our death. At vvhich

day

day, if by penance or other meanes in the Church, the ſaid venial ſinnes be before hand cleanſed, there ſhal neede no purgiug at al, but they ſhal ſtraight receiue the reward due to them.

13. Shal be manifeſt.] Vvhether our life and workes be pure and neede no cleanſing, novv in this vvorld is hard to iudge: but the day of our Lord, vvhich is at our death, vvil make it plaine in vvhat termes euery mans life is tovvards God. for then Purgatorie fire ſhal reueale and proue it. for, vvhoſoeuer hath any impure matter of venial ſinnes or ſuch other dettes, to Gods iuſtice paiable and purgable, muſt into that fire, and after due paiment and cleanſing, be ſaued through the ſame. Vvhere the vvorkes of the perfect men and ſuch as died vvith al dettes paied, cleanſed, or forgiuen, are quitted from the fire, and neuer incurre damage, paine, or loſſe thereby. The places of fathers expounding this for Purgatorie, be very many moſt euident, vvhich are cited in the laſt Annotation folovving.

Our vvorkes ſhal be manifeſted by fire.

13. The day of our Lord ſhal declare.] That this purgation rather ſignifieth the place of Gods iuſtice after our death, then any affliction in this life, the Apoſtles preciſe ſpecifying of fire declareth, and of reuealing and notifying the difference of mens vvorkes by the ſame: vvhich is not done euidently euer in this life: and namely the vvord, *day of our Lord:* vvhich commonly and properly ſignifieth in Scripture and namely in this Apoſtle (*1 Cor. 5, 5. 2 Cor. 1, 13. Philip. 1, 10. 6. 1 Theſ. 5, 2. 2 Theſ. 2, 2.*) either the particular, or the general iudgement: and therfore that the trial ſpoken of, is not properly nor litterally meant any affliction or aduerſitie of this life, as Caluin alſo cõfeſſeth, coyning a foliſh nevv conſtruction of his ovvne. Vvhere you may note alſo in that mans Commentarie, that this vvord, *dies Domini*, vvas ſo preiudicial againſt him and al other expoſitions of the trial to be made in this vvorld, that he vvould gladly haue (*Domini*) out, reading thus, *A day ſhal come vvhich ſhal open &c.* Vvhere vnderſtand, that if it vvere only *Dies* (as * in the Greeke) yet thereby alſo the Scripture is vvont to ſignifie the ſelf ſame thing: as, *2 Tim. 1, 12. 28.* and *2 Tim. 4, 8.* and *Heb. 10, 25, the day*, as in this place, vvith the greeke article only, vvhich is al one vvith *Dies illa*, or *Dies Domini.*

Vvhat is ſignified by, *the day of our Lord.*

Calu. in hunc locum.

ὁ ἡμέρα

15. As by fire.] S. Auguſtine vpon theſe vvordes of the Pſalme 37. *Lord rebuke me not in thine indignation, nor amend me in thy vvrath.* For it ſhal *come to paſſe* (ſaith he) *that ſome be amended in the vvrath of God, and be rebuked in his indignation. And not al perhaps that are rebuked, ſhalbe amended, but yet ſome there ſhal be ſaued by amending. It ſhalbe ſo ſurely, becauſe amending is named: yet ſo as by fire. but ſome there ſhalbe that ſhalbe rebuked, and not amended. to vvhom he ſhal ſay, Goe ye into euerlaſting fire. Fearing therfore theſe more greuous paines, he deſireth that he may neither be rebuked in indignation by eternal fire, nor amended in his vvrath. that is to ſay, Purge me in this life, and make me ſuch an one as ſhal not neede the amending fire, being for them vvhich ſhalbe ſaued, yet ſo as by fire. Wherfore? but becauſe here they build vpon the foundation, vvood, hay, ſtubble? for if they did build gold, ſiluer, and pretious ſtones, they ſhould be ſecure from both fires, not onely from that eternal vvhich ſhal torment the impious eternally: but alſo from that vvhich ſhal amend them that ſhalbe ſaued by fire. for it is ſaid,* he ſhal be ſafe, yet ſo as by fire. *And becauſe it is ſaid, he ſhalbe ſafe, that fire is cõtemned. Yea verely though ſafe by fire, yet that fire ſhalbe more greuous, then vvhatſoeuer a man can ſuffer in this life. And you knovv hovv great euils the vvicked haue ſuffered, and may ſuffer: yet they haue ſuffered ſuch as the good alſo might ſuffer. for vvhat hath any malefactor ſuffered by the lavves, that a Martyr hath not ſuffered in the confeſſion of Chriſt? Theſe euils therfore that are here, be much more eaſie, and yet ſee hovv men, not to ſuffer them, doe vvhatſoeuer thou cõmaundeſt. Hovv much better doe they that vvhich God commaundeth, that they may not ſuffer thoſe greater paines?* Thus far. S. Auguſtine. See S. Ambr. vpon this place *1 Cor. 3. & Ser. 20 in Pſal. 118.* Hiero. *li. 2 c. 13 adu. Iouinianum.* Greg. *li. 4. Dialog. c. 39. & in Pſal. 3. Pœnit. in principio.* Origen. *ho. 6 in c. 15. Exod.* and *ho. 14 in c. 24. Leuit.*

Tvvo fires after this life: one eternal, the other temporal, that is, the purging or amending fire.

Purgatorie fire paſſeth al the paines of this life.

CHAP. IIII.

He requireth to be eſteemed for his office, but regardeth not to be praiſed of man for his vertue: conſidering that neither his ovvne conſcience is a ſufficient iudge thereof, but onely God vvho ſeeth al. 8 He toucheth them for contemning in their pride, the Apoſtles themſelues as miſerable: 18 threatening to come to thoſe proude Falſeapoſtles vvho vvere the authors of al theſe ſchiſmes.

So

The Epistle vpon the 4 Sunday of Aduent.

SO let a man esteeme vs as the ministers of 1
Christ, and the dispensers of the mysteries of
God. † Here novv is required among the 2
dispensers that a man be found faithful. † But 3
to me it is a thing of lest account, to be iud-
ged of you, or of mans day: but I iudge not
my self neither. † For I am not guilty in conscience of 4
any thing: "but I am not iustified herein: but he that iudgeth
me, is our Lord. † Therfore iudge not before the time: vntil 5
our Lord do come, vvho also wil lighten the hiddē things of
darkenes, and vvil manifest the counsels of the hartes: & then
the praise shal be to euery man of God. ¶

:: Loe vvhen he named him self, and Apollo, & Cephas: he meāt other seditious and factious preachers vvhose names he spared.

† But these things, brethren, :: I haue transfigured into 6
my self and Apollo, for you: that in vs you may learne, one
not to be puffed vp against an other, aboue that is vvritten.
† For vvho discerneth thee? Or vvhat hast thou that thou 7
hast not receiued? And if thou hast receiued, what doest thou
glorie as though thou hast nor receiued? † Now you are filled, 8
now are you become riche: without vs you reigne: & I would
to God you did reigne, that vve also might reigne vvith you.
† a For I thinke that God hath shevved vs Apostles the last, 9
as it vvere deputed to death: becausē b vve are made a spe-
ctacle to the vvorld, and to Angels and men. † Vve are 10
fooles for Christ: but you vvise in Christ. vve vveake: but
you strong. you noble, but vve base. † Vntil this houre we 11
doe both hunger, and thirst, and are naked, and are beaten
vvith buffets, and are vvanderers, † and labour vvorking 12
vvith our ovvne handes. vve are cursed: and do blesse. vve
are persecuted: and sustein it. † vve are blasphemed: and vve 13
beseeche. vve are made the refuse of this vvorld, the drosse of
al euen vntil novv. † Not to confound you, do I vvrite these 14
things: but as my deerest children I admonish you. ¶ † For 15
c if you haue ten thousand pædagoges in Christ: yet not
many fathers. For in Christ IESVS by the Gospel I begat
you. ¶ † I beseeche you therfore be folovvers of me. 16
† Therfore haue I sent to you Timothee, vvho is my deerest 17
sonne and faithful in our Lord: vvho vvil put you in minde
of my vvaies that are in Christ IESVS, as euery vvhere in
euery Church I teach. † As though I vvould not come to 18
you, so certaine are puffed vp. † But I vvil come to you 19
quickly, if our Lord vvil: and vvil knovv not the vvordes
of

a The Epistle vpon S. Iames day, *Iul.* 25.
b The Epistle for a Confessor that is not a Bishop.
c So may S. Augustine our Apostle say to vs Englishmen.

20 of them that be puffed vp, but the povver. † For the king-
21 dom of God is not in vvordes, but in povver. † Vvhat vvil you? "in rodde that I come to you: or in charitie, and the ſpirit of mildnes?

ANNOTATIONS
CHAP. IIII.

4. *But not iuſtified.*] The Heretikes are certaine that they be in Gods grace, but S. Paul though guiltie of no crime in his conſcience, durſt not aſſure him ſelf that he vvas iuſtified, neither could take vpon him to be iudge of his ovvne hart and cogitations, vvhether they vvere pure or no: but the trial thereof he left onely to Gods iudging day.

No man ſure of grace or iuſtification.

21. *In rodde.*] The Apoſtles haue povver of diſcipline and cenſures againſt offenders, and povver of gentlenes, meekenes, and indulgence alſo: to vſe either puniſhing or pardoning, according to their wiſedom, and according to the occaſions of time and place.

Spiritual power to puniſh or pardon.

CHAP. V.

Sharply rebuking their Clergies negligence, 3 him ſelf abſent excommunicateth that publike inceſtuous perſon: 6 commaunding that hereafter no Chriſtian be ſo tolerated in any open crime, but excommunicated.

The ſecond part of the Epiſtle: of the inceſtuous fornicator: & lavving before Infidels.

1 THERE is plainely heard fornication among you, and ſuch fornication, as the like is not among the heathen, ſo
2 that one hath his * fathers vvife. † And you are puffed vp: and :: haue not mourned rather, that he might be taken
3 avvay from amõg you, that hath done this deede. † "I in deede abſent in bo-
4 dy, but preſent in ſpirit, haue already iudged, as preſent, him that hath ſo done, † in the name of our Lord IESVS Chriſt, "you being gathered together and my ſpirit, "vvith the ver-
5 tue of our Lord IESVS † to deliuer ſuch an one" to Satan for the deſtruction of the fleſh, that the ſpirit may be ſaued
6 in the day of our Lord IESVS Chriſt. † Your glorying is not good. Knovv you not that a litle leauen corrupteth the
7 vvhole paſte? † Purge the old leauen, that you may be a nevv paſte, as you are azymes. For our Paſche, Chriſt, is im-
8 molated. † Therfore" let vs feaſt, not in the old leauen, nor in the leauen of malice and vvickednes, but in the azymes of ſinceritie and veritie. ⊣

9 † I vvrote to you in [c] an epiſtle, Not to keepe companie
10 vvith fornicatours. † I meane not the fornicatours of this

Leu. 18, & 20, 11

:: Chriſtian men ſhould be ſorovvful to ſee greuous offences borne vvithal, and ought zelouſly to ſeeke the offenders puniſhment by excõmunication.

The Epiſtle vpon Eaſter day.

c Either this Epiſtle in the vvordes before, or ſome other.

vvorld, or the couetous, or the extorsioners, or seruers of Idols: othervvise you should haue gone out of this vvorld.
† But novv I vvrote to you, not to keepe companie, if he 11
that is named a brother, be a fornicatour, or a couetous person, or [c]a seruer of Idols, or a railer, or a drunkarde, or an extorsioner: vvith such an one "not so much as to take meate.
† For vvhat is it to me to iudge of them that are vvithout? 12
Do not you iudge of them that are vvithin? † for them that 13
are vvithout, God vvil iudge. Take away "the euil-one from among your selues.

c A notorious wilful corruption in the bible 1562: translating in the verse before, *Idolaters*: and here, *vvorshipper of images*: the Apostles vvord being one, εἰδωλολάτης, *Idolater.*

ANNOTATIONS
CHAP. V.

3. I absent.] S. Paul here vseth his Apostolike povver, of binding this incestuous person, excommunicating him by his letters and *Mandatum*, though absent.

4. You being gathered,] Though he commaunded the acte should be done in the face of the Church, as such sentences and censures be at this day executed also, yet the iudgement and authoritie of giuing sentence vvas in him self, and not in the vvhole multitude, as the Protestants and the popular Sectaries affirme. for the povver of binding and loosing vvas not giuen to the vvhole Church, but as in the persons of the Prelats, & to them for the benefite of the vvhole. Vvherevpon S. Chrysostome vpon those vvordes, *Dic Ecclesiæ, Tel the Church.* Mat. 18: *Complaine to the Church, that is,* saith he, *to the Prelats and Presidents thereof.*

The authoritie of Ecclesiastical censures is in the Clergie only, and is executed in the name of Christ.

4. With the vertue.] Al such great povver ouer sinners, is holden and exercised in the name and vertue of CHRIST IESVS. And vvhosoeuer setteth light by it, despiseth our Lordes name and povver.

5. To Satan.] To assure vs that al excommunicate persons be in the povver and possession of the Diuel, and quite out of Christes protection as soone as they be separated by the Churches sentence, from her body and the Sacraments and felovvship of Christian Catholike men: it pleased God to giue povver to the Apostles and Prelates in the primitiue Church, to cause the Diuel straight vpon their sentence of excommunication, to inuade the body of the excommunicate, and to torment him corporally. so Christ excommunicated Iudas, and the Diuel entered into him, and he vvent forth of the happie felovvship of the Apostles. *Io. 13, 27.* so this Apostle excommunicated Alexander and Hymenæus, and Satan straight tooke them: 1 *Tim.* 1. Yea it is thought that *S.* Peter excommunicated Ananias and Sapphîra, and for signe of his povver and terrour of the sentence, strooke them both starke dead. *De mirabil. S. Scriptura li. 3 c. 16 apud D. Augustt.* Vvhich miraculous povver though it be not ioyned novv to that sentence, yet as far as concerneth the punishment spiritual, vvhich it specially appartaineth vnto, it is as before, and is by the iudgement of the holy Doctors (*Cypr. ep. 62. nu. 3. Chrys. in 1 Tim. 1. ho. 5. Ambros. in 1 Tim. 1. Hiero. ep. ad Heliod. c. 7. Augustt. de cor. & gra. c. 15.*) the terriblest and greatest punishment in the vvorld, yea far passing al earthly paine and torment of this life, and being a very resemblance of damnation, and so often called by the Fathers, namely by S. Augustine. *And by this spiritual svvord* (saith S. Cyprian) *al must die in their soules, that obey not the Priests of Christ in the nevv lavv, as they that vvere disobedient to the iudges of the old lavv, vvere slaine vvith the corporal svvord.* Vvould God the vvorld knevv vvhat a maruelous punishment Christ hath appointed the Priests to execute vpon the offenders of his lavves, and specially vpon the disobedient, as Heretikes namely.

Act. 5.

locis citatis.

8. Let vs feast.] The Paschal lambe, vvhich vvas the most expresse figure of Christ euery vvay, * vvas first sacrificed and aftervvard eaten vvith azymes or vnleauened bread. so Christ our Paschal, being then nevvly sacrificed on the Crosse, is recommended to them as to be eaten vvith al puritie and sinceritie, in the holy Sacrament. Vvhich mysterie the holy Church in these vvordes commendeth to the faithful euery yere at the feast of Easter.

Puritie in receiuing the B. Sacrament.

Exo. 12.

11. Not to take meate.] It is not meant that vve should separate our selues corporally from al sinners, or that vve might refuse to liue in one Church or felovvship of Sacraments vvith them, vvhich vvas the errour and occasion of the Donatistes great schisme: nor that euery man is straight after he hath committed any deadly sinne, excommunicated, as some Lutherans hold: but that vve

Vve are boũd to auoid, not al sinners, but

should

ſhould auoid them vvhen the Church hath excommunicated them for ſuch. though in minde, and condemnation of their faults, euery one ought to be alvvaies far from them. As for the Heathen and Pagans, vvhich be not vnder the Churches diſcipline, and at that time in external vvorldly affaires dealt vvith Chriſtians and liued amongeſt them vvhether they vvould or no, the Apoſtle did not forbid Chriſtians their companie.

the excommunicate only, & them, except in certaine caſes.

13. *The euil one.*] He concludeth that though they can not, nor him ſelf neither, cut of the Heathen that be publike offenders, yet the il perſon by him excommunicated being one of their ovvne body, they may cut of, as is aforeſaid, and auoid his company. Vpon vvhich commaundement of the Apoſtle, vve ſee that vve are bound by Gods vvord to auoid al companie and conuerſation vvith the excommunicate, except in caſes of neceſſitie, and the ſpiritual profite of the perſon excommunicated.

CHAP. VI.

He rebuketh them for going to lavv before Iudges that vvere not Chriſtians, 9 telling that extorſion (as many other offenſes likevviſe) is a mortal ſinne. 12 And vvith diuers reaſons he inueigheth againſt fornication, bidding alſo to flee al occaſion thereof.

1 DARE any of you hauing a matter againſt
2 an other, to be iudged before the vniuſt, and not before the ſaincts? † Or knovv you not that ::the ſaincts ſhal iudge of the vvorld? And if the vvorld ſhal be iudged by you: are you
3 vnvvorthie to iudge of the leſt things? † Knovv you not that vve ſhal iudge Angels? hovv much more ſecular things?
4 † If therfore you haue ſecular iudgements: the contempti-
5 ble that are in the Church, ſet them to iudge. † I ſpeake to your ſhame. So is there not among you any vviſe man, that
6 can iudge betvvene his brother? † but brother vvith brother" contendeth in iudgement: and that before infidels?
7 † Novv certes there is plainely "a fault in you, that you haue iudgements amõg you. Vvhy do you not rather take vvrong?
8 vvhy do you not rather ſuffer fraude? † But your ſelues doe
9 vvrong and defraude: and that to the brethren. † Knovv you not that the vniuſt ſhal not poſſeſſe the kingdom of God? Do not erre, Neither fornicatours, nor [c] ſeruers of Idols,
10 nor aduouterers, nor the effeminat, nor the liers vvith mankinde, † nor theeues, nor the couetous, nor drunkards, nor
11 railers, nor extorſioners ſhal poſſeſſe the kingdom of God. † And theſe things certes you vvere: but you are vvaſhed, but you are ſanctified, but you are iuſtified in the name of our Lord IESVS Chriſt, and in the Spirit of our God.
12 † Al things are lavvful for me, but al things are not expedient. Al things are lavvful for me, but I vvil be brought
13 vnder the povver of none. † The meate to the belly, and

:: The faithful iudge and giue ſentence vvith God at the later day, ſpecially the Apoſtles and the perfect Chriſtiãs that haue forſaken al for Chriſts ſake.

c For this, the Engliſh bible 1562 falſely tranſlateth, *vvorſhippers of images.*

the belly to the meates: but God vvil deſtroy both it and them: and the body not to fornication, but to our Lord, and our Lord to the body. † But God both hath raiſed vp our 14
Lord, and vvil raiſe vp vs alſo by his povver. † Knovv you 15
not that your bodies are the members of Chriſt? Taking therfore the members of Chriſt, ſhal I make them the members of an harlot? God forbid. † Or knovv you not, that he 16
which cleaueth to an harlot, is made one body? *For they ſhal be,* ſaith he, *tvvo in one fleſh.* †But he that cleaueth to our Lord, is one 17
ſpirit. † Flee fornication. Euery ſinne vvhatſoeuer a man 18
doeth, is vvithout the body: but he that doth fornicate, ſinneth :: againſt his ovvne body. † Or knovv you not that 19
your members are the temple of the holy Ghoſt vvhich is in you, vvhom you haue of God, and you are not your ovvne?
† For you are bought vvith a great price. Glorifie and beare 20
God in your body.

Gen. 2, 24.

:: Fornication is not onely enemy to the ſoule, but waſteth, weakeneth, corrupteth and defileth the body, more properly and directly then any other ſinnes doe.

ANNOTATIONS
CHAP. VI.

Going to law before heathen or heretical iudges.

6. Contendeth in iudgement.] To be giuen much to brabling and litigiouſnes for euery trifle, to ſpend a pound rather then loſe a peny, the Apoſtle much reprehendeth in Chriſtian men. For a Chriſtian man to dravv an other to the iudgements ſeates and courtes of Heathen Princes (vvhich then onely reigned) and not to ſuffer their controuerſies and quarels to be taken vp among them ſelues brotherly and peaceably, vvas a great fault: as, for one Catholike to draw an other for mere trifles, before ſecular or heretical Officers, is a very vnchriſtian part.

Going to lavv not forbiddē: but to agree othervviſe, better.

7. A fault.] He forbade not al iudgements of controuerſies, but onely ſignified that it vvas a fault, and that it proceded of ſome iniuries done one to an other, and imperfections, that they ſo moleſted one an other: and that it had been more agreable to Chriſtian perfection and charitie, rather to tolerate and ſuffer a ſinal iniurie, then to draw his fellow to iudgement ſeates.

CHAP. VII.

The 3. part.

Of Mariage and continencie.

That maried folke may aſke their debt, and muſt pay it, though it be better for them to conteine, 8 as alſo for the vnmarried and vvidovves to continevv ſingle, though they may marrie. 10 That the married may not depart from one an other (nor in any caſe marrie an other, during the life of the former) 12 vnles it be from one that is vnbaptized, vvhich yet he diſſuadeth: 17 counſeling alſo euery one to be content vvith his ſtate vvherein he vvas Chriſtened. 25 Virginitie is not commaunded, but counſeled as the better and more meritorious then Mariage, 39 as alſo vvidovvhod.

AND

1 AND concerning the things vvhereof you
vvrote to me: It is good for a man not to
2 touch a vvoman. † But becauſe of forni-
cation let euery man haue "his ovvne vvife,
and let euery vvoman haue her ovvne huſ-
3 band. † " Let the huſband [c] render his dette
to the vvife: and the vvife alſo in like ma-
4 ner to her huſband. † The vvoman hath not povver of her
ovvne body: but her huſband. And in like maner the man
alſo hath not povver of his ovvne body: but the vvoman.
5 † Defraude not one an other, except perhaps by conſent for a
time, :: that you may " giue your ſelf [d] to praier: and returne
againe together, leſt Satan tempt you for your incon-
6 tinencie. † But I ſay this " by indulgence, not by commaun-
7 dement. † For I vvould al men to be as my ſelf: but euery
one hath " a proper gift of God: one ſo, and an other ſo.
8 † :: But I ſay to the vnmaried and to vvidovves: it is
9 good for them if they ſo abide euen as I alſo. † But " if they
doe not conteine them ſelues, let them marie. For it is " better
to marie then [e] to be burnt.
10 † But to them that be ioyned in matrimonie, not I giue
commaundement, but our Lord, * that the vvife depart not
11 from her huſband: † and if ſhe depart, " to remaine vnma-
ried, or to be recõciled to her huſband. And let not the huſ-
band put avvay his vvife.
12 † For to the reſt, " I ſay, not our Lord. If any brother haue
a vvife an infidel, and ſhe conſent to dvvel with him: let him
13 not put her avvay. † And if any vvoman haue a huſband
an infidel, and he conſent to dvvel vvith her: let her not put
14 avvay her huſband. † For the man an infidel is ſanctified by
the faithful vvoman: and the vvoman an infidel " is ſancti-
fied by the faithful huſband: otherwiſe your children ſhould
15 be vncleane: but novv they are holy. † But if the infidel
depart, let him depart. for the brother or ſiſter is not ſubiect
16 to ſeruitude in ſuch. but in peace hath God called vs. † For how
knoweſt thou woman, if thou ſhalt ſaue thy huſbãd? or how
17 knoweſt thou man, if thou ſhalt ſaue the vvoman? † But to
euery one as our Lord hath deuided, as God hath called euery
18 one, ſo let him vvalke, and as in al Churches I teach. † Is any
man called being circumciſed? let him not procure prepuce.
Is any man called in prepuce? let him not be circumciſed.

[c] debitũ reddat

[d] to faſting & praier:

[e] vvri. πυροῦσθαι.

Mt. 5,32 19,9. Mr. 10, 9. Lu, 16,18.

:: If the lay man can not pray, vnles he abſtaine from his vvife: the Prieſt that alwaies muſt offer ſacrifices, and alvvaies pray, muſt therfore alvvaies be free from matrimonie. *Hiero. li. 1 c. 19 aduer. Iouin.*

:: Before he treated of the continencie of ſuch as vvere married, novv he giueth leſſons for the vnmarried alſo.

 † Circumciſion

† Circumciſion is nothing, and prepuce is nothing: but the 19
obſeruation of the commaundements of God. † Euery one 20
in the vocation that he vvas called, in it let him abide. † Vvaſt 21
thou called being a bondman? care not for it: but and if thou
canſt be made free, vſe it rather. † For he that in our Lord is 22
called, being a bondman, is the [c] franchiſed of our Lord. like-
vviſe he that is called, being free, is the bondman of Chriſt.
† You vvere bought vvith price, be not made the :: bõdmen 23
of men. † Euery `brother' vvherein he vvas called, in that 24
let him abide before God.

† And as concerning virgins, a commaundement of our 25
Lord I haue not: but "counſel I giue, as hauing obteined
mercie of our Lord to be faithful. † I thinke therfore that 26
this is good for the preſent neceſſitie, becauſe it is good for a
man ſo to be. † Art thou tied to a vviſe? ſeeke not to be 27
looſed. Art thou looſe from a vvife? ſeeke not a vvife. † But 28
if thou take a vvife, :: thou haſt not ſinned. And "if a virgin
marie, ſhe hath not ſinned. neuertheleſſe "tribulation of the
fleſh ſhal ſuch haue. but I ſpare you. † This therfore I ſay 29
brethren, the time is ſhort, it remaineth, that they alſo which
haue vviues, be "as though they had not: † and they that 30
vveepe, as though they vvept not: and they that reioyce, as
though they reioyced not: and they that bye, as though they
poſſeſſed not: † and they that vſe this vvorld, as though
they vſed it not. for the figure of this vvorld paſſeth avvay. 31
† But I vvould haue you to be vvithout carefulnes. He that is 32
without a vvife, is "careful for the things that pertaine to our
Lord, how he may pleaſe God. † But he that is vvith a vvife, 33
is careful for the things that pertaine to the vvorld, hovv he
may pleaſe his vvife: and he is deuided. † And the vvoman 34
vnmaried & the virgin, thinketh on the things that pertaine
to our Lord: that ſhe may be holy both in body and in ſpi-
rit. ¶ But ſhe that is maried, thinketh on the things that per-
taine to the vvorld, hovv ſhe may pleaſe her huſband. † And 35
this I ſpeake to your profit: not to caſt a ſnare vpon you, but
to that vvhich is honeſt, & that may giue you povver vvith-
out impediment to attend vpon our Lord. † But if any 36
man thinke that he ſeemeth diſhonoured vpon his virgin,
for that ſhe is paſt age, and if it muſt ſo be, let him doe that
he vvil. He ſinneth not if ſhe marie. † For he that hath de- 37
termined in his hart being ſettled, not hauing neceſſitie, but
hauing

[c] *libertus*

`*one, brethren,*

:: You muſt not ſerue men ſo that you obey & pleaſe them more then God.

The Epiſtle for holy Virgins not Martyrs.

:: Virginitie counſeled as the better: Mariage not forbidden, becauſe it is no ſinne.

hauing povver of his ovvne vvil, and hath iudged this in his
38 hart, to keepe his virgin, doeth vvel. † Therfore both he that
ioyneth his virgin in matrimonie, doeth vvel: & he that ioy-
neth not, doeth better.

Ro. 7,2. 39 † * A vvoman is bound to the lavv so long time as her
husband liueth: but if her husband sleepe, she is at libertie:
40 let her marie to vvhom she vvil: only in our Lord. † But
[c] more blessed shal she be, if she so remaine, according to my
counsel. and I thinke that I also haue the Spirit of God.

c The state of vvidovvhod more blessed, then the state of matrimonie.

ANNOTATIONS
CHAP. VII.

τὴν ἑαυτοῦ

2. *His ovvne vvife*-] He saith not, as the Protestants here pretend to excuse the vnlavvful coniunction of Votaries, *Let euery one mary*: but, let euery one haue, keepe, or vse his ovvne vvife to vvhom he vvas maried before his conuersion. for the Apostle answereth here to the first question of the Corinthians, vvhich vvas not, vvhether it vvere lavvful to mary, but vvhether they vvere not bound vpon their conuersion, to absteine from the company of their vviues married before in their infidelitie, as some did persuade them that they ought to doe. *Hiero. li. 1 cont. Iouin. c. 4. Chrys. in hunc locum ho. 19.*

The Apostle biddeth not al to marie, but to keepe their vviues before maried.

3. *Let the husband render.*] These vvordes open the Apostles intention and talke to be onely of such as are already maried, and to iustruct them of the bond and obligation that is betvvene the maried couple for rendring of the debte of carnal copulation one to an other: declaring that the maried persons haue yelded their bodies so one to an other, that they can not vvithout mutual consent, neither perpetually, nor for a time, defraude one the other.

Continence in maried folkes for praier sake.

5. *Giue your self to praier.*] This time, & the Heretikes doctrine, and high estimatiõ of matrimonial actes, are far from the puritie of the Apostolike and primitiue Church, vvhen the Christians to make their praiers and fastings more acceptable to God, abstained by mutual consent euen from their lavvful vviues. our nevv Maisters not much absteining (as it may be thought) from their vviues for any such matter. And yet S. Augustine saith, the Prelate should passe other in this case, and thinke that not to be lavvful for him, that may be borne in others, because he must daily supply Christes roome, offer, baptize, and pray for the people. So saith he *li. 1. q. ex vtroque test. q. 127 in fine.* See *S. Hiero. li. 1 c. 19 aduers. Iouin. S. Ambr. li. 1 Offic, c. vlt.* But alas for the people, vvhose maried Pastors are in this point far vvorse then the vulgar folke, neither teaching continencie, nor giuing good example.

perpetual continencie, euen in maried folkes, better then carnal copulation.

6. *By indulgence, not commaundement.*] Lest some might misconstre his former vvordes, as though he had precisely commaunded maried persons not to abstaine perpetually from carnal copulation, or not to giue their consent one to an other of continencie but for a time onely: he declareth plainely that he gaue no rule or precept absolutely therein, but that he spake al the foresaid, condescending to their infirmities onely, insinuating that continencie from carnal copulation is much better, and that him self kept it continually. *Aug. de bon. coniug. c. 10. Enchirid. c. 78.*

Who are boũd to liue continently: and that God giueth this gift to al that aske it.

7. *A proper gift,*] To such as may lavvfully mary, or be already maried, God giueth not alvvaies that more high and special gift or grace of continencie, though euery one of them al that duely aske and labour for it, might haue it: but such are not bound to endeuour or seeke for it alvvaies, and therfore can not be commaunded to abstaine further then they like. but vvhensoeuer a man is bound to abstaine, either by vovv or any other necessarie occasion (as if one of the parties be in prison, vvarre, banishment, siknes, or absent perpetually by lavvful diuorce) the other must needes in paine of damnation abstaine, and can not excuse the vvant of the gift of chastitie. for

* *See S. Augustine li. 2. c. 19. 20. de Adult. Coniug. c. 6.*

* he is bound to aske it and to seeke for it of God by fasting, praying, and chastising his body: and so labouring duely for it, God vvil giue the grace of chastitie. So had S. Paul it, and so had al the holy men that euer liued chast. Therfore detest the doctrine of the Protestants in this point, that vvhen they list not fast nor pray for it, say they haue not the gift. And it vvere a great maruel vvhy so fevv of the nevv Sectes or rather none novv a daies haue that gift, but that vve see it is obtained by those meanes vvhich our forefathers vsed, & they vse not at all. To liue in mariage continently

vvithout

vvithout the breach of coniugal fidelitie, is a gift of God alſo, but men muſt not breake their faith of vvedlocke for vvant of it, but muſt knovv that God giueth that gift to ſuch as humbly aſke it of him. *Auguſt. de grat. & lib. arbitrio c. 4. De continent. c. 1.*

9. *If they conteine not.*] He meaneth of ſuch as be free: for if they marry after they haue made vovv or promes to God of chaſtitie, they are vvorthely damned, ſuch being bound to conteine, and ſo may conteine if they liſt. *Auguſt. de bono viduit. c. 8. 9. & de adult. coniug. li. 1. c. 15. & de fide ad Petrum c. 3. in fine. Ambroſ. ad virg. lapſam c. 5.*

The Apoſtle permitteth mariage to them that be free, not to vovved perſons.

9. *Better to marry.*] It is better to marry for the ſaid perſons that be free, then to be ouerthrovven and fall into fornication. for, *to burne*, or, *to be burnt*, is not to be tempted onely (as the Proteſtants thinke that picke quarels eaſely to marry) but it ſignifieth * to yeld to concupiſcence either in minde or external vvorke. Vve ſay alſo, for ſuch as be free. for concerning others lavvfully made Prieſts, and ſuch as othervviſe haue made vovv of chaſtitie, they can not marry at al, and therfore there is no compariſon in them betvvixt mariage and fornication or burning. for their mariage is but pretenſed, and is the vvorſt ſort of continencie and fornication or burning.

Theodoret in hunc locum.

11. *To remaine vnmarried.*] Neither partie may dimiſſe the other and mary an other for any cauſe. for though they be ſeparated for fornication, yet neither may marry againe. *Auguſt. de adult. coniug. li. 1 c. 8. 9.* and *li. 2 c. 5. 19.* See *Annotat. Mat. 19.* and S. Auguſtine in his vvhole bookes. *de adulter. coniugijs to. 6.*

After diuorce not to marie.

12. *I ſay, not our Lord.*] By this vve learne, that there vvere many matters ouer and aboue the things that Chriſt taught or preſcribed, left to the Apoſtles order and interpretation: vvherein they might, as the caſe required, either commaund or counſel, and vve bound to obey accordingly.

The Apoſtles precepts.

14. *Sanctified.*] Vvhen the infidel partie is ſaid to be cleane or ſanctified by the faithful, or the children of their mariage to be cleane, vve may not thinke that they be in grace or ſtate of ſaluation thereby, but onely that the mariage is * an occaſion of ſanctification to the infidel partie and to the children. for S. Auguſtine (*li. 3 de pec. mer. & remiſ. c. 12.*) concludeth againſt the Pelagians, as vve may doe againſt the Caluiniſts, holding Chriſtian mens children to be holy from their mothers vvombe and not to neede Baptiſme, that vvhat other ſanctification ſoeuer it be that is here meant, it can not be ynough to ſaluation vvithout faith, Baptiſme, &c.

Hovv the infidel, or infidels childe, are ſanctified by the Chriſtian.

Hiero. li. c. 5 aduerſ. Iouin.

19. *But the obſeruation.*] Neither to be Ievv nor Gentil, bond or free, maried or ſingle, nor the faith it ſelf vvhich is proper to Chriſtian men, vvil ſerue to ſaluation, vvithout good vvorkes and keeping the commaundements. S. Hierom *adu. Iouin. li. 1 c. 16.*

25. *Counſel I giue.*] A counſel is one thing, a commaundement is an other. To doe that vvhich is counſeled, is not neceſſarie, becauſe one may be ſaued notvvithſtanding. but he that vvil doe that vvhich he is counſeled vnto, ſhal haue a higher degree of glorie. He that fulfilleth not a cõmaundement, except he doe penance. can not eſcape puniſhment. *Auguſt. li. de virg. c. 13. & 14.*

The differẽce of counſels & precepts.

28. *If a virgin marrie.*] He ſpeaketh not of that virgin vvhich hath dedicated her ſelf to God. (for if any ſuch mary, ſhe ſhal be damned for breaking her firſt vovv) but onely of yong maides vnmaried in the vvorld. *Hiero. adu. Iouin. li. 1 c. 7. Chryſ. ho 20.* Theodorete, Photius, and the other Greeke Doctors vpon this place *apud Oecum. Epiph. hæreſ. 61.*

A profeſſed virgin may not marrie.

28. *Tribulation of the fleſh.*] They are maruelouſly deceiued (ſaith S. Auguſtine *li. de virg. c. 13*) that thinke the Apoſtle counſeleth virginitie rather then mariage, onely for that mariage hath many miſeries and moleſtations ioyned vnto it, Which by virginitie ſhal be auoided, & not in reſpect of the greater reVard in heauen. for the Apoſtles prouident counſeling to virginitie, is for the next life, and he alleageth theſe troubles of mariage in that ſenſe ſpecially as they be a hinderance from the ſeruice of God here, and therfore an impediment to vs toVard the next life and the more ample ioyes thereof.

Virginitie counſeled as more meritorious.

29. *As though they had not.*] He exhorteth that ſuch as haue vviues, ſhould not vvholy beſtovv them ſelues in the vaine tranſitorie pleaſure and voluptuouſnes of their fleſh, but liue in ſuch moderation, that their mariage hinder them as litle as may be, from ſpiritual cogitatiõs. Vvhich is beſt fulfilled of them that by mutual conſent do vvholy conteine, vvhether they haue had children or none, contemning carnal iſſue for the ioyes of heauen. And theſe mariages be more bleſſed then any other, ſaith S. Auguſtine *de Ser. Do. in monte li. 1 cap. 14.*

The continencie of married folke.

Their perpetual continencie, beſt.

31. *Careful for the things of our Lord.*] The Proteſtants might here learne if they liſt, firſt that virginitie is not onely preferred before mariage, for that it is a more quiet ſtate of life in this World, but for that it is more conuenient for the ſeruice of God. Secondly that virginitie hath a grateful puritie and ſanctitie both of body & ſoule, vvhich mariage hath not. Thirdly, they may learne the cauſe Vhy the Church of God requireth chaſtitie in the clergie, and forbiddeth not onely fornication, but al carnal copulation euen in lavvful vvedlocke: Vvhich is not onely to the end that Gods Prieſts be not diuided from him by the clogges of mariage, but alſo that they be cleane and pure from the fleſhly actes of copulation.

Virginitie preferred, and vvhy.

Vvhy continencie is required in the clergie.

CHAP. VIII.

He rebuketh the learned vvho in pride of their knovvledge did eate Idolothyta, that is things offered to Idols, vsing (as they said) their libertie: but not considering that the ignorant tooke their doing as an example for them to frequent such meates so, as they did before in their Paganisme, vvith opinion that they did sanctifie the eaters.

The 4 part. Of meates sacrificed to Idols.

1 AND concerning those things that are sacrificed to Idols, vve knovv that "vve al haue knovvledge. ::Knovvledge puffeth
2 vp: but charitie edifieth. † And if any man thinke that he knoweth something,
3 he hath not yet knovven, as he ought to knovv. † But if any man loue God, the
4 same is knovven of him. † But as for the meates that are immolated to Idols, vve knovv that an Idol is nothing in
5 the vvorld, and that there is no God, but one. † For al-
6 though there be that are called gods, either in heauen, or in earth (for there are many gods, and many lordes) † yet to vs there is one God, the Father, of vvhom al things, and vve vnto him: and one Lord, IESVS Christ, by vvhom al things,
7 and vve by him. † But there is not knovvledge in al. For "some vntil this presentvvith a conscience of the Idol, eate as a thing sacrificed to Idols: and their conscience being
8 vveake, is polluted. † But meate doth not commend vs to God. For neither if vve eate, shal vve abound: nor if vve
9 eate not, shal vve lacke. † But take heede lest perhaps this
10 your libertie be an offense to the vveake. † For if a man see him that hath knovvledge, sit at table "in the Idols temple: shal not his conscience, being vveake, be edified, to eate
11 things sacrificed to Idols? † And through thy knovvledge
Ro.14,15 shal the* vveake brother perish, for whom Christ hath died?
12 † But sinning thus against the brethren, and striking their
13 vveake conscience: you sinne against Christ. † Vvherfore
Ro. 14, 21. if* meate scandalize my brother: I vvil neuer eate flesh, lest I scandalize my brother.

:: Knowledge vvithout charitie puffeth vp in pride, and profiteth nothing at al. vvhē it is ioyned vvith charitie, then it edifieth. *Aug. li. 9 ciu. Dei c. 20.*

ANNOTATIONS
CHAP. VIII.

1. *Vve al haue knovvledge.*] The spiritual and perfectly instructed Christians knevv no meates, novv to be vncleane, neither for signification, as in the Lavv of Moyses: nor alwaies

No meates vncleane.

by nature and creation, as the Manichees thought: nor by any other pollution, as in that they were offered to Idols: and therefore they did eate boldly of such meates as were sacrificed, contemning and condemning their Idols as mere nothing, and the worship of them as the honour of things imaginarie. which their facte, for their want of discretion and charitie, and for the vse of that their libertie to the offense and scandal of the weake, the Apostle doth here reprehend.

Giuing of scandal reprehended.

7. Some with a conscience.] The perfecter mens fault was, that they gaue offense by their eating, to the weaker Christians. Who seeing them whom they reputed wise and learned, to eate the meates offered to Idols, conceiued that there was some vertue and sanctificatiō in those meates, from the Idol to which they were offered: and thought that such things were or might be eaten with the same conscience and deuotion as before their conuersion.

The Heretikes ridiculously apply S. Paules wordes against the Churches fastes and abstinence.

Therfore the case standing thus, and the Apostles discourse of eating or not eating meates being so as is declared (a thing so euident that it admitteth no other interpretation) if the Protestants apply any of this admonition against our fastes in the Cath. Church, they be to to ridiculous.

Going to the Communion, what a sinne in Catholikes.

10. In the Idols temple.] Like as now, some Catholikes haue said, they know that Caluins communion is but as other bread and wine. But yet the ignorant seing such goe to the Communion, thinke that it is à good act of Religion. Yea whatsoeuer they pretend, it must needes seeme an honour to Caluins Communion, when they are seen in the Idols temple solemly sitting or communicating at the abominable table.

CHAP. IX.

To them that so vaunted their libertie about Idolothyta, he bringeth his owne example, to wit, that he also had libertie to liue by the Gospel, but yet that he vsed it not, so to auoid scandal of the infirme, and because it was more meritorious. 24 Declaiming against their securitie, and shewing them by similitudes and examples, 24 both of himself, 1 And of the Israëlites, that saluation is not so lightly come by: 14 and so concludeth againe against eating of Idolothyta, because it is also to commit idolatrie, 22 and not onely to giue il example to the infirme.

AM I not free? Am I not an Apostle? Haue I not 1
seen Christ IESVS our Lord? Are not you
"my worke in our Lord? † And if to others 2
I be not an Apostle, but yet to you I am. for
you are the seale of my Apostleship in our
Lord. † my defense to them that examine me is this: † Haue 3
not we power to eate and drinke? † Haue we not power 4
to lead about "a woman a sister, as also the rest of the Apo- 5
stles, and our Lordes brethren, and :: Cephas? † Or I only 6
and Barnabas haue not we power to doe this? † "Who 7
euer plaieth the souldiar at his owne charges? Who plan-
teth a vine, and eateth not of the fruite thereof? Who fee-
deth a flocke, and eateth not of the milke of the flocke?
† Speake I these things according to man? Or doth not the 8
Law also say these things? † For it is written in the Law 9
of Moyses, *Thou shalt not mooſel the mouth of the oxe that :: treadeth out the corne*. Why, hath God care of oxen? † Or for vs certes doth 10,
he say it? For they are written for vs. because he that eareth, Deu. 25. 4.

:: He nameth Cephas (that is Peter) to proue his purpose by the example of the cheefe and Prince of the Apostles. *S. Ambro. S. Chrys. Oecum.* vpon this place.

:: In that coūtrie they did tread out their corne with oxen, as we do thresh it out.

ought

ought to eare in hope: and he that treadeth, in hope to re-
11 ceiue fruite. † If vve haue ſovven vnto you ſpiritual things,
12 is it a great matter if vve reape your carnal things? † If other
be partakers of your povver: vvhy not vve rather? Hovv-
beit vve haue not vſed, this povver: but vve beare al things,
leſt vve ſhould giue any offence to the Goſpel of Chriſt.
Deu. 18, 1. 13 † Knovv you not *that they which vvorke in the holy place,
eate the things that are of the holy place: and they that ſerue
c τῷ θυ- σιαςηρίῳ, 14 c the altar, participat with the altar? † So alſo our Lord ordai-
ned for them that preach the Goſpel, to liue of the Goſpel.
15 † But I haue vſed none of theſe. Neither haue I vvritten
theſe things, that they ſhould be ſo done in me: for it is
good for me to die rather, then that any man ſhould make
16 my glorie void. † For and "if I euangelize, it is no glorie
to me: for neceſſitie lieth vpon me: for vvoe is to me if I
17 euangelize not. † For if I doe this vvillingly, I haue re-
vvard: but if againſt my vvil, a charge is committed to me.
18 † Vvhat is my revvard then? That preaching the Goſpel, I
yeld the Goſpel vvithout coſt, that I abuſe not my povver in
19 the Goſpel. † For vvhereas I vvas free of al, I made my ſelf
20 the ſeruant of al: that I might gaine the moe. † And I be-
came to the Ievves as a Ievv, that I might gaine the Ievves.
21 † to them that are vnder the Lavv, as though I vvere vnder
the Lavv (vvhereas my ſelf vvas not vnder the Lavv) that I
might gaine them that vvere vnder the Lavv. to them that
vvere vvithout the Lavv, as though I vvere vvithout the
Lavv (vvhereas I vvas not vvithout the lavv of God, but
vvas in the lavv of Chriſt) that I might gaine them that
22 vvere vvithout the Lavv. † To the vveake I became weake,
that I might gaine the weake. To al men ::I became al things,
23 that I might ſaue al. † And I doe al things for the Goſpel,
"that I may be made partaker thereof.
24 † Knovv you not that they that runne in the race, al rũne
in deede, but one receiueth the price? "So runne that you
25 may obteine. † And euery one that ſtriueth for the maiſtrie,
refraineth him ſelf from al things: and they certes, that they
may receiue a corruptible crovvne: but vve an incorruptible.
26 † I therfore ſo runne, not as it vvere at an vncertaine thing:
27 ſo I fight, not as it vvere beating the aire: † but "I chaſtiſe my
body, and bring it into ſeruitude, "leſt perhaps vvhen I haue
preached to others, my ſelf become reprobate.

c The Engliſh bible (1562) here and in the next chapter, ſaith thriſe for *altar*, *temple*: moſt falſely & heretically, againſt holy altars, vvhich about the time of that tranſlation were digged dovvne in England.

:: Not by fiction or ſimulation, but by compaſsion of the infirmities of al ſortes. *Aug. ep. 9.*

The Epiſtle vpon the Sunday of Septuageſme.

ANNOTATIONS
CHAP. IX.

The Heretikes fond pretense of Gods honour. Heretical trãslation.

1. My vvorke.] As he called him self before Gods coadiutor, so here he boldly also chalengeth the Corinthians conuersion to be his handy worke in our Lord: nothing derogating thereby frõ Christ, as the Protestants rudely charge the Fathers & Catholike men (vnder pretense of Gods honour) for vsing such phrases or speaches in the Apostles sense, of the Saincts or Sacraments.

5. A vvoman a sister.] The Heretikes peruersely (as they do al other places for the aduantage of their Sect) expound this of the Apostles wiues, and for, *vvoman*, transtate, *vvife*, al belles sounding vvedding to them. Vvhere the Apostle meaneth plainely the deuout vvomen that after the maner of Ievvrie * did serue the preacher of necessaries, of vvhich sort many folovved Christ, and sustained him and his of their substance. So doth S. Chrysostome, Theodorete, and al the Greekes (*Oecu. in collect super hunc lo.*) take it. So doth S. Augustine *De op. Monach. c. 4.* and S. Hierom *li. 1 adu. Iouinianum c. 14.* both disputing and prouing it by the very vvordes of the text. S. Ambrose also vpon this place. And the thing is most plaine, for to vvhat end should he talke of burdening the Corinthiãs vvith finding his vvife, vvhen him self (c. 7, 7. 8.) clerely saith that he vvas single?

new Test. 1580.

Mat. 27. 55.

Pastors and preachers due.

7. Who plaieth the souldiar?] He proueth by the Scriptures and natural reasons that Preachers and Pastors may chalenge their finding of their flocke, though him self for causes had not, nor intended not to vse his right and libertie therein.

V vorke of supererogation.

16. If I Euangelize.] If I should preach either of compulsion and seruil feare, or mere necessitie, not hauing othervvise to liue and sustaine my self in this vvorld, I could not looke for revvard in heauen. but novv doing it, not onely as enioyned me, but also as of loue and charitie, and freely vvithout putting any man to cost, and that voluntarely and of very desire to saue my hearers, I shal haue my revvard of God, yea and a revvard of Supererogation, vvhich is giuen to them that of aboundant charitie do more in the seruice of God then they be commaunded, as S. Augustine expoundeth it. *De op. Mon. c. 5.*

Doing vvel in respect of reward.

23. That I may be partaker.] A singular place to conuince the Protestants, that vvil not haue men vvorke vvel in respect of revvard at Gods hand: the Apostle confessing expresly, that al this that he doth either of duety or of Supererogation aboue duety (as to preach of freecost, and to vvorke vvith his ovvne hands to get his ovvne meate and his fellovves, and to abstaine from many lavvful things) al is, the rather to attaine the revvard of heauen.

Running for the game.

24. So runne.] If such as runne for a price, to make them selues more svvift, and to vvinne the game, abstaine from many meates and pleasures: vvhat should not vve doe or suffer to vvinne the crovvne of glorie, proposed and promised to none but such as runne, trauel, and endeuour for it?

Penance meritorious.

27. I chastise.] The goale of euerlasting glorie is not promised nor set forth for onely-faith men, for such runne at randon: but it is the price of them that chastise and subdue their bodies and flesshly desires by fasting, vvatching, voluntary pouertie, and other afflictions. Lord, hovv farre is the carnal doctrine of the Sectaries and the maners of these daies from the Apostles spirit. Vvherein euen vve that be Catholikes, though vve do not condemne vvith the Protestants these voluntarie afflictions as superfluous (much lesse as superstitious or iniurious to Christs death,) but much cõmend them, yet vve vse nothing the zeale and diligence of our first Christian aunceters herein, and therfore are like to be more subiect to Gods temporal chastisments, at the least in the next life, then they vvere.

S. Paul had not the Protestants securitie of saluation.

72. Lest perhaps.] Here may vve lambes tremble (saith a holy father) vvhen the ramme, the guide of the flocke, must so labour and punish him self (besides al his other miseries adioyned to the preaching of the Gospel) lest perhaps he misse the marke. A man might thinke S. Paul should be as sure and as confident of Gods grace & saluation as vve poore vvretched caitiues: but the Heretikes vnhappy securitie, presumption, and faithles persuasion of their saluation is not *fides Apostolorum* but *fides demoniorum. not the faith of the Apostles*, but *the faith of Diuels.*

Aug. apu Pet. Lom in hunc locum.

CHA. X.

See the argument of the 9 Chapter, vvhich comprehendeth the contents of this also.

FOR

1 FOR I vvil not haue you ignorant bre-
Exo. 13, 21. *Nu.* 8, 18 thren, that our fathers vvere al * vnder
the cloude, & al * passed through the sea,
2 † and al in Moyses vvere baptized in the
Exo. 14, 22. 3 cloude and in the sea: † and * al did eate
4 " the same spiritual foode, † and al
Exo. 16, 15. *Exo.* 17, 6. *Nu.* 20, 10. * drunke the same spiritual drinke (and
they * drunke of the spiritual rocke that
5 folovved them, and the rocke vvas Christ,) † but in the
more part of them God vvas not vvel pleased. ¶ for they
Nu. 26, 63. 6 * vvere ouerthrovvn in the desert. † And these things
vvere done in a figure of vs, that vve be not coueting euil
Nu. 11, 4 *Exo.* 32, 6. 7 things, as * they also coueted. † Neither become ye Idola-
ters, as certaine of them: as is vvritten: *The people sate dovvne to*
8 *eate and drinke, and rose vp to play.* † Neither let vs fornicate, * as
Nu. 25, 1 certaine of them did fornicate, and there fel in one day three
9 and tvventie thousand. † Neither let vs tempt Christ: as
Nu. 21, 5 certaine of them tempted, and * perished by the serpents.
Nu. 11, 23. 14, 37. 10 † Neither doe you murmure: as * certaine of them murmu-
11 red, and perished by the destroyer. † And al these things
chaunced to them in figure: but they are vvritten to our cor-
reption, vpon vvhom the endes of the vvorld are come.
Tentation hath not apprehended cένbαση 12 † Therfore he that thinketh him self to stand, let him take
13 heede :: lest he fall. † 'Let not tentation apprehend' you, but
humane. and God is faithful, vvho vvil not suffer you to be
tempted aboue that vvhich you are able: but vvil make also
vvith tentation c issue, that you may be able to susteine. ¶
14 † For the vvhich cause, my deerest, flee from the seruing
15 of Idols. † I speake " as to vvise men: your selues iudge
16 vvhat I say. † The chalice of benediction " vvhich vve
do blesse: is it not the cõmunication of the bloud of Christ?
and the bread vvhich vve breake, is it not " the participation
17 of the body of our Lord? † For being many, vve are " one
18 bread, one body, al that participate of one bread. † Behold
Israël according to the flesh: " they that eate the hostes, are
19 they not partakers of the altar? † Vvhat then? do I say that
that vvhich is immolated to Idols, is any thing? or that the
20 Idol is any thing? † But the things that the heathen do im-
molate, to deuils they do immolate, and not to God. And " I
21 vvil not haue you become fellovves of deuils. † " You can
not drinke the chalice of our Lord, and the chalice of deuils:

The Epistle vpon the 9 Sunday after Pentecost.

:: It is profitable to al, or in a maner to al, for to keepe them in humilitie, not to knovv vvhat they shal be: saith S. Augustine. Vvhich maketh agaīst the vaine securitie of the protestants.

you can not be "partakers of the table of our Lord, and of the table of deuils. † Or do vve emulate our Lord? Vvhy, are we stronger then he? 22

" Al things are lavvful for me, but al things are not expedient. † Al things are lavvful for me, but al things do not edifie. † Let no man seeke his ovvne, but an other mans. † Al that is sold in the shambles, eate: asking no question for conscience. † *The earth is our Lordes, and the fulnes thereof.* † If any inuite you of the infidels, and you vvil goe: eate of al that is set before you, asking no question for conscience. † But if any man say, This is immolated to Idols: do not eate for his sake that shevved it, and for conscience: † conscience I say not thine but the others. For vvhy is my libertie iudged of an other mans conscience? † If I participate vvith thankes: vvhy am I blasphemed for that vvhich I giue thankes for? † Therfore vvhether you eate, or drinke, or do any other thing: doe al things vnto the glorie of God. † Be vvithout offense to the Ievves and to the Gentiles, and to the Church of God: † as I also in al things doe please al men, not seeking that vvhich is profitable to my self, but vvhich is to many: that they may be saued.

23 24 25 26 *Ps. 23, 1.* 27 28 29 30 31 32 33

ANNOTATIONS
CHAP. X.

The old figures of our Sacraments.

2. The same.] The red sea and the cloud, a figure of our Baptisme: the Manna from heauen and vvater miraculously dravven out of the rocke, a figure of the holy Sacrament of Christes body and bloud: our Sacraments containing the things and graces in truth, vvhich theirs only signified. And it is an impudent forgerie of the Caluinists, to vvrite vpon this place, that the Ievves receiued no lesse the truth and substance of Christ and his benefites in their figures or Sacraments, then vve do in ours: and that they and vve al eate and drinke of the self same meate and drinke: the Apostle saying onely, that they among them selues did al feede of one bread, & drinke of one rocke: vvhich vvas a figure of Christ, therein especially, that out of Christes side pearced vpon the Crosse, gushed out bloud and vvater for the matter of our Sacraments. *Calu. in hunc loc.*

Vve receiue greater benefites by our Sacraments thē the Iewes did by theirs.

The Apostle and auncient fathers speake couertly of the B. Sacrament.

15. As to vvise men.] To cause them to leaue the sacrifices and meates or drinkes offered to Idols, he putteth them in minde of the onely true Sacrifice and meate and drinke of Christes body and bloud: of vvhich and the sacrifice of Idols also, they might not be in any case partakers. Vsing this terme, *vt prudentibus loquor*, in the same sense (as it is thought) as the Fathers of the primitiue Church did giue a vvatch vvord of keeping secrete from the Infidels and vnbaptized, the mysterie of this diuine Sacrifice, by these vvordes, *Norunt fideles, norunt qui initiati sunt. August. in Ps. 39. & 33. Conc. 1. 2. & Ps. 109. Ho. 42. c. 4. in lib. 50 hom. Orig. in Leuit. ho. 9. Chrys. ho. 27 in Gen. in fine ho. 31 ad po. Antioch. ho. 5. in 1 Tim.* S. Paul saith, I speake to you boldly of this mysterie as to the vviser and better instructed in the same.

The Apostles blessed the Chalice, & so consecrated.

16. Which vve blesse.] That is to say, the Chalice of Consecration vvhich vve Apostles and Priests by Christes commission do consecrate, by vvhich speach as vvel the Caluinists (that vse no consecration of the cuppe at al, blasphemously calling it magical murmuration, and peruersely referring the benediction to thankes giuing to God) as also the Lutherans be refuted, vvho affirme Christes body and bloud to be made present by receiuing & in the receiuing onely. for the Apostle expresly referreth the benediction to the chalice, and not to God; making the holy bloud and the communicating thereof the effect of the benediction. *Calix cui benedicimus. ὁ εὐλογοῦμεν.*

16. The

16. The participation of the body.] The holy Sacrament and Sacrifice of Christs body and blou[d] being receiued of vs, ioyneth vs in soul and body and engraffeth vs into Christ him self, making vs partakers and as a peece of his body and bloud. *For not by loue or spirit onely* (saith S. Chrysostom) *but in very deede vve are vnited in his flesh, made one body vvith him, members of his flesh and boones.* Chrys. ho. 45 in Io. sub finem. And S. Cyril, *Such is the force of mystical benediction that it maketh Christ corporally by communicating of his flesh to dvvel in vs.* Cyril. li. 10. in Io. c. 13.

Our vniting to Christ by the B. Sacrament.

17. One bread, one body.] As vve be first made one vvith Christ by eating his body and drinking his bloud, so secondly are vve conioyned by this one bread vvhich is his body, and cuppe vvhich is his bloud, in the perfect vnion and felovvship of al Catholike men, in one Church vvhich is his body Mystical. Vvhich name of Body mystical is specially attributed and appropriated to this one commonvvealth and Societie of faithful men, by reason that al the true persons and true members of the same, be maruelously knit together by Christes ovvne one body, and by the self same bloud in this diuine Sacrament. See *S. Augustt. li. 21, c. 25 de ciu. Dei. Hilar. li. 8 de Trin. circa med.*

Our vnion among our selues by the B. Sacrament.

18. They that eate the hostes.] It is plaine also by the example of the Ievves in their Sacrifices, that he that eateth any of the host immolated, is partaker of the Sacrifice, and ioyned by office and obligation to God, of vvhose sacrifice he eateth.

20. I vvil not haue you.] I conclude then (saith the Apostle) thus: that as the Christian vvhich eateth and drinketh of the sacrifice or Sacrament of the altar, by his eating is participant of Christes body, and is ioyned in felovvship to al Christian people that eate and drinke of the same, being the host of the nevv Lavv: and as al that did eate of the hostes of the Sacrifices of Moyses Lavv, vvere belonging and associated to that state and to God to vvhom the Sacrifice vvas done: euen so vvhosoeuer eateth of the meates offered to Idols, he shevveth and professeth him self to be of the Communion and Societie of the same Idols.

Participation in Sacrament or sacrifice, shevveth of vvhat societie vve are.

21. You can not drinke.] Vpon the premisses he vvarneth them plainely, that they must either forsake the sacrifice and fellovvship of the Idols and Idolaters, or els refuse the Sacrifice of Christs body and bloud in the Church. In al vvhich discourse vve may obserue that our bread and chalice, our table and altar, the participation of our host and oblation, be compared or resembled point by point, in al effects, conditions, and proprieties, to the altars, hostes, sacrifices and immolations of the Ievves and Gentils. Vvhich the Apostle vvould not, nor could not haue done in this Sacrament of the Altar, rather then in other Sacraments or seruice of our religion, if it onely had not bene a Sacrifice and the proper vvorship of God among the Christians, as the other vvere among the Ievves and Heathen. And so do al the Fathers acknovvledge, calling it onely, & continually almost, by such termes as they do no other Sacrament or ceremonie of Christes religion: *The lambe of God laid vpon the table:* Conc. Nic. *the vnblouddy seruice of the Sacrifice*, In Conc. Ephes. ep. ad Nestor. pag. 605. *the Sacrifice of sacrifices*: Dionys. Ec. Hier. c. 3. *the quickening holy sacrifice: the vnblouddy host and victime*: Cyril. Alex. in Conc. Ephes. Anath. 11. the propitiatorie sacrifice both for the liuing and the dead: Tertul. de cor. Milit. Chrys. ho. 41 in 1 Cor. Ho. 3. ad Philip. Ho. 66 ad po. Antioch. Cypr. ep. 66. & de cœn. Do. nu. 1. August. Ench. 109. Quæst. 2. ad Dulcit. to. 4. Ser. 34. de verb. Apost. *the Sacrifice of our Mediator: the sacrifice of our price: the Sacrifice of the nevv Testament: the sacrifice of the Church*: August. li. 9. c. 13. & li. 3 de bapt. c. 19. *the one onely inconsumptible victime vvithout vvhich there is no religion*: Cyprian. de cœn. Do. nu. 2. Chrys. ho. 17 ad Hebr.* *The pure oblation, the nevv offering of the nevv Lavv: the vital and impolluted host: the honorable and dreadful Sacrifice: the Sacrifice of thankes giuing or Eucharistical: and the Sacrifice of Melchisedec.* Vvhich Melchisedec by his oblation in bread and vvine did properly and most singularly prefigurate this office of Christes eternal Priesthod and sacrificing him self vnder the formes of bread and vvine: vvhich shal continevv in the Church through out al Christian Nations in steed of al the offerings of Aarons Priesthod, as the * Prophete Malachie did foretel, as S. Cyprian, S. Iustine, S. Irenæus and others the most auncient Doctors and Martyrs do testifie. *Cypr. ep. 63. nu. 2. Iustin. Dial. cum Trypho. post med. Irenæ. li. 4 c. 32.* And S. August ine *li. 17 c. 20 de ciu. Dei. & li. 1 cont. adu. leg. & proph. c. 18. & li. 3 de bapt. c. 19:* S. Leo *ser. 8 de Passione:* and others do expresly auouch that this one Sacrifice hath succeded al other and fulfilled al other differences of sacrifices, that it hath the force and vertue of al other, to be offered for al persons and causes that the others, for the liuing and the dead, for sinnes and for thankes giuing, and for vvhat other necessitie so euer of body or soule. * Vvhich holy action of Sacrifice they also call the MASSE in plaine vvordes. *August. ser. 251. 91. Con. Carthag. 2, c. 3. 4. c. 84. Mileuit. c. 12. Leo ep. 88. 81 c. 2. Grego. li. 2. ep. 9 93. & c.* This is the Apostles and Fathers doctrine. God graunt the Aduersaries may find mercie to see so euident and inuincible a truth.

* Cypr. Iustin. Irenæ. infra.

* Malac. 1, 11.

*Ambros. ep. 33.

The fathers called this sacrifice, the MASSE.

21. Partakers of the table.] Though the faithful people be many vvaies knovven to be Gods peculiar, and be ioyned both to him & among them selues, and also seuered and distinguished from al others that pertaine not to him, as vvel Ievves and Pagans, as Heretikes and Schismatikes, by sundry other external signes of Sacraments, doctrine, and gouernement: yet the most proper and substantial vnion or difference consisteth in the Sacrifice and Altar: by vvhich God so specially bindeth his Church vnto him, and him self vnto his Church, that he acknovvledgeth none to be his

The distinctiõ of Christian Catholikes frõ the rest, is by not comunicating with thẽ.

specially in their sacrifices, and at the Communion table.

his, that is not partaker of his one onely Table and Sacrifice in his Church: and acquitteth him self of al such as ioyne in felovvship vvith any of the Heathen at their Idolatrie, or vvith the Ievves at their Sacrifices, or vvith Heretikes and Schismatikes at their prophane and detestable table. Vvhich because it is the proper badge of their separation from Christ and his Church, and an altar purposely erected against Christes Altar, Priesthod, and Sacrifice, is in deede a very sacrifice, or (as the Apostle here speaketh) a table and cuppe of Diuels, that is to say, wherein the Diuel is properly served, and Christes honour (no lesse then * by the altars of Ieroboam or any prophane superstitious rites of Gentilitie) defiled. And therfore al Catholike men, if they looke to haue felovvship with Christ and his members in his body and bloud, must deeme of it as of Idolatrie or sacrilegious superstition, and abstaine from it and from al societie of the same, as good Tobie did from Ieroboams calues and the altars in Dan and Bethel: and as the good faithful did from the Excelses, and from the temple and sacrifices of Samaria. Novv in the Christian times vve haue no other Idols, but heresies, nor Idolothytes, but their false services shifted into our Churches in steede of Gods true and onely vvorship. *Cypr. de vnit Ec. nu. 2. Hiero. in 11 Osee. & 8. Amos. & in 2. Habac. Aug. in ps. 80. v. 10. De Civ. Dei li. 18. c. 51.*

The heretikes Communiõ is the very table and cup of Diuels.

* 3. reg. 12. Tob. 1. 3. reg. 12.

22 Al things are lavvful.] Hitherto the Apostles arguments and examples vvhereby he vvould auert them from the meates offered to Idols, seeme plainly to cõdemne their fact as Idololatrical, or as participant & accessory to Idolatrie, & not onely as of scãdal giuen to the weake brethren: and so no doubt it vvas in that they went into the very temple of the Idols, and did vvith the rest that serued the Idols, eate and drinke of the flesh and libaments directly offered to the Idol, yea and feasted together in the same bankets made to the honour of the same Idols: vvhich could not but defile them and entangle them vvith Idolatrie: not for that the meate it self vvas iustly belonging to any other but to God, or could be defiled, made noisome or vnlavvful to be eaten, but for and in respect of the abuse of the same and detestable dedicating of that to the diuel, vvhich belonged not to him, but to God alone. Of vvhich sacrilegious act they ought not to be partakers, as needes they must, entering and eating with them in their solemnities. to this end hath S. Paul hitherto admonished the Corinthians. Novv he declareth that othervvise in prophane feasts it is lavvful to eate vvithout curious doubting or asking vvhether this or that vvere offered meates, and in markettes to bye vvhatsoeuer is there sold, vvithout scruple and vvithout taking knovvledge vvhether it be of the Idolothytes or no: vvith this exception, first, that if one shonld inuite him to eate, or bye this or that as sacred and offered meates, that then he should not eate it, lest he should seeme to approue the offering of it to the Idol, or to like it the better for the same. Secondly, vvhẽ the vveake brother may take offence by the same. For though it be lavvful in it self to eate any of these meates vvithout care of the Idol: yet al lavvful things be not in euery time and place expedient to be done.

How by participatiõ with idolaters, idolatrie is committed.

How to auoid scandal in things indifferent.

CHAP. XI.

He commendeth them for keeping his Traditions generally. 3 and in particular for this, that a man praied and prophecied bareheaded, a vvoman veiled, he bringeth many reasons. 17 About another, he reprehendeth the riche that at the Charitable supper supped vncharitably, 23 telling them that they receiued therfore vnvvorthely the B. Sacrament, and shevving them vvhat an heinous sinne that is, seeing it is our Lordes body and the representation of his death, as he by tradition had taught them.

The .5. part. Of his Traditions.

BE ye folovvers of me, as I also of Christ. † And I praise you brethren, that in al things you be mindeful of me: and as I haue deliuered vnto you, you keepe [a] my [c] precepts. 1 2

† And I vvil haue you knovv, that the head of euery man, is Christ: and the head of the vvoman, is the man: and the head of Christ, is God. 3

† Euery

c In the greeke, *Traditions*, παραδόσεις.

4 † Euery man praying or prophecying vvith his head coue-
5 red: disshonesteth his head. † But " euery vvoman praying
or prophecying vvith her head not couered: disshonesteth
6 her head: for it is al one as if she vvere made balde. † For if
a vvoman be not couered, let her be polled. but if it be a
foule thing for a vvoman to be polled or made balde: let her
7 couer her head. † The man truely ought not to couer his
head, because he is the image and glorie of God, but the vvo-
8 man is the glorie of the man. † For the man is not of the
Gen. 2, 9 vvoman, but the vvoman of the man. † For * the man vvas
21. not created for the vvoman, but the vvoman for the man.
10 († Therfore ought the vvoman to haue povver vpon her
11 head for the Angels.) † But yet neither the man vvithout
the vvoman: nor the vvoman vvithout the man, in our Lord.
12 † For as the vvoman is of the man, so also the man by the
13 vvoman: but al things of God. † Your selues iudge: doth
14 it become a vvoman not couered to pray vnto God? † Nei-
ther doth nature it self teache you, that a man in deede if he
15 nourish his heare, it is an ignominie for him: † but if a vvo-
man nourish her heare, it is a glorie for her, because heare is
16 giuen her for a veile? † But if any man seeme to be conten-
* churches tious, vve haue no such " custome, nor the ` CHVRCH ' of
God.

17 † And this I commaund: not praising it that you come
18 together not to better, but to vvorse. † First in deede vvhen
you come together into the Church, I heare that there are
19 schismes among you, and in part I beleeue it. † For " there
must be heresies also: that they also vvhich are approued,
20 may be made manifest among you. † Vvhen you come ther-
fore together in one, is it not novv to eate " our Lordes sup-
21 per. † For euery one taketh his ovvne supper before to eate.
22 And one certes is an hungred, and an other is drunke. † Vvhy,
haue you not houses to eate and drinke in? or contemne
ye the Church of God: and confound them that haue not?
Vvhat shal I say to you? praise I you in this? I do not praise
you.

Mat. 26, 26. Mr. 14, 22. Luc. 22, 19. 23 † [a] For I receiued of our Lord that vvhich also " I haue de-
liuered vnto you, :: that our Lord IESVS " in the night that
24 he vvas betraied, " tooke " bread: † and giuing thankes brake,
and said: " Take ye & eate, " THIS IS " MY BODY VVHICH
SHAL BE DELIVERED FOR YOV: " this doe ye for

The Epistle vpon Maundy Thursday.

a The Epistle vpon CORPVS Christi day.

:: The Apostles drift in al that he saith here of the Sacramẽt, is against vnvvorthy receiuing (as S. Augustine also noteth *Ep. 118. c. 3.*) and not to set out the vvhole order of ministratiõ, as the hêretikes do ignorãtly imagine.

the commemoration of me. † In like maner also the chalice 25
after he had supped, saying, THIS CHALICE IS THE
NEVV TESTAMENT IN MY BLOVD. this doe ye, as
often as you shal drinke, for the cõmemoration of me. † For 26
as often as you shal eate this bread, and drinke the chalice,
"you shal shevv the death of our Lord, vntil he come. † Ther- 27
fore vvhosoeuer shal eate this bread, or drinke the chalice
of our Lord vnvvorthily, he shal be" guilty of the body and
of the bloud of our Lord. † But let a man proue him self: 28
and so, let him eate of that bread, and drinke of the chalice.
† For he that eateth and drinketh vnvvorthily: eateth and 29
drinketh iudgement to him self, "not discerning the body of
our Lord. ☙ † Therfore are there among you many weake 30
and feble, and" many sleepe. † But if vve did" iudge our 31
selues: vve should not be iudged. † But vvhiles vve are 32
iudged, of our Lord vve are chastised: that vvith this world
vve be not damned. ☙ † Therfore my brethren, vvhen you 33
come together to eate, "expect one an other. † If any man 34
be an hungred, let him eate at home: that you come not to-
gether vnto iudgement. And the rest" I vvil dispose, vvhen
I come.

ANNOTATIONS
CHAP. XI.

2. *My precepts.*] Our Pastors and Prelates haue authoritie to commaund, and vve are bound to obey. And the Gouerners of the Church may take order and prescribe that vvhich is comely in euery state, as time and place require, though the things be not of the substance of our religion.

5. *Euery vvoman.*] Vvhat gifts of God so euer vvomen haue, though supernatural, as some had in the Primitiue Church, yet they may not forget their vvomanly shamefastnes, but shevv them selues subiect and modest, and couer their heads vvith a veile.

The Custome of the Church, is a good answer against al vvranglers.

16. *Custome.*] If vvomen or other, to defend their disorder & malipertnes, dispute or alleage Scriptures and reasons, or require causes of their preachers vvhy & by vvhat authoritie they should be thus restrained in things indifferent, make them no other answer but this, This is the custome of the Church, this is our custome. Vvhich is a goodly rule to represse the saucinesse of contentious ianglers, vvhich being out of al modestie and reason, neuer vvant vvordes and replies against the Church. Vvhich Church if it could then by prescription of tvventy or thirty yeres, and by the authority of one or tvvo of their first preachers, stoppe the mouthes of the seditious: vvhat should not the custome of fiftene hundred yeres, & the decrees of many hundred Pastors, gaine of reasonable, modest, and humble men?

That heresies shal come, and vvherfore.

19. *There must be heresies*] Vvhen the Apostle saith, *Heresies must be*: He shevveth the euent, and not that God hath directly so appointed it as necessarie. for, that they be, it commeth of mans malice and free vvil: but that they be conuerted to the manifestation of the good and constant in faith & the Churches vnitie, that is Gods special vvorke of prouidence that vvorketh good of euil. And for that there should fall Heresies and Schismes, specially concerning the Article and vse of the B Sacrament of the Altar, vvhereof he novv beginneth to treate, it may make vs maruel the lesse, to see so great dissensions, Heresies, and Schismes of the vvicked and vveake in faith concerning the same. Such things then vvil be, but vvo to him by vvhom scandals or Sectes do come. *Let vs vse Heretikes*, saith S. Augustine, *not to that end to approue their errours, but that by defending the*

Vvhat cõmoditie vve may make of heresies.

Catholike

Catholike doctrine againſt their deceites, vve may be more vvatchful and vvary: becauſe it is moſt truely vvritten, There muſt be hereſies that the tried and approued may be manifeſted or diſcouered from the holovv hartes among you. Let vs vſe this benefite of Gods prouidence. for Heretikes be made of ſuch as vvould erre or be naught, though they vvere in the Church: but being out, they profite vs excedingly, not by teaching the truth vvhich they knovv not, but by ſtirring vp the carnal in the Church to ſeeke truth, and the ſpiritual Catholikes, to cleere the truth. for there be innumerable holy approued men in the Church, but they be not diſcerned from other among vs, nor manifeſt, ſo long as vve had rather ſleepe in darknes of ignorance, then behold the light of truth. therfore many are raiſed out of their ſleepe by Heretikes to ſee the day of God, and are glad thereof. Auguſt. c. 8. de vera relig.

20. *Our Lordes ſupper.*] The Chriſtians at or about the time of the Churches onely Sacrifice and their communicating thereof, kept great feaſtes: vvhich continued long, for that the reliefe of the poore vpon the common charges of the richer ſort, and the charitie and vnitie of al ſortes vvere much preſerued thereby, for vvhich cauſe they vvere called ἀγάπαι, that is, *Charities*, of the auncient Fathers, and vvere kept commonly in Church houſes or porches adioyning, or in the body of the Church (vvhereof ſee Tertullian *Apolog. c. 39.* Clemens Alexand. S. Iuſtine, S. Auguſtine *cont. Fauſt. li. 20 c. 20.*) after the Sacrifice and Communion vvas ended, as S. Chryſoſtom *ho. 27. in 1 Cor. in initio* iudgeth. Thoſe feaſtes S. Paul here calleth *Cœnas Dominicas*, becauſe they vvere made in the Churches vvhich then vvere called *Dominica*, that is, *Our Lordes houſes*. The diſorder therfore kept among the Corinthians in theſe Church-feaſtes of Charitie, the Apoſtle ſeeketh here to redreſſe, from the foule abuſes expreſſed here in the text. And as S. Ambroſe *in hunc locum*, and moſt good authors novv thinke, this vvhich he calleth *Dominicam cœnam*, is not meant of the B. Sacrament, as the circunſtances alſo of the text do giue, namely, the reiecting of the poore, the rich mens priuate deuouring of al, not expecting one an other, glottony and drunkenneſſe in the ſame, vvhich can not agree to the holy Sacrament. And therfore the Heretikes haue ſmal reaſon, vpon this place, to name the ſaid holy Sacramẽt, rather, *the Supper of the Lord*, then after the maner of the primitiue Church, the *Euchariſt*, MASSE, or *Liturgie*. But by like they vvould bring it to the ſupper againe or Euening ſeruice, vvhen men be not faſting, the rather to take avvay the old eſtimation of the holines thereof.

Cõc. Gang. can. 11. Conc Loadic. can. 27. 28.

Agapæ or ſuppers of charitie.

Vvhether the Apoſtle meane by *our Lordes ſupper*, the B. Sacrament.

21. *I haue deliuered.*] As al other partes of religion vvere firſt deliuerd by preaching and vvord of mouth to euery Nation conuerted, ſo this holy order and vſe of the B. Sacrament vvas by S. Paul firſt giuen vnto the Corinthians by tradition. Vnto vvhich as receiued of our Lord he reuoketh them by this Epiſtle, not putting in vvriting particularly al things pertaining to the order, vſe, and inſtitution, as he aftervvard ſaith: but repeating the ſumme and ſubſtance thereof, and leauing the reſidue to his returne. But his vvordes and narration here vvritten vve vvil particularly proſecute, becauſe the Heretikes make profeſſion to folovv the ſame in their pretended reformation of the MASSE.

Traditiõ vvithout vvriting.

23. *In the night.*] Firſt the Aduerſaries may be here conuinced that al the circunſtãces of time, perſon, & place vvhich in Chriſtes action are noted, neede not to be imitated. As, that the Sacramẽt ſhould be miniſtred at night, to men onely, to onely tvvelue, after or at ſupper, & ſuch like: becauſe (as S. Cyprian *ep. 63. nu. 7.* & S. Auguſtine *ep. 118. c. 6.* note) there vvere cauſes of thoſe accidents in Chriſt that are not novv to be alleaged for vs. He inſtituted then this holy act: vve do not. he made his Apoſtles Prieſts, that is to ſay, gaue them commiſſion to do and miniſter the ſame: vve do not. he vvould haue this the laſt act of his life & vvithin the bounds of his Paſſion: it is not ſo vvith vs. he vvould eate and make an end of the Paſchal to accompliſh the old Lavv: that can not be in our action. therfore he muſt needes doe it after ſupper and at night. vve may not do ſo. he excluded al vvomen, al the reſt of his Diſciples, al lay men: vve inuite al faithful men & vvomen. In many circunſtances then, neither vve may imitate Chriſtes firſt action, nor the Heretikes as yet do: though they ſeeme to encline by abandoning other names ſauing this (calling it Supper) to haue it at night and after meate. though (as is before noted) they haue no iuſt cauſe to call it ſo vpon Chriſts fact, ſeeing the Euangeliſts do plainely ſhevv *that the Sacrament vvas inſtituted after Supper, as the Apoſtle him ſelf here recordeth of the later part in expreſſe ſpeach. And moſt men thinke, a long ſermon and the vvaſhing of the Apoſtles feete came betvvene, yea and that the ſupper vvas quite finiſhed, & grace ſaid. But in al theſe and ſuch like things, the Catholike Church onely, by Chriſtes Spirit can tel, vvhich things are imitable, vvhich not, in al his actions.

Whether the catholikes or Proteſtants doe more imitate Chriſts inſtitution of the B. Sacrament.

Al circunſtãces in our Sauiours action about the B. Sacramẽt, neede not be imitated.

11, 2.

23. *Tooke.*] Chriſt tooke bread into his hands, applying this ceremonie, action, and benediction to it, and did bleſſe the very element, vſed povver and actiue vvord vpon it, *as he did ouer the bread and fiſhes vvhich he multiplied: and ſo doth the Church of God: and ſo do not the Proteſtants, if they folovv their ovvne booke and doctrine, but they let the bread & cuppe ſtand a loofe, and occupie Chriſtes vvordes by vvay of report and narration, applying them not at al to the matter propoſed to be occupied: and therfore hovvſoeuer the ſimple people be deluded by the reherſal of the ſame vvordes vvhich Chriſt vſed, yet conſecration, benediction, or ſanctification of bread and vvine they profeſſe they make none at al. At the firſt alteration of religion, there vvas a figure of the Croſſe at this vvord, *He bleſſed*: and at the vvorde, *He tooke*, there vvas a gloſſe or

11, 9, 16.

The Proteſtants imitate not Chriſt in bleſſing the bread and vvine.

rubrike that appointed the Minister to imitate Christs action, and to take the bread into his hands: aftervvard that vvas reformed and Christes action abolished, and his blessing of bread turned to thankes giuing to God.

23. Bread.] Christ made the holy Sacrament of vnleauened bread, and al the Latin Church imitateth him in the same, as a thing much more agreable to the signification both in it self and in our liues, then the leauen. Yet our Aduersaries neither folovv Christ, S. Paul, nor the vvest Church, in the same: but rather purposely make choise of that kind that is in it self more vnseemely, and to the first institution lesse agreable. In the other part of the Sacrament they contemne Christ and his Church much more impudently and dammably. For Christ and al the Apostles and al Catholike Churches in the vvorld haue euer mixed their wine vvith water, for great mysterie and signification, specially for that water gushed together vvith bloud out of our Lordes side. *Thus our Lord did* (saith S. Cyprian *Ep. 63 ad Cecilium. nu. 4. 7.*) *and none rightly offereth, that folovveth not him therein.* Thus Irenæus (*li. 5. c. 1.*) Iustine (*Apolog. 2. in fine.*) and al the Fathers testifie the Primitiue Church did, and in this sort it is done in al the MASSES of the Greekes, S. Iames, S. Basils, S. Chrisostoms: and yet our Protestants pretending to reduce al to Christ, vvil not doe as he did, and al the Apostles and Churches that euer vvere.

They imitate him not in vnleauened bread, and mingling water with wine.

24, This is.] These vvordes being set dovvne, not in the person of the Euangelistes or Apostles, but expressed as in Christes ovvne person, to be said ouer the bread, and the like ouer the vvine, are the formes of the Sacrament and vvordes of consecration: neither is it a Sacrament but (as S. Angustine saith) vvhen the vvordes come, that is to say, actiuely and presently be applied to the elements of the same. Therfore the Protestants neuer applying these vvordes more then the vvhole narration of the institution, nor reciting the vvhole (as is said) other vvise then in historical maner, (as if one vvould minister Baptisme & neuer apply the wordes of the Sacramēt to the childe, but onely read Christes speaches of the same) make no Sacrament at al. And that these proper vvordes be the onely forme of this Sacrament, and so to be spoken ouer or vpon the bread and vvine, S. Ambrose plainly and precisely vvriteth, recording hovv far the Euangelists narratiue vvordes do goe, and vvhere Christes ovvne peculiar mystical vvordes of consecration begin: and so the rest of the fathers. *Ambro. li. 4. de Sacr. c. 4. & c. 9. de init. Myster. Iusti. Apolog. 2. in fine. Cypr. de Cæn. Do. nu. 1. 2. Aug. Ser. 28. de verb. Do. sec. Mat. Tertul. li. 4. cont. Marc. Chrys. ho. 2. in 2. ad Tim. in fine. & ho. de prodit. Iudæ to. 3. Grego. Nyss. in orat. Catech. Damasc. li. 4. c. 14.*

The vvordes of consecration, to be said ouer the bread and vvine, the vvhich the Protestants do not.

tract. 80 in Io.

24. My body.] Vvhen the vvordes of Consecration be by the said impietie of the Protestants, thus remoued from the elements: no maruel if Christes holy body and bloud be not there, or that it is novv no more a Sacrament, but common bread and vvine. So they that vniustly charge the Cath. Church vvith defrauding the people of one peece of the Sacramēt, haue in very deede left no part nor spice of Sacrament, neither folovving Christ, as they pretend, nor S. Paul, nor any Euangelist, but their owne detestable Secte, hauing boldly defaced the vvhole institution, not in any accidental indifferent circunstances, but in the very substance and al. The right name is gone, the due elements both gone, no blessing or consecration, or other action ouer them, the formes be gone: and consequently the body and bloud, the Sacrament and the Sacrifice.

The Protestants haue taken away the B. Sacrament altogether.

24. This doe.] By these vvordes, authoritie and povver is giuen to the Apostles, and by the like, in the Sacrament of Orders, to al lavvful Priests onely. No maruel then that the nevv heretical Ministers being lay men, giue the people nothing but bare bread and vvine, profane, naked, and natural elements void of Sacrament and al grace. See the Annotation vpon S. Luke chap. 22, 19.

The povver to consecrate giuen to Priests onely.

24. Take and eate.] This pertaineth to the receiuing of those things vvhich by consecration are present and sacrificed before: as vvhen the people or Priests in the old Lavv did eate the hostes offered or part thereof, they vvere made partakers of the sacrifice done to God before. And this is not the substance, or being, or making of the Sacrament or Sacrifice of Christes body and bloud: but it is the vse and application to the receiuer, of the things vvhich vvere made and offered to God before. There is a difference betvvixt the making of a medecine or the substance and ingredience of it, and the taking of it. Novv the receiuing being but a consequence or one of the endes vvhy the Sacrament vvas made, & the meane to apply it vnto vs: the Aduersaries vnlearnedly make it al and some, ad therfore improperly name the vvhole Sacrament and ministration thereof, by calling it the Communion. Vvhich name they giue also rather then any other, to make the ignorant beleeue that many must communicate together: as though it vvere so called for that it is common to many. By which collusion they take avvay the receiuing of the Priest alone, of the sicke alone, of reseruing the consecrated Host and the vvhole Sacrament. Against vvhich deceite, knovv that this part of the MASSE is not called Communio, for that many should concurre together alwaies in the external Sacrament: but for that vve do communicate

The Sacramēt consisteth not in the receiuing.

Vvhy the Protestants call it the Communion.

Communion, vvhich is a part of the

nicate or ioyne in vnitie, and perfect felovvſhip of one body, vvith al Chriſtian men in the vvorld, vvith al (vve ſay) that eate it through the vvhole Church, and not vvith them onely vvhich eate vvith vs at one time. And this fellovvſhip riſeth of that, that vve be, euery time we receiue either alone or vvith companie, partakers of that one body vvhich is receiued through out al the vvorld. *It is called cõmunion* (ſaith S. Damaſcene) *& ſo in deede it is, for that by it vve cõmunicate vvith Chriſt. & be partakers of his fleſh & diuinitie, & by it doe cõcommunicate and are vnited one vvith an other. onely let vs take heede that vve de not participat vvith heretikes.* And vvhen the Apoſtle ſaith, that al be one bread and one body that are partakers of one Bread, he meaneth not of them onely that communicate at one time and place: but that al be ſo, that communicate in vnitie through the vvhole Church. Thẽ the name Communion is as ignorantly vſed of them, as the name of Supper.

li. 4. c. 14. de orthod. fide.

MASSE, what it ſignifieth.

26. *You ſhal ſhevv.*] Vpon this vvord the Heretikes fondly ground their falſe ſuppoſition, that this Sacrament can not rightly be miniſtred or made vvithout a ſermon of the death of Chriſt: and that this and other Sacraments in the Church, be not profitable, vvhen they be miniſtred in a ſtrange language. As though the grace, force, operation, & actiuitie, together vvith the inſtruction and repreſentation of the things vvhich they ſignifie, vvere not in the very ſubſtance, matter, forme, vſe, and vvorke it ſelf of euery of the Sacraments: and as though preaching vvere not one vvay to ſhevv Chriſtes Paſsion, and the Sacraments an other vvay: namely this Sacrament, conteining in the very kindes of the elements and the action, a moſt liuely repreſentation of Chriſtes death. As vviſely might they ſay that neither Abels ſacrifice nor the Paſchal lambe could ſignifie Chriſtes death vvithout a Sermon.

How Chriſts death is ſhewed by the B. Sacrament it ſelf, vvithout ſermon or othervviſe.

27. *Guilty of the body.*] Firſt herevpon marke vvel, that il men receiue the body and bloud of Chriſt, be they infidels or il liuers. For in this caſe they could not be guilty of that vvhich they receiue not. Secondly, that it could not be ſo heinous an offenſe for any man to receiue a peece of bread or a cuppe of vvine, though they vvere a true Sacrament. For it is a deadly ſinne to receiue any Sacramẽt with vvil & intentiõ to cõtinevv in ſinne, or vvithout repentance of former ſinnes: but yet by the vnvvorthy receiuing of no other Sacrament is man guilty of Chriſtes body and bloud, but here, vvhere the vnvvorthy (as S. Chryſoſtom ſaith) doth vilany to Chriſtes ovvne perſon, as the Ievves or Gentiles did, that crucified it. *Chryſ. ho. de non contemn. Ec. &c. Ho. 60 & 61 ad po. Antioch.* Vvhich inuincibly proueth againſt the Heretikes that Chriſt is really preſent.

The vvicked receiue the body & bloud. The real preſence is proued by the heinous offẽſe of vnvvorthy receiuing.

28. *Let him proue.*] A man muſt examine his life diligently vvhether he be in any mortal ſinne, and muſt confeſſe him ſelf of euery offenſe vvhich he knovveth or feareth to be deadly, before he preſume to come to the holy Sacrament. For ſo the Apoſtles doctrine here, vvith the continual cuſtom of the Cath. Church and the Fathers example, binde him to doe. *Cypr. de lapſ. nu. 7. Aug. Eccl. dog. c. 53.*

Confeſsiõ before receiuing the B. Sacrament.

29. *Not diſcerning the body.*] That is, becauſe he putteth no difference nor diſtinction betvvixt this high meate and others. and therfore S. Auguſtine ſaith ep. 118. c. 3. *that it is he that the Apoſtle ſaith ſhal be damned, that doth not by ſingular veneration or adoration make a difference betvvene this meate and al others.* And againe *in Pſal. 98. No man eateth it before he adore it.* And S. Ambroſe *li. 3, c. 12 de Sp. San. We adore the fleſh of Chriſt in the Myſteries.* S. Chryſoſtome *ho. 24 in 1 Cor. We adore him on the altar, as the Sages did in the manger.* S. Nazianzene *in Epitaph. Gorgoniæ. My ſiſter called on him vvhich is vvorſhipped vpon the altar.* Theodorete *Dial. 2 Inconf. The Myſtical tokens be adored.* S. Denys, this Apoſtles ſcholer, made ſolemne inuocation of the Sacrament after Conſecration. *Eccleſiaſt. Hier. c. 3 part. 3 in princip.* and before the receiuing, the vvhole Church of God crieth vpon it, * *Domine non ſum dignus, Deus propitius eſto mihi peccatori. Lambe of God that takeſt avvay the ſinnes of the vvorld, haue mercie on vs.* And for better diſcerning of this diuine meate, vve are called from common profane houſes to Gods Church: for this, vve are forbidden to make it in vulgar apparel, and are appointed ſacred ſolemne veſtiments. *Hiero. in Epitaph. Nepot. & li. 2 adu. Pelag. c. 9. Paulinus ep. 12 ad Seuer. Io. Diaco. in vit. D. Greg. li. 3, c. 59.* For this, is the halovving of Corporals and Chalices, *Ambr. 2 Off. c. 28. Nazianz. Orat. ad Arianos. Optatus li. 6 in initio.* for this, profane tables are remoued and altars conſecrated: *Auguſt. Ser de temp. 255.* for this, the very Prieſts them ſelues are honorable, chaſt, ſacred, *Hiero. ep. 1 ad Heliodorum c. 7. Li 1 adu. Iouin. c 19. Ambroſ. in 1 Tim. 3.* for this, the people is forbidden to touch it vvith cõmon hands. *Nazianz orat. ad Arianos in initio.* for this, great care and ſolicitude is taken that no part of either kinde fall to the ground, *Cyril. Hieroſ. myſtag. 5 in fine. Orig. ho. 13 in c. 25 Exod.* for this, ſacred prouiſion is made that if any hoſts or parts of the Sacrament do remaine vnreceiued, they be moſt religiouſly reſerued vvith al honour and diligence poſſible. and for this, examination of conſciences, confeſſion, continencie, & (as S. Auguſtine ſaith) receiuing it faſting. Thus do vve Catholikes and the Church of God diſcerne the holy Body and bloud by S. Paules rule, not onely from your profane bread and vvine (vvhich not by any ſecrete abuſe of your Curats or Clerkes, but by the very order of your booke, the Miniſter, if any remaine after your Communion, may take home vvith him to his ovvne vſe,

* *See the Annot. Mat. 8, 8.*

ep. 118, c. 6.

Adoration of the B. Sacrament.

The manifold honour and diſcerning of Chriſtes body in the Cath. Church.

The Profane bread of the Proteſtants.

and therfore is no more holy by your ovvne iudgement then the reſt of his meates) but from al other either vulgar or ſanctified meates, as* the Catechumens bread, and our vſual holy bread. If al this be plaine and true, and you haue nothing agreable to the Apoſtles nor Chriſtes inſtitution; but al cleane contrarie: then *imperet vobis Deus* and confound you for not diſcerning his holy Body, and for conculcating the bloud of the nevv Teſtament.

Holy bread.

Aug. de pec. merit. li. 2. c. 26. Ep. Iudæ.

30. *Many ſleepe.*] Vve ſee here by this, it is a fearful caſe and crime to defile by ſinne (as much as in vs lieth) the body of Chriſt in the Sacrament. ſeeing God ſtrooke many to death for it in the Primitiue Church, and puniſhed others by greuous ſicknes. No maruel that ſo many ſtrange diſeaſes and deaths fall vpon vs novv in the vvorld.

Vnvvorthie receiuing.

31. *Iudge your ſelues.*] Vve may note here that it is not ynough, onely to ſinne no more, or to repent lightly of that vvhich is paſt: but that vve ſhould puniſh our ſelues according to the vveight of the faults paſt and forgiuen: and alſo that God vvil puniſh vs by temporal ſcourges in this life or the next, if vve do not make our ſelues very cleane before vve come to receiue his holy Sacrament. vvhoſe heauy hands vve may eſcape by puniſhing our ſelues by faſting and other penance.

Penance and ſatisfaction.

33. *Expect one an other.*] Returning novv to their former fault and diſorder for the vvhich he tooke this occaſion to talke of the holy Sacrament, and hovv great a fault it is to come vnvvorthely to it: he exhorteth them to keepe their ſaid ſuppers or feaſtes in vnitie, peace, and ſobrietie, the riche expecting the poore &c.

34. *I vvil diſpoſe.*] Many particular orders & decrees, moe then be here or in any other booke of the nevv Teſtament expreſly vvritten, did the Apoſtles, as we ſee here, and namely S. Paul to the Corinthians, ſet dovvne by tradition, vvhich our vvhole miniſtration of the MASSE is agreable vnto, as the ſubſtance of the Sacrifice and Sacrament is by the premiſſes proued to be moſt conſonant: Caluins ſupper and Communion in al points vvholy repugnant to the ſame. And that it agreeth not to theſe other not vvritté traditions, they eaſely confeſſe. The* Apoſtles deliuered vnto the Church to take it onely faſting: they care not for it. The Apoſtles taught the Church to conſecrate by the vvordes and the ſigne of the Croſſe, vvithout vvhich (ſaith S. Auguſtine *tract. in Io. 118. Ser. 75. in append. Chryſ. ho. 55 in 16 Mat.*) no Sacrament is rightly perfited: the Proteſtants haue také it avvay. The Apoſtles taught the Church to keepe * a Memorie or inuocatiõ of Saincts in this Sacrifice: the Caluiniſts haue none. The Apoſtles decreed that in this Sacrifice there ſhould be ſpecial praiers for the dead, *Chryſ. ho 3 in ep. ad Philip. Aug. de cur. pro mort. c. 1*: they haue none. Likevviſe that vvater ſhould be mixed vvith the vvine, and ſo forth. See *Annot. in c. 11, v. 23. Bread.* Therfore if Caluin had made his nevv adminiſtration according to all the Apoſtles vvritten vvordes, yet not knovving hovv many things beſide, the Apoſtle had to preſcribe in theſe vvordes, *Cætera cum venero diſponam.* (the reſt I vvil diſpoſe, vvhen I come) he could not haue ſatisfied any vviſe man in his nevv chaunge. But novv ſeeing they are fallen to ſo palpable blindnes, that their doing is directly oppoſite to the very Scripture alſo, vvhich they pretend to folovv onely, and haue quite deſtroied both the name, ſubſtance, and al good accidents of Chriſtes principal Sacrament, vve truſt al the vvorld vvil ſee their folly and impudencie.

The Maſſe is agreable to the Apoſtles vſe and tradition: the Communion is not.

Aug. ep. 118 c. 6. Aug. tract 84 in Io. & Chryſ. ho. 21 in Act.

CHAP. XII.

They muſt not make their diuerſitie of Giftes an occaſion of Schiſme, conſidering that al are of one Holy Ghoſt, and for the profit of the one body of Chriſt vvhich is the Church: 12 Vvhich alſo could not be a body, vvithout ſuch varietie of members. 12 Therfore neither they that haue the inferiour giftes, muſt be diſcontent, ſeing it is Gods diſtribution: nor they that haue the greater, contemne the other, conſidering they are no leſſe neceſſarie: 25 but al in al ioyns together, 28 and euery one knovv his ovvne place.

The 6. part. As touching the Giftes of the Holy Ghoſt.

The Epiſtle vpon the 10 Sunday after Pentecoſt.

AND concerning ſpiritual things, I vvil not haue you ignorãt, brethren. † You know that vvhen you vvere heathen, you vvent to dumme Idols according as you vvere ledde. † Therfore I doe you to vnderſtand that no mã ſpeaking in the Spirit of God, ſaith anáthema to IESVS. And no man can ſay, Our Lord IESVS: but in the holy Ghoſt.

1 2 3

† And

4 † And there are diuiſions of graces, but one Spirit. † And
5 there are diuiſions of miniſtrations: but one Lord. † And
6 there are diuiſions of operations, but one God, vvhich vvor-
7 keth al in al. † And the manifeſtation of the Spirit is giuen
8 vnto euery one to profit. † To one certes by the Spirit is gi-
uen :: the vvord of vviſedom: and to an other, the vvord of
9 knovvledge according to the ſame Spirit: † to an other,
" faith in the ſame Spirit: to an other, the grace of doing cu-
10 res in one Spirit: † to an other, the vvorking of miracles: to
an other, prophecie: to an other, diſcerning of ſpirites: to an
other, kindes of tonges: to an other, interpretation of lan-
11 guages. † And al theſe things vvorketh one and the ſame
Spirit, diuiding to euery one according as he vvil. H

Ro. 12, 4 Eph. 4, 7.
12 † For * as the body is one, and hath many members, and
al the members of the body vvhereas they be many, yet are
13 :: one body: ſo alſo Chriſt. † For in one Spirit vvere vve
` one body,
al baptized into `one', vvhether Ievves, or Gentiles, or bond-
men, or free: and in one Spirit vve vvere al made to drinke.
14 † For the body alſo is not one member, but many. † " If
15 the foote ſhould ſay, becauſe I am not the hand, I am not of
16 the body: is it therfore not of the body? † And if the eare
ſhould ſay, becauſe I am not the eie, I am not of the body:
17 is he therfore not of the body? † If the vvhole body vvere
the eie: vvhere is the hearing? If the vvhole vvere the hea-
18 ring: vvhere is the ſmelling? † But novv God hath ſet
the members, euery one of them in the body as he vvould.
19 † And if al vvere one member, vvhere vvere the body? † But
20 novv there are many members in deede, yet one body. † And
the eie can not ſay to the hand: I neede not thy helpe. or
againe the head to the feete, You are not neceſſarie for me.
21 † But much more thoſe that ſeeme to be the more vveake
22 members of the body, are more neceſſarie: † and ſuch as
vve thinke to be the baſer members of the body, vpon them
vve put more aboundant honour: and thoſe that are our vn-
23 honeſt partes, haue more aboundant honeſtie. † And our
honeſt partes neede nothing: but God hath tempered the
body, giuing to it that vvanted, the more aboundant honour,
24 † that there might be no "ſchiſme in the body, but the mem-
25 bers together might be careful one for an other. † And if
one member ſuffer any thing, al the members ſuffer vvith it.
or if one member do glorie, al the members reioyce vvith it.

† And

:: Al theſe Giftes be thoſe vvhich the lear n ecall *Gratiæ gratis datæ*: vvhich be beſtovved often euen vpon il liuers, vvhich haue not the other graces of God vvherby their perſons ſhould be grateful, iuſt & holy in his ſight.

:: A marueIous vniõ betwixt chriſt & his Church & a great cõfort to al Catholikes being members therof, that the church and he, the head & the body, make & be called one Chriſt. *Aug. de vnit. Ec.*

S. Augustine ep. 137 giueth the same reason, vvhy miracles & cures be done at the memories or bodies of some Saincts more then at others: & by the same Saincts in one place of their memories rather then at other places.

† And you are the body of Christ, and members of member. 26

† And * some verily God hath set in the Church first Apostles, secondly prophets, thirdly doctors, next miracles, thē the graces of doing cures, helpes, gouernements, kindes of tonges. † Are al Apostles? are al prophets? are al doctors? 27 28 † :: are al miracles? haue al the grace of doing cures? do al speake vvith tonges? do al interpret? † But pursue the better giftes. And yet I shevv you a more excellent vvay. 29 30

Eph. 4. 11.

ANNOTATIONS.

CHAP. XII.

Zealous faith. 9. *Faith in the same.*] This faith is not an other in substance then the common faith in Christ, but is of an other accidental qualitie onely, that is, of more feruor, deuotiō, zeale, and confident trust, specially for doing of miracles.

Vnitie. 15. *If the foote.*] The Church is of exceding great distinctiō of members, giftes, orders, and offices: yet of great concord, concurrence, mutual communion and participation in al actions of her members among them selues, and vvith Christ the head of the Body.

Schisme. 25. *Schisme in the body.*] As Charitie and vnitie of spirit, is the proper bond and vveale of the common Body: so is diuision or Schisme, vvhich is the interruption of peace and mutual Societie betvvene the partes of the same, the special plague of the Church, and as odious to God as rebellion to the temporal Soueraine.

CHAP. XIII.

That aboue al other Giftes they should seeke after Charitie: as that vvithout vvhich nothing profiteth, & vvhich doth al as is to be done, and remaineth also in heauen.

The Epistle vpon the Sunday of Quinquagesme, called Shrouesunday.

:: This proueth that faith is nothing vvorth to saluatiō without vvorkes, and that there may be true faith vvithout Charitie.

IF I speake vvith the tonges of men and of Angels, and haue " not charitie: I am become as sounding brasse, or a tinkling cymbal. † And if I should haue prophecie, and knevv al mysteries, and al knovvledge, and if I should :: haue al faith so that I could remoue mountaines, and haue not charitie, I am nothing. † And if I should distribute al my goods to be meate for the poore, and if I should " deliuer my body so that I burne, and haue not charitie, it doth profit me nothing. 1 2 3

† Charitie is patient, is benigne: Charitie enuieth not, dealeth not peruersly: is not puffed vp, † is not ambitious, seeketh not her ovvne, is not prouoked to anger, thinketh not euil: † reioyceth not vpon iniquitie, but reioyceth 4 5 6

vvith

7 vvith the truth: † ſuffereth al things, beleeueth al things, ho-
8 peth al things, beareth al things. † Charitie neuer falleth avvay: vvhether prophecies ſhal be made voide, or tonges
9 ſhal ceaſe, or knovvledge ſhal be deſtroied. † For in part
10 vve knovv, and in part vve prophecie. † But :: vvhen that ſhal come that is perfect, that ſhal be made voide that is in
11 part. † Vvhen I vvas a litle one, I ſpake as a litle one, I vnderſtood as a litle one, I thought as a litle one. But vvhen I vvas made a man, I did avvay the things that belõged to a litle one.
12 † Vve ſee novv by a glaſſe in a darke ſort: but then face to face. Novv I knovv in part: but then I ſhal knovv as alſo I
13 am knovven. † And novv there remaine, faith, hope, charitie, "theſe three. but the :: greater of theſe is charitie.

:: By this text S. Auguſtine *li. 22. Ciu. c. 29* proueth that the Saints in heauen haue more perfect knovvledge of our affaires here, then they had vvhen they liued here.

:: Charitie is of al the three the greateſt. Hovv then doth onely faith, being inferior to it, ſaue & iuſtifie, and not Charitie?

ANNOTATIONS
CHAP. XIII.

1. *Not Charitie.*] Vvithout Charitie, both tovvard euery particular perſon, and ſpecially tovvard the common body of the Church, none of al the giftes and graces of God be profitable. Charitie.

3. *Deliuer my body.*] *Beleeue* (ſaith S. Auguſtine) *aſſuredly and hold for certaine, that no Heretike and Schiſmatike that vniteth not him ſelf to the Catholike Church againe, hovv great almes ſo euer he giue, yea or ſhede his bloud for Chriſtes name, can poßibly be ſaued. For, many Heretikes by the cloke of Chriſtes cauſe, deceiuing the ſimple, ſuffer much. But vvhere true faith is not, there is no iuſtice, becauſe the iuſt liueth by faith. So it is alſo of Schiſmatikes, becauſe vvhere charitie is not, iuſtice can there be none: vvhich if they had, they vvould neuer plucke in peeces the body of Chriſt vvhich is the Church.* Aug. ſeu Fulg. de fid. ad Pet. c. 39. So ſaith S. Auguſtine in diuers places, not onely of Heretikes that died directly for defenſe of their hereſie, as the Anabaptiſtes and Caluiniſts novv a daies do (for that is more damnable:) but of ſome Heretikes and Schiſmatikes that may die among the Heathen or Turkes for defenſe of truth or ſome Article of Chriſtes religion. *Aug. de verb. Do. ſer. 50 c. 2. & in Pſ. 34 conc. 2 prope finem. Cypr. de vnit. Ec. nu. 8.* False Martyrs.

13. *Theſe three.*] Theſe are the three vertues Theological, eche one by nature and definition diſtinct from an other. and faith is by nature the firſt, and may be and often is before, and vvithout Charitie: and truely remaineth in diuers after they haue by deadly ſinne loſt Charitie. Bevvare therfore of the Heretikes opinion, vvhich is, that by euery mortal ſinne faith is loſt no leſſe then charitie. The 3 vertues theological. Charitie is loſt by mortal ſinne, not faith.

CHAP. XIIII.

Againſt their vaine childiſhnes, that thought it a goodly matter to be able to ſpeake (by miracle) ſtrange languages in the Church, " *preferring their languages before prophecying, that is, opening of Myſteries: he declareth that this Gift of languages is inferior to the Gift of prophecie.* 26 *Giuing order alſo hovv both giftes are to be vſed, to vvit, the Prophet to ſubmit him ſelf to other Prophets: and the Speaker of languages not to publiſh his inſpiration, vnles there be an interpreter.* 34 *Prouided alvvaies, that vvomen ſpeake not at al in the Church.*

" Much like to ſome fond Linguiſts of our time, who thinke them ſelues better then a doctor of Diuinitie that is not a Linguiſt.

FOLOVV Charitie, earneſtly purſue 1
ſpiritual things: but " rather that you
may prophecie. † For he that ſpeaketh 2
vvith tongue, ſpeaketh " not to men, but
to God: for no man heareth. But in ſpi-
rit he ſpeaketh myſteries. † For he that 3
prophecieth, ſpeaketh to men vnto edi-
fication, and exhortation, and conſola-
tion. † He that ſpeaketh vvith tongues, edifieth him ſelf: but 4
he that prophecieth, edifieth the Church. † And I would haue 5
you al to ſpeake vvith tongues, but rather to prophecie. For
greater is he that prophecieth, then he that ſpeaketh vvith
tongues: vnleſſe perhaps he interpret, that the Church may
take edification. † But novv brethren " if I come to you ſpea- 6
king vvith tongues: vvhat ſhal I profit you, vnleſſe I ſpeake
to you either in reuelation, or in knovvledge, or in prophe-
cie, or in doctrine? † Yet the things vvithout life that giue a 7
ſound, be it pipe or harpe, vnleſſe they giue a diſtinction of
ſoũdes, hovv ſhal that be knovven which is piped, or which
is harped? † For " if the trumpet giue an vncertaine voice, vvho 8
ſhal prepare him ſelf to battel? † So you alſo by a tõgue vnleſſe 9
you vtter manifeſt ſpeach, hovv ſhal that be knovven that is
ſaid? for you ſhal be ſpeaking into the aire. † There are (for 10
example) ſo many kindes of tongues in this vvorld, & none
is vvithout voice. † If then I knovv not the vertue of the 11
voice, I ſhal be to him to vvhom I ſpeake, barbarous: and he
that ſpeaketh, barbarous to me. † So you alſo, becauſe you 12
be emulators of ſpirites: ſeeke to abound vnto the edifying
of the Church. † And therfore he that ſpeaketh vvith the 13
tongue, " let him pray that he may interpret. † For if I pray 14
vvith the tongue, " my ſpirit praieth, but my vnderſtanding
is vvithout fruite.

c By this word are meant al rude vnlearned men, but ſpecially the ſimple which vvere yet vnchriſtened, as the Catechumens, vvhich came in to thoſe ſpiritual exerciſes, as alſo infidels did at their pleaſures.

† Vvhat is it then? I vvil pray in the ſpirit, I vvil pray alſo 15
in the vnderſtanding: I vvil ſing in the ſpirit, I vvil ſing alſo
in the vnderſtanding. † But if thou bleſſe in the ſpirit: he 16
that ſupplieth the place c of the vulgar hovv ſhal he ſay, c *idiot*
Amen, vpon thy bleſſing? becauſe he knovveth not vvhat
thou ſaieſt. † For thou in deede giueſt thankes vvel: but the 17
other is not edified. † I giue my God thankes, that I 18
ſpeake vvith the tongue of you al'. † But in the Church I vvil 19
ſpeake fiue vvordes vvith my vnderſtanding that I may in-

vvith
tongues
more th
you all

ſtruct

struct others also : rather then ten thousand vvordes in a
20 tongue. † Brethren, be not made children in sense, but in
21 malice be children : and in sense be perfect. † In the Lavv it
Es.28,11 is vvritten, *That in other tongues and other lippes I vvil speake to this peo-*
22 *ple : and neither so vvil they heare me, saieth our Lord.* † Therfore languages are for" a signe not to the faithful, but to infidels : but
23 prophecies, not to infidels, but to the faithful. † If therfore the vvhole Church come together in one, and al speake with tongues, and there enter in vulgar persons or "infidels, vvil
24 they not say that you be madde? † But if al prophecie, and there enter in any infidel or vulgar person, he is conuinced
25 of al, he is iudged of al. † the secrets of his hart are made manifest, and so falling on his face he vvil adore God, pronouncing that God is in you in deede.

26 † Vvhat is it, then brethren? vvhen you come together, euery one of you hath "a psalme, hath a doctrine, hath a reuelation, hath a tongue, hath an interpretation : let al things
27 be done to edification. † Vvhether a man speake with tõgue, by tvvo, or at the most by three, and" in course, and let
28 one interpret. † But if there be not an interpreter, let him hold his peace in the Church, and speake to him self and to
29 God. † And let prophets speake tvvo or three, and let the
30 rest iudge. † But if it be reuealed to an other sitting, let the
31 first hold his peace. † For you may al prophecie one by one:
32 that al may learne, and al may be exhorted, † and the spirites
33 of prophets are subiect to prophets. † For God is not the God of dissension, but of peace : as also in all the Churches of the saincts I teache.

. Tim. 34 † "Let * vvomen hold their peace in the Churches : for
, 12. it is not permitted them to speake, but to be subiect, as also
ien. 3, 35 * the Law saith .† But if they learne any thing, let them aske
6. their ovvne husbands at home. For it is a foule thing for a
36 vvoman to speake in the Church. † Or did the vvord of
37 God proceede from you? came it vnto you onely? † If any man seeme to be a prophet, or spiritual, let him knovv the things that I vvrite to you, that they are the cõmaundements
38 of our Lord. † But if any man knovv not, he shal not be
39 knovven. † Therfore, brethren, be earnest to prophecie : and
40 to speake vvith tongues prohibit not. † But let al things be done honestly and according to order among you.

ANNOTATIONS
CHAP. XIIII.

A paraphrastical exposition of this Chapter concerning vnknovven tongues.

1. *Rather prophecie.*] The gift of prophecying, that is, of expounding the hard points of our religion, is better then the gift of strange tonges, though both be good.

2. *Not to men.*] To talke in a strange language, vnknovven also to him self, profiteth not the hearers, though in respect of God vvho vnderstandeth al tonges and thinges, and for the mysteries vvhich he vttereth in his spirit, and for his ovvne edification in spirit and affection, there be no difference: but the Prophet or Expositor treating of the same matters to the vnderstanding of the vvhole assemblie, edifieth not him self alone but al his hearers.

6. *If I come.*] That is, If I your Apostle and Doctor should preach to you in an vnknovven tongue, and neuer vse any kinde of exposition, interpretatiõ, or explication of my strange vvordes, vvhat profite could you take thereby?

8. *If the trumpet.*] As the Trumpeter can not giue vvarning to or from the fight, vnles he vse a distinct & intelligible sound or stroke knovven to the souldiars: euen so the preacher that exhorteth to good life, or dehorteth from sinne, except he doe it in a speach vvhich his hearers vnderstand, can not attaine to his purpose, nor doe the people any good.

13. *Let him pray that.*] He that hath onely the gift of strange tonges, let him pray to God for the gift of interpretation: that the one may be more profitable by the other. for, to exhort or preach in a strange, tongue vvas not vnlavvful nor vnprofitable, but glorious to God, so that the speach had bene either by him self, or by an other, aftervvard expounded.

14. *My spirit praieth.*] Also vvhen a man praieth in a strange tongue vvhich him self vnderstandeth not, it is not so fruitful for instruction to him, as if he knevv particularly vvhat he praied. Neuertheles the Apostle forbiddeth not such praying neither, confessing that his spirit, hart, and affection praieth vvel tovvardes God, though his minde and vnderstanding be not profited to instruction, as othervvise it might haue bene if he vnderstood the vvordes. Neither yet doth he appoint such an one to get his strange praier translated into his vulgar tongue, to obteine thereby the foresaid instruction. See the Declaration folovving of this Chapter.

22. *A signe.*] The extraordinarie gift of tonges vvas a miraculous signe in the primitine Church, to be vsed specially in the Nations of the Heathen for their conuersion.

23. *Infidels.*] In the primitiue Church, vvhen Infidels dvvelt neere or among Christians, and often times came vnto their publike preaching & exercises of exhortation and exposition of Scriptures and the like: it vvas both vnprofitable and ridiculous to heare a number talking, teaching, singing Psalmes & the like, one in this language, & an other in that, al at once like a blacke-saunts, and one often not vnderstood of an other, sometime not to them selues, and to strangers or the simple standers by, not at al. Vvhere othervvise if they had spoken either in knovven tonges, or had done it in order, hauing an expositor or interpreter vvithal, the Infidels might haue bene conuinced.

Of vvhat spiritual exercise the Apostle speaketh.

26. *A Psalme.*] Vve see here that those spiritual exercises consisted specially, first, in singing or giuing forth nevv Psalmes or praiers and laudes: secondly, in Doctrine, teaching, or reading lectures: thirdly, in Reuelation of secrete things either present or to come: fourthly, in speaking Tonges of strange Nations: lastly, in translating or Interpreting that vvhich vvas said, into some common knovven language, as into Greeke, Latin, &c. Al vvhich gifts they had among them by miracle from the holy Ghost.

The disorders in the same.

27. *In course.*] Al these things they did vvithout order, of pride and contention they preached, they prophecied, they praied, they blessed, vvithout any seemely respect one of an other, or obseruing of turnes and entercourse of vttering their Giftes. Yea vvomen vvithout couer or veile, and vvithout regard of their sexe or the Angels or Priests or their ovvne husbands, malepartly spake tonges, taught, or prophecied vvith the rest. This vvas then the disorder among the Corinthians, vvhich the Apostle in this vvhole chapter reprehendeth and sought to redresse, by forbidding vvomen vtterly that publike exercise, and teaching men, in vvhat order and course as vvel for speaking in tonges, as interpreting and prophecying, it should be kept.

A MORE AMPLE DECLARATION OF THE sense of this 14 Chapter.

That S. Pauls place maketh nothing against the seruice in the latin tõge.

This then being the scope and direct drift of the Apostle, as is most cleere by his vvhole discourse, and by the record of al antiquitie: let the godly, graue, and discrete Reader take a tast in this one point, of the Protestants deceitful dealing, abusing the simplicitie of the popular, by peruerse application of Gods holy vvord, vpon some smal similitude and equiuocation of certaine termes,

against

againſt the approued godly vſe and truth of the vniuerſal Church, for the ſeruice in the Latin or Greeke tongue: which they ignorantly, or rather vvilfully, pretend to be againſt this diſcourſe of S. Paul touching ſtrange tonges. Know therfore, firſt, that here is no vvord written or meant of any other tongues but ſuch as men ſpake in the Primitiue Church by miracle. and that nothing is meant of thoſe tongues vvhich were the common languages of the vvorld or of the Faithful, vnderſtood of the learned and ciuil people in euery great citie, and in which the Scriptures of the Old or new Teſtament vvere written, as, the Hebrevv, Greeke, and Latin. for though theſe alſo, might be giuen by miracle & without ſtudy, yet being knovven to the Iewes, Romans, or Greekes in euery place, they be not counted among the differences of barbarous and ſtrange tonges here ſpoken of, which could not be interpreted commonly, but by the miraculous gift alſo of interpretation. And therfore this Apoſtle (as the Euangeliſts alſo and others did their bookes) vvrote his Epiſtles in Greeke to the Romans and to al other Churches. Vvhich vvhen he vvrote, though he penned them not in the vulgar language peculiar to euery people, yet he vvrote them not in Tongue, that is, in any ſtrange tongue not intelligible vvithout the gift of interpretation, vvhereof he ſpeaketh here: but in a notable knovven and learned ſpeach interpretable of thouſands in euery countrie. No more did S. Auguſtine our Apoſtle, ſpeaking in Latin, & bringing in the Scriptures and Seruice in Latin, preach and pray in Tonges according to the Apoſtles meaning here. for the Latin vvas not, nor is not, in any part of the Vveſt, either miraculous or ſtrange, though it be not the National tongue of any one countrie this day. And therfore S. Bede ſaith, (*li. 1 hiſt. Angl. c. 1.*) that being then foure diuers vulgar languages in our countrie, the Latin vvas made common to them al. And in deede of the tvvo (though in truth neither ſort be forbidden by this paſſage of S. Paul) the barbarous languages of euery ſeueral prouince in reſpect of the vvhole Church of Chriſt, are rather the ſtrange Tonges here ſpoken of, then the common Latin tongue, vvhich is vniuerſally of al the Vveſt Church more or leſſe learned, and pertaineth much more to vnitie and orderly coniunction of al Nations in one faith, Seruice, and vvorſhip of God, then if it vvere in the ſundry barbarous ſpeaches of euery Prouince. Vvherein al Chriſtians that trauel about this part of the vvorld or the Indes either, vvhere ſo euer they come, ſhal finde the ſelf ſame Maſſe, Mattins, and Seruice, as they had at home. Vvhere novv, if vve goe to Germanie, or the Germans or Geneuians come to vs, eche others Seruice ſhal be thought ſtrange and barbarous. Yea and the Seruice of our ovvne language vvithin a fevv hundreth yeres (or rather euery age) ſhal vvholy become barbarous and vnknovven to our ſelues, our tongue (as al vulgar) doth ſo often change.

And for edification, that is, for increaſe of faith, true knovvledge, and good life, the experience of a fevv yeres hath giuen al the vvorld a ful demonſtration vvhether our forefathers vvere not as vviſe, as faithful, as deuout, as fearful to breake Gods lavves, and as likely to be ſaued, as vve are in al our tongues, tranſlations, and Engliſh praiers. Much vanitie, curioſitie contempt of Superiors, diſputes, emulations, contentions, Schiſmes, horrible errors, profanation and diuulgation of the ſecrete Myſteries of the dreadful Sacraments, * vvhich of purpoſe vvere hidden from the vulgar (as S. Denys *Eccl. Hier. c. 1.* and S. Baſil *de Sp. Sanct. c. 27.* teſtifie) are fallen by the ſame, but vertue or ſound knovvledge none at al.

See Annot 1. Cor. 10. 15.

Vvherein this alſo is a groſſe illuſion and vntruth, that the force and efficacie of the Sacraments, Sacrifice, and common praier, dependeth vpon the peoples vnderſtanding, hearing, or knovvledge: the principal efficacie of ſuch thinges and of the vvhole miniſterie of the Church, conſiſting ſpecially of the very vertue of the vvorke, and the publike office of the Prieſts, Who be appointed in Chriſtes behalfe to diſpoſe theſe Myſteries to our moſt good: the infant, innocent, idiote and vnlearned, taking no leſſe fruite of Baptiſme and al other diuine offices, meete for euery ones condition, then the learnedſt Clerke in the Realme: and more, if they be more humble, charitable, deuout, and obedient, then the other, hauing leſſe of theſe qualities and more learning.

Vvhich vve ſay not, as though it were inconuenient for the people to be vvel inſtructed in the meaning of the Sacraments and holy ceremonies and Seruice of the Church (for, that to their comfort and neceſſarie knovvledge, both by preaching, Catechizing, and reading of good Catholike bookes, Chriſtian people do learne in al Nations much more in thoſe countries vvhere the Seruice is in Latin, then in our Nation, God knovveth:) But We ſay that there be other Waies to inſtruct them, and the ſame leſſe ſubiect to danger and diſorder, then to turne it into vulgar tongues. Vve ſay, the ſimple people and many one that thinke them ſelues ſome body, vnderſtand as litle of the ſenſe of diuers Pſalmes, Leſſons, and Oraiſons in the vulgar tongue, as if they vvere in Latin: yea and often take them in a vvrong, peruerſe, and pernitious ſenſe, vvhich lightly they could not haue done in Latin. Vve ſay, that ſuch as vvould learne in deuotion and humilitie, may and muſt rather vvith diligence learne the tongue that ſuch Diuine things be vvritten in, or vſe other diligence in hearing ſermons and inſtructions: then for a fevv mens not neceſſarie knovvledge, the holy vniuerſal order of Gods Church ſhould be altered. For if in the kingdom of England onely, it be not conuenient, neceſſarie, nor almoſt poſsible, to accommodate their Seruice booke to euery prouince and people of diuers tongues: hovv much leſſe ſhould the vvhole Church ſo do, conſiſting of ſo many differences? Neither doth the Apoſtle in al this Chapter appoint any ſuch

By ſtrange tonges the Apoſtle meaneth not the latin, Greeke, or Hebrue.

S. Auguſtine our Apoſtle brought in the Seruice in the latin tongue.

The latin ſeruice one and the ſame in al countries and ſtrange to none.

The ſeruice in vulgar tōge ſtrange and barbarous to euery ſtrāger.

Vvhether the ſeruice in vulgar tonges do more edifie.

The vertue of the Sacramēts and Seruice conſiſteth not in the peoples vnderſtādi.g.

The people is to be taught the meaning of Sacraments & ceremonies, and are taught in al Catholike coūtries.

thing to be done, but admoniſheth them to pray and labour for the grace of vnderſtanding and interpretation, or to get others to interprete or expound vnto them. And that much more may vve doe concerning the Seruice in Latin, vvhich is no ſtrange nor miraculouſly gotten or vnderſtood tongue, but common to the moſt and cheefe churches of the vvorld, and hath bene, ſince the Apoſtles time, daily vvith al diligence through out al theſe partes of Chriſtendom, expounded in euery houſe, ſchole, church, and pulpit: and is ſo vvel knovven for euery neceſſarie part of the diuine Seruice, that by the diligence of parents, Maiſters, and Curates, euery Catholike of age almoſt, can tel the ſenſe of euery ceremonie of the Maſſe, vvhat to anſvver, vvhen to ſay *Amen* at the Prieſtes benediction, vvhen to confeſſe, vvhen to adore, vvhen to ſtand, vvhen to kneele, when to receiue, vvhat to receiue, vvhen to come, vvhen to depart, and al other dueties of praying and ſeruing, ſufficient to ſaluation. And thus is it euident that S. Paul ſpeaketh not of the common tonges of the Churches Seruice.

Catholike people in euery countrie vnderſtandeth euery ceremonie, and can behaue themſelues accordingly.

Secondly, it is as certaine, that he meaneth not nor vvriteth any vvord in this place of the Churches publike Seruice, praier, or miniſtration of the holy Sacrament, vvherein the Office of the Church ſpecially conſiſteth: but onely of a certaine exerciſe of mutual conference, wherein one did open to an other and to the aſſemblie, miraculous giftes and graces of the Holy Ghoſt, and ſuch Canticles, Pſalmes, ſecrete Myſteries, ſorts of Languages, and other Reuelations, as it pleaſed God to giue vnto certaine both men and vvomen in that firſt beginning of his Church. In doing of this, the Corinthians cõmitted many diſorders, turning Gods gifts to pride and vanitie, and namely that gift of tonges: vvhich being in deede the leaſt of al giftes, yet moſt puffed vp the hauers, and novv alſo doth commonly puffe vp the profeſſors of ſuch knovvledge, according as S. Auguſtine vvriteth thereof. This exerciſe and the diſorder thereof vvas not in the Church (for any thing we can reade in antiquitie) theſe fourtene hundreth yeres: and therfore neither the vſe nor abuſe, nor S. Paules reprehẽſion or redreſsing thereof, can concerne any vvhit the Seruice of the Church. Furthermore this is euident, that the Corinthians had their Seruice in Greeke at this ſame time, and it vvas not done in theſe miraculous tonges. Nothing is meant then of the Church Seruice. Againe the publike Seruice had but one language: in this exerciſe they ſpake in many tonges. In the publike Seruice euery man had not his ovvne ſpecial tongue, his ſpecial Interpretation, ſpecial Reuelation, proper Pſalmes: but in this they had. Againe, the publike Seruice had in it the miniſtration of the holy Sacrament principally: vvhich vvas not done in this time of conference. For into this exerciſe vvere admitted Catechumens and Infidels and vvhoſoeuer vvould: in this vvomen, before S. Paules order, did ſpeake and prophecie: ſo did they neuer in the Miniſtration of the Sacrament. vvith many other plaine differences, that by no meanes the Apoſtles vvordes can be rightly and truely applied to the Corinthians Seruice then, or ours novv. Therfore it is either great ignorance of the Proteſtants, or great guilfulnes, ſo vntruely and peruerſly to apply them.

Aug. doct. Chr. li. 2. c. 13.

That he ſpeaketh not of the Churches ſeruice, is proued by inuincible arguments.

Neither is here any thing meant of the priuate praiers vvhich deuout perſons of al ſortes and ſexes haue euer vſed, ſpecially in Latin, as vvel vpon their Primars as Beades. For, the priuate praiers here ſpoken of, vvere pſalmes or hymnes and ſonnets nevvly inſpired to them by God, and in this conference or prophecying, vttered to one an others comfort, or to them ſelues and God onely. But the praiers, pſalmes, and holy vvordes of the Chriſtian people vſed priuately, are not compoſed by them, nor diuerſely inſpired to them ſelues, nor novv to be approued or examined in the aſſemblies: but they are ſuch as vvere giuen and vvritten by the Holy Ghoſt, and preſcribed by Chriſt and his Church for the faithful to vſe, namely the *Pater noſter*, the *Aue Marie*, and the *Creede*, our *Ladies Mattins*, the *Litanies*, and the like. Therfore the Apoſtle preſcribeth nothing here thereof, condemneth nothing therein, toucheth the ſame nothing at al. But the deuout people in their aũcient right may and ought ſtil vſe their Latin primars, beades, and praiers, as euer before. Vvhich the wiſedom of the Church for greate cauſes hath better liked and allowed of, then that they ſhould be in vulgar tonges, though ſhe wholy forbiddeth not, but ſometimes graunteth to haue them tranſlated, and vvould gladly haue al faithful people in order and humilitie learne, as they may, the contents of their praiers: and hath commaunded alſo in ſome Councels, that ſuch as can not learne diſtinctly in Latin (ſpecially the *Pater noſter* & the *Creede*) ſhould be taught them in the vulgar tõgue. And therfore as vve doubt not but it is acceptable to God, & auailable in al neceſsities, & more agreable to the vſe of al Chriſtian people euer ſince their conuerſion, to pray in Latin, then in the vulgar, though euery one in particular vnderſtand not vvhat he ſaith: ſo it is plaine that ſuch pray vvith as great conſolation of ſpirit, vvith as litle tedioufnes, vvith as great deuotion and affection, and oftentimes more, then the other: and alvvaies more then any Schiſmatike or Heretike in his knovven language. Such holy Oraiſons be in maner conſecrated

The Apoſtle ſpeaketh not of the peoples priuate praiers in latin, as vpon primmars, beades, or othervviſe.

Latin praiers tranſlated, or the people taught the cõtents thereof.

The peoples deuotion nothing the leſſe, for praying in Latin.

secrated and sanctified in and by the Holy Ghost that first inspired them. and there is a reuerence and Maiestie in the Churches tongue dedicated in our Sauiours Crosse, and giueth more force and valure to them said in the Churches obedience, then to others. The children cried * *Hosanna* to our Sauiour, and vvere allovved, though they knevv not vvhat they said. It is vvel neere a thousand yeres that * our people vvhich could nothing els but *barbarum frendere*, did sing *Alleluia*, and not, *Praise ye the Lord.* and longer agoe since the poore husband men sang the same at the plough in other Countries. *Hiero. to. 1 ep. 58.* And *Sursum corda*, and *Kyrie eleison*, and the Psalmes of Dauid sung in Latin in the Seruice of the Primitiue Church, haue the auncient and flat testimonies of S. Cyprian, S. Augustine, S. Hierom and other Fathers. *Grego. li. 7 ep. 63. Cypr. exp. orat. Dom. 13. August. c. 13 de dono perseuer. & de bono vid. c. 16.* and *ep. 178. Hiero. præfat. in Psal. ad Sophron. Aug. de Catechiz. rud. c. 9. de Doct. Chr. li. 2 c. 13.* See *ep. 10. August.* of S. Hieroms latin translation readde in the Churches of Africa. Praiers are not made to teache, make learned, or increase knovvledge, though by occasion they sometimes instruct vs. but their special vse is, to offer our hartes, desires, and vvants to God, and to shevv that vve hang of him in al things: and this euery Catholike doth for his condition, vvhether he vnderstand the vvordes of his praier or not. The simple sort can not vnderstand al Psalmes, nor scarse the learned, no though they be translated or read in knovven tonges: men must not cease to vse them for al that, vvhen they are knovven to containe Gods holy praises. The simple people vvhen they desire any thing specially at Gods hand, are not bound to knovv, neither can they tel, to vvhat petition or part of the *Pater noster* their demaund pertaineth, though it be in English neuer so much. they can not tel no more vvhat is, *Thy kingdom come*, then *Adueniat regnum tuum.* nor vvhether their petition for their sicke children or any other necessitie, pertaine to this part, or to *Fiat voluntas tua*, or *Ne nos inducas*, or to vvhat other part els. It is ynough that they can tel, this holy Oraison to be appointed to vs, to call vpon God in al our desires. more then this, is not necessarie. And the translation of such holy things often breedeth manifold danger and irreuerence in the vulgar (as to thinke God is author of sinne, vvhen they read, *Leade vs not into tentation*) and seldom any edification at al. For, though vvhen the prayers be turned and read in English, the people knovveth the vvordes, yet they are not edified to the instruction of their minde and vnderstanding, except they knevv the sense of the vvordes also and meaning of the holy Ghost. For if any man thinke that S. Paul speaking of edification of mans minde or vnderstanding, meaneth the vnderstanding of the vvordes onely, he is fouly deceiued. for, vvhat is a childe of fiue or sixe yeres old edified or increased in knovvledge by his *Pater noster* in English? It is the sense therfore, vvhich euery man can not haue, neither in English nor Latin, the knovvledge vvhereof properly and rightly edifieth to instruction. and the knovvledge of the vvordes onely, often edifieth neuer a vvhit, and sometimes buildeth to error and destruction: as it is plaine in al Heretikes and many curious persons besides. finally both the one and the other vvithout charitie and humilitie maketh the Heretikes and Schismatikes vvith al their English and vvhat other tonges and intelligence so euer, to be *as sonans & cymbalum tinniens*, sounding brasse and a tinkling cymbal.

*Mat. 24. * Greg. li. 27. Moral. c. 6.*

1 Cor. 13.

The seruice alvvaies in Latin through out the vvest Church.

It is not necessarie to vnderstand our praiers.

Hovv far is sufficient for the people to vnderstand.

Hovv the mind or vnderstāding is edified.

To conclude, for praying either publikly or priuately in Latin vvhich is the common sacred tōgue of the greatest part of the Christiā World, this is thought by the vviseſt & godliest to be most expedient, and is certainely seen to be nothing repugnant to S. Paul. If any yet vvil be contentious in the matter, vve must answver them vvith this same Apostle, *The Church of God hath no such custome.* and vvith this notable saying of S. Augustine, *ep. 118. c. 5. Any thing that the vvhole Church doth practise and obserue through out the vvorld, to dispute thereof as though it vvere not to be done, is most insolent madnesse*

1 Cor. 11, 16.

A notable rule of S. Augustine.

34. Let vvomen hold their peace.] There be, or vvere, certaine Heretikes in our Countrie (for such euer take the Scriptures diuersely for the aduantage of time) that denied vvomen to hold lavvfully any kingdom or temporal Souerainty: but that is false and against both reason & the Scriptures. This onely in that sexe is true, that it is not capable of holy orders, spiritual Regiment or Cure of soules: and therfore can not doe any function proper to Priests and Bishopes: not speake in the Church, and so not preach, nor dispute, nor haue or giue voice either deliberatiue or definitiue in Councels and publike Assemblies, concerning matters of Religiō, nor make Ecclesiastical lavves concerning the same, nor binde, nor loose, nor excōmunicate, nor suspend, nor degrade, nor absolue, nor minister Sacramēts, other then Baptisme in the case of mere necessitie, when neither Priest nor other man can be had: much lesse prescribe any thing to the Clergie, how to minister them, or giue any mā right to rule, preach, or execute any spiritual function as vnder her and by her authoritie: no creature being able to impart that vvhereof it self is incapable both by nature and Scripptures. This Regiment is expresly giuen to the Apostles, Bishopes, and Prelates: they onely haue authoritie to bind and loose, *Mat.* 18: they onely are set by the Holy Ghost to gouerne the Church, *Act. 20.*: they onely haue cure of our soules directly, and must make account to God for the same, *Hebr. 13.*

Vvomen may haue any temporal Souereintie, but no Ecclesiastical function.

CHAP. XV.

The 7 part. Of the resurrection of the dead.

He proueth the Resurrection of the dead by the Resurrection of Christ, and vvith many other arguments: and 31 answvereth also obiections made against it. 49 And then exhorteth in respect of it, vnto good life.

The Epistle vpō the 11 Sūday after Pentecost.

AND I do you to vnderstand, brethren, 1
the Gospel vvhich I preached to you,
which also you receiued, in the vvhich also
you stand, † by the vvhich also you are 2
saued, after vvhat maner I preached vnto
you if you keepe it, vnlesse you haue belee-
ued in vaine. † For [c] I deliuered vnto you first of al vvhich 3
I also receiued: that Christ died for our sinnes * according
to the Scriptures: † and that he vvas buried, and that he rose 4
againe the third day, * according to the scriptures: † and 5
that he vvas * seen of Cephas: and after that of the eleuen.
† Then vvas he seen of moe thē fiue hundred brethren to- 6
gether: of vvhich many remaine vntil this present, & some
are a sleepe. † Moreouer he vvas seen of Iames, then of al 7
the Apostles. † And last of al, as it vvere of [c] an abortiue* he 8
vvas seen also of me. † For I am the least of the Apostles, 9
vvho am not worthy to be called an Apostle, because I per-
secuted the Church of God. † But by the grace of God I am 10
that vvhich I am: & his grace in me hath not been :: void, I
but I haue laboured more aboundantly then al they: yet not
I, but the grace of God " vvith me. † For vvhether I, or 11
they, so vve preach, and so you haue beleeued.

† But if Christ be preached that he is risen againe from 12
the dead: hovv doe certaine among you say, that there is no
resurrection of the dead? † And if there be no resurrection 13
of the dead, neither is Christ risen againe. † And if Christ 14
be not risen againe, then vaine is our preaching, vaine also is
your faith. † and vve are found also :: false witnesses of God: 15
because vve haue giuen testimonie against God, that he hath
raised vp Christ, vvhom he hath not raised vp, if the dead rise
not againe. † For if the dead rise not againe, neither is 16
Christ risen againe. † And if Christ be not risen againe, 17
vaine is your faith, for yet you are in your sinnes. † Then 18
they also that are a sleepe in Christ, are perished. † If in this 19
life onely vve be hoping in Christ, vve are more miserable
then al men.

† But

[c] This deliuerie in the latin & greeke importeth *traditi-on*. so by Tradition did the Apostles plant the Church in al truth, before they vvrote any thing.

:: In him Gods grace is not void, that worketh by his free vvil according to the motion and direction of the same grace.

:: So may we say, If the Cath. faith in al pointes be not true, then our first Apostles vvere false vvitnesses then hath our Countrie beleeued in vaine al this while, then are al our forefathers

c tradidi παρέδωκα
Es.53,8. Dan. 9, 26. Ps.15,10 Ion.2,2. Lu. 24.
Act. 9,3 c one borne out of time

Col. 1, 18 *Ap.* 1, 5. *Ro.* 5, 12. 1. *Theſ.* 4, 15.

20 † But novv Chriſt is riſen againe from the dead, the
21 *firſt fruites of them that ſleepe: † for* by a man death: and
22 by a man the reſurrection of the dead. † And as in Adam al
23 die, ſo alſo in Chriſt al ſhal be made aliue. † But * euery one
in his ovvne order: the firſt fruites Chriſt, then they that are
24 of Chriſt, that beleeued in his comming. † Then the ende,
vvhen he ſhal haue deliuered the kingdom to God and the
Father, vvhen he ſhal haue aboliſhed al principalitie and au-

Pſ. 109. 1.
25 thoritie and povver. † And he muſt reigne, *Vntil he put al his*
26 *enemies vnder his feete.* † And the enemie death ſhal be deſtroied

Pſ. 8, 8.
laſt. *For he hath ſubdued al things vnder his feete.* And vvhereas he
27 ſaith, † *Al things are ſubdued to him*: Vndoubtedly, except him
28 that ſubdued al things vnto him. † And vvhen al things
ſhal be ſubdued to him: then the Sonne alſo him ſelf ſhal
be ſubiect to him that ſubdued al things vnto him, that God
may be al in al.

29 † Otherwiſe what ſhal they do that are baptized for the dead,
30 if the dead riſe not againe at al? † vvhy alſo are they baptized
31 for them? vvhy alſo are vve in danger euery houre? † I die
daily by your glorie brethren, vvhich I haue in Chriſt IESVS
32 our Lord. † If (according to man) I fought vvith beaſtes at
Epheſus, vvhat doth it profit me, if the dead riſe not againe?

Eſa. 22, 13. *Menander.*
33 *Let vs eate and drinke, for to morovv vve ſhal die.* † Be not ſeduced,
34 *Euil communications corrupt good maners.* † Avvake ye iuſt, and ſinne
not. for ſome haue not the knovvledge of God, I ſpeake to
your ſhame.

35 † But ſome man ſaith, Hovv doe the dead riſe againe? and
36 vvith vvhat maner of body ſhal they come? † Foole, that
vvhich thou ſovveſt is not quickened, vnleſſe it die firſt.
37 † And that vvhich thou ſovveſt, not the body that ſhal be,
doeſt thou ſovv: but bare graine, to vvit, of vvheate, or of
38 ſome of the reſt. † And God giueth it a body as he vvil: and
39 to euery ſeede his proper body. † Not al fleſh, is the ſame
fleſh: but one of men, an other of beaſtes, an other of birdes,
40 an other of fiſhes. † And bodies celeſtial, and bo-
dies terreſtrial: but one glorie of the celeſtial, and an
41 other of the terreſtrial. † One glorie of the ſunne, an other
glorie of the moone, and an other glorie of the ſtarres. For
42 :: ſtarre differeth from ſtarre in glorie: † ſo alſo the reſurre-
ction of the dead. It is ſovven in corruption, it ſhal riſe in in-
43 corruptiõ. † It is ſovvẽ in diſhonour, it ſhal riſe in glorie. It is

dead in their ſinnes and periſhed. Which (preſuppoſing Chriſt to be God) vvere the greateſt abſurditie in the vvorld.

:: The glorie of the bodies of Saincts ſhal not be al alike, but differẽt in heauen according to mens merits.

sowen in infirmitie, it shal rise in powver. † It is sowen a 44
:: As to become spiritual doth not take away the substance of the body glorified: no more when Christes body is said to be in spiritual sort in the Sacrament, doth it import the absence of his true body and substance.

natural body: it shal rise a :: spiritual body. If there be a na-
tural body, there is also a spiritual, † as it is vvritten, *The first* 45 *Gen.2,7*
man Adam vvas made into a liuing soul: the last Adam into a quicke-
ning spirit. † Yet that is not first vvhich is spiritual, but that 46
vvhich is natural: aftervvard that vvhich is spiritual. † The 47
first man of earth, earthly: the second man from heauen,
heauenly. † Such as is the earthly, such also are the earthly. 48
and such as the heauenly, such also are the heauenly. † Ther- 49
fore as vve haue borne the image of the earthly, let vs beare
also the image of the heauenly. † This I say brethren, that 50
:: flesh and bloud can not possesse the kingdom of God: nei-
ther shal corruption possesse incorruption.

:: Flesh and bloud signifie not here the substance of those things, but the corrupt qualitie incident to them in this life by the fall of Adam.

† [b] Behold I tel you a mysterie. Vve shal al in deede rise a- 51
gaine: but vve shal not al be changed. † In a moment, in 52
the twvinkling of an eie, at the * last trompet (for * the trom- *Ap.8,2. 11,15.*
pet shal sound) and the dead shal rise againe incorruptible:
and vve shal be changed. † For this corruptible must doe 53
on incorruption: & this mortal doe on immortalitie. † And 54
vvhen this mortal hath done on immortalitie, then shal
come to passe the saying that is vvritten, *Death is swallowed vp in* *Os. 13, 14.*
victorie. † *Death vvhere is thy victorie? Death vvhere is thy sting?* † And 55
the sting of death, is sinne: and the powver of sinne is the 56
Lavv. † But thankes be to God that hath giuen vs the vi- 57
ctorie by our Lord IESVS Christ. ¶ † Therfore my beloued 58
brethren, be stable & vnmoueable: abounding in the worke
of our Lord alvvaies, knovving that your labour is not
vaine in our Lord.

b The Epistle vpõ Al-soules day.

ANNOTATIONS
CHAP. XV.

Free vvil vvith grace.

Heret. translation.

Fasting is meritorious.

11 *Vvith me.*) God vseth not man as a brute beast or a blocke: but so vvorketh in him and by him that free wil may concurre in euery action vvith his grace, vvhich is alvvaies, the principal. The heretikes to auoid this concurrence in vvorking & labouring, translate, *vvhich is vvith me*: vvhere the Apostle rather saith, *vvhich laboureth vvith me.*

32 *Let vs eate and drinke.*] S. Ambrose applieth these vvordes to our Christian Epicurians that taks avvay fasting, and deny the merite thereof: *Hovv can vve be saued* (saith he) *if We vvash not avvay our sinnes by fasting, seeing the scriptures say, fasting and almes deliuer from sinne? Vvhat are these nevv maisters then that exclude al merite of fasting? is not this the very voice of the heathen saying, Let vs eate and drinke, to morovv vve shal die? li.10.epist. ep.82.*

CHAP.

CHAP. XVI.

He prescribeth an order for their contributing to the Christians at Hierusalem, 3 promising to come vnto them. 10 Of Timothee, and of Apollos comming thither. 13 and so vvith exhortation, and diuers commendations, he endeth.

The 8 part. Of the contributions.

1 AND concerning the collections that are made
for the saincts, as I haue ordeined to the Chur-
2 ches of Galatia, so doe ye also. † In :: the first
of the Sabboth let euery one of you put a
part vvith him self, laying vp vvhat shal vvel
like him: that not vvhen I come, then collections be made.
3 † And vvhen I shal be present: vvhom you shal approue by
letters, them vvil I send to carie your grace into Hierusalem.
4 † And if it be vvorthie that I also goe, they shal goe vvith
me.
5 † And I vvil come to you, vvhen I shal haue passed
through Macedonia. for I vvil passe through Macedonia.
6 † And vvith you perhaps I vvil abide, or vvil vvinter also:
that you may bring me on my vvay vvhithersoeuer I goe.
7 † For I vvil not novv see you by the vvay, for I hope that I
shal abide vvith you some litle time, if our Lord wil permit.
8 † But I vvil tarie at Ephesus vntil :: Pentecost. † For a great
9 doore and euident is opened vnto me: and many aduersaries.
10 † And if Timothee come, see that he be vvithout feare
vvith you, for he vvorketh the vvorke of our Lord, as also I.
11 †Let no mã therfore despise him, but cõduct ye him in peace:
that he may come to me. for I expect him vvith the brethren.
12 † And of brother Apollo I doe you to vnderstand, that I
much intreated him, to come vnto you vvith the brethren: &
πάντως [c] at all it vvas not his minde to come novv. but he vvil come
vvhen he shal haue leisure.
13 † Vvatch ye, stand in the faith, doe manfully, & be streng-
14 thened. † Let al your things be done in charitie. † And I
15 beseeche you brethren, you knovv the house of Stéphanas,
and of Fortunátus, that they are the first fruites of Achaia, &
haue ordeined them selues to the ministerie of the saincts:
16 † that you also be subiect to such, and to euery one that hel-
17 peth and laboureth with vs. † And I reioyce in the presence
of Stephanas and Fortunatus and Achaicus, because [c] that
τὸ ὑμῶν ὑστέρημα 18 vvhich you vvanted, they haue supplied. † For they haue
refreshed both my spirit and yours. Knovv them therfore
that are such.

:: That is Sũday. *Hiero. q. 4. Hedibiæ.* So quickly did the Christians keepe Sunday, holiday, and assembled to Diuine Seruice on the same.

:: The Heretikes & other nevv fangled striue among them selues, vvhether Pentecost signifie here the terme of fiftie daies, or els the Ievves holy day so called. But it cõmeth not to their mindes that it is most like to be the feast of whitsontide kept & instituted euẽ thẽ by the Apostles, as appeareth by the Fathers *See S. Aug. ep. 119 c. 15 & 16. Ambr. in c. 17. Luca.*

† The churches of Asia salute you. Aquila and Priscilla 19
vvith their domestical church salute you much in our Lord.
† Al the brethren salute you. Salute one an other in a [c] holy 20
kisse. † The salutation vvith mine ovvne hand Paules. † If 21
any man loue not our Lord IESVS Christ, be he *anáthema.* [c] *Ma-* 22
ranatha. † The grace of our Lord IESVS Christ be vvith 23
you. † My charitie be vvith you al in Christ IESVS. 24
Amen.

c See Ro. 16,16.

c מרן אתה

c That is, *our Lord is come.* Hiero. ep. 173. Therfore *anathema* to al that loue him not, or beleue not. *Theophyla. vpon this place.*

THE ARGVMENT OF THE SECOND EPISTLE TO THE CORINTHIANS.

2. Cor. 11. 2. Gal. 2. 1.

FOR *the time vvhen this Epistle vvas vvritten, looke the Argument of the epistle to the Romanes: to vvit, about the eightenth yere after his conuersion, & our Lordes passion. because in the* 11 *chapter he maketh mention of* 14 *yeres, not only after his Conuersion, as to the Galatians, but also after his rapte, vvhich seemeth to haue bene vvhen he vvas at Hierusalem Act.* 9, 26. *foure yeres after his Conuersion* (Gal. 1, 18) *in a traunce or excesse of minde, as he calleth it, Act.* 22, 17. *It vvas vvritten at Troas* (*it is thought*) *and sent by Titus, as vve reade chap.* 8.

It is for the most part against those false Apostles vvhom in the first part of the first to the Corinthians, he noted, or rather spared, but novv is constrained to deale openly against them, & to defend both his ovvne person vvhich they sought to bring into contempt, making vvay thereby to the correption of the Corinthians, and vvithall to mainteine the excellencie of the Ministerie and Ministers of the nevv Testament, aboue vvhich they did magnifie the Ministerie of the old Testament: bearing themselues very high because they vvere Ievves.

Against these therefore S. Paule auoucheth the preeminent povver of his Ministerie, by vvhich povver also he giueth a pardon to the incestuous fornicator vvhom he excommunicated in the last Epistle, seeing novv his penance, and againe threateneth to come & excõmunicate those that had greuously sinned and remained impenitent. Tvvo chapters also he interposeth of the coũtributions to the church of Hierusalem, mentioned in his last, exhorting them to doe liberally, and also to haue all in a readines against his comming.

THE

THE SECOND EPISTLE OF PAVL TO THE CORINTHIANS.

CHAP. I.

By his troubles in Asia he comforteth them, and (against his Aduersaries the false apostles of the Ievves) alleageth to them the testimonie of his ovvne and also of their conscience, 17 answvering them that obiected lightnes against him, for not comming to Corinth according to his promis.

1 PAVL an Apostle of IESVS Christ by the vvil of God, and Timothee our brother: to the Church of God
2 that is at Corinth, vvith al the saincts that are in al Achaia. † Grace vnto you and peace from God our father, and from our Lord IESVS Christ.
3 † Blessed be the God and father of our Lord IESVS Christ, the fa-
4 ther of mercies, and God of al comfort, † vvho comforteth vs in al our tribulation: that vve also may be able to comfort them that are in all distresse, [c] by the exhortation vvherevvith
5 vve also are exhorted of God. † For as the "passions of Christ abound in vs: so also by Christ doth our "comfort
6 abound. † And vvhether vve be in tribulation, for your exhortation and saluation: vvhether vve be exhorted, for your exhortation and saluation, vvhich vvorketh the tolera-
7 tion of the same passions vvhich vve also doe suffer: † and our hope is firme for you: knovving that as you are partakers of the passions, so shal you be of the consolation also. ☩
8 † For vve vvil not haue you ignorant brethren: concerning our tribulation, vvhich happened in Asia, that vve vvere pressed aboue measure aboue our povver, so that it vvas te-
9 dious vnto vs euen to liue. † But vve in our selues had the answver of death, that vve be not trusting in our selues, but in

The Epistle for a Martyr that is a Bishop.

[c] διὰ τῆς παρακλήσεως ἧς παρακαλούμεθα

God vvho raiſeth vp the dead, † vvho hath deliuered and 10
doth deliuer vs out of ſo great dangers: in vvhom vve hope
that he vvil yet alſo deliuer vs, † you" helping vvithal in 11
praier for vs, that" by many mens perſons, thankes for that
gift vvhich is in vs, may be giuen by many in our behalfe.
† For our glorie is this, the teſtimonie of our conſcience, that 12
in ſimplicity and ſincerity of God, and not in carnal vviſedō,
but in the grace of God vve haue conuerſed in this vvorld:
and more aboundantly tovvards you. † For vve vvrite no 13
other things to you, then that you haue read and knovv. And
I hope that you ſhal knovv vnto the ende: † as alſo you 14
haue knovven vs in part, that vve are" your glorie, as you
alſo ours in the day of our Lord IESVS Chriſt. † And in 15
this confidence I vvould firſt haue come to you, that you
might haue a ſecond grace: † and by you paſſe into Mace- 16
donia, and againe from Macedonia come to you, and of you
be brought on my vvay into Ievvrie.

† Vvhereas then I vvas thus minded, did I vſe lightēnes? 17
Or the things that I minde, do I minde according to the fleſh,
that there be vvith me, *It is* and *It is not*? † But God is faithful, 18
becauſe our preaching vvhich vvas to you, there is not in it,
" *It is*, and, *It is not*. † For the Sonne of God IESVS Chriſt, 19
vvho by vs vvas preached among you, by me and Syluanus
and Timothee, vvas not, *It is*, and, *It is not*, but, *It is*, vvas in him.
† For al the promiſes of God that are, in him *It is*: therfore 20
alſo by him, Amen to God, vnto our glorie. † And he that 21
confirmeth vs vvith you in Chriſt, and that hath anointed
vs, God: † vvho alſo" hath ſealed vs, and giuen the pledge 22
of the Spirit in our hartes. † And I call God to vvitneſſe vpon 23
my ſoul, that ſparing you, I came not any more to Corinth,
†" not becauſe vve ouerrule your faith: but, vve are helpers 24
of your ioy. for in the faith you ſtand.

ANNOTATIONS
CHAP. I.

All our afflictions, be Chriſts afflictions, for the coniunction betwene the head & body.

y. Paſſions of Chriſt.] Al the afflictions of the faithful be called Chriſtes ovvne paſſions, not onely becauſe they be ſuffered for him, but for that there is ſo ſtraite coniunction and communion betvvixt him being the head, and euery of the liuing members of his body, vvhich is the Church, that vvhatſoeuer is ſuffered by any one of the ſame, is counted as a peece of his ovvne Paſſion. As likevviſe vvhatſoeuer good vvorkes be done to any of them or by any of them, be accepted as done to or by Chriſt him ſelf. Vvhich thing if the Proteſtants vvel vveighed, they vvould not

maruel

maruel that the Catholike Church attributeth such force of merite and satisfaction to the vvorke of holy men.

Merite and satisfaction.

5. The comfort abound.] Vvorldly men that see onely the exterior miseries and afflictions that Catholikes do suffer being persecuted by the Heathen or Heretikes, deeme them exceding miserable. but if they felt or could conceiue the aboundance of consolation vvhich Christ euer giueth according to the measure of their afflictions, they vvould neuer vvonder at the voluntary toleration of vvhat torments so euer for Christes sake, but vvould vvish rather them selues to be in any dungeon in England vvith the comfort that such haue from God, then to liue out of the Church in al the vvealth of the vvorld.

Vvorldly men feele not the comfort of afflicted Catholikes.

11. You helping in praier.] S. Paul knevv that the helpe of other mens praiers vvas nothing derogatorie to the office of Christes mediation or intercession for him, nor to the hope that he had in God: and therfore he craueth the Corinthians aide herein as a support and succours for him self in the sight of God. Vvith vvhat reason or Scripture then, can the Protestants say that the praiers of Sainctes be iniurious to Christ, or not to stand vvith the confidence vve haue in him? As though it vvere more dishonour to God that vve should vse the aide of Sainctes in heauen, then of sinners in earth: or * that the intercession of these our fellovves beneath, vvere more auailable then the praiers of those that be in the glorious sight of God aboue.

Intercessiõ of Saincts or holy men for vs, no derogation to Christ.

Hiero.cõt. Vigil.

11. By many mens.] He meaneth, that as the praiers of many ioyned together for him, shal be rather heard, then of any alone: so their common thankes giuing to God for graunting their requeste, shal be more acceptable and glorious to God, then any one mans thankes alone. Vvhich thing doth much commend the holy Churches publike praiers, processions, stations, and pilgrimages, vvhere so many meete and vniformely ioyne their praiers and laudes together vnto God.

Publike praiers & fastes.

14. Your glorie.] The Apostles, teachers, and preachers, that conuert countries or particular persons to Christ, and the peoples or parties by them conuerted, shal in the day of iudgement haue much mutual ioy and glorie of and for eche other, one giuing to the other great matter of merite in this life, and of revvard in the next. See *1 Thess. 2. v. 19.*

Their glorie in heauen that conuert other.

18. It is, it is not.] As he dischargeth him self of al other leuitie touching his promis or purpose of comming to them, so much more of al inconstancie in preaching Christes doctrine and faith. Vvherein, one day to affirme, an other day to deny, to dissent from his fellovves or from him self, to change euery yere or in euery epistle the forme of his former teaching, to come daily vvith nevv deuises repugnant to his ovvne rules, vvere not agreable to an Apostle and true teacher of Christ, but proper to false prophets and Heretikes. Vvhereof vve haue notorious examples in the Protestants: vvho being destitute of the spirit of peace, concord, constancie, vnitie, and veritie, as they varie from their ovvne vvritings vvhich they retract, reforme or deforme continually, so both in their preachings, & forme of Seruice, they are so restles, changeable, and repugnant to them selues, that if they vvere not kept in avve vvith much a do, by temporal lavves or by the shame and rebuke of the vvorld, they vvould coine vs euery yere or euery Parliament, nevv Communions, nevv faithes, and nevv Christes, as you see by the manifold endeuours of the Puritans. And this to be the proper note of false Apostles and Heretikes, see *in S. Irenæus li. 1 c. 18.* and *Tertul. de præscript. S. Basil. ep. 82.*

The Protestants inconstancie in chãging their vvritings, translations, seruice bookes, & c.

22. Hath sealed.] The learned Diuines proue by this place and by the like in the fourth to the Ephesians, that the Sacrament of Baptisme doth not onely giue grace, but imprinteth and sealeth the soule of the baptized, vvith a spiritual signe, marke, badge, or token, vvhich can neuer be blotted out, neither by sinne, heresie, apostasie, nor other vvaies, but remaineth for euer in man for the cognisance of his Christendom, and for distinction from others vvhich vvere neuer of Christes fold. by vvhich also he is as it were consecrated and deputed to God, made capable and partaker of the rightes of the Church, and subiect to her lavves and discipline. See S. Hierom *in 4. Ephes.* S. Ambrose *li. 1 de Sp. sancto cap. 6.* S. Cyril Hierosol. *Catechesi 17* at the end, and S. Dionysius Areopag. *c. 2. Eccl. Hierarch.* The vvhich fathers expresse that spiritual signe by diuers agreable names, vvhich the Church and most Diuines, after S. Augustine, call the *character* of Baptisme. by the truth and force of vvhich spiritual note or marke of the soul, he specially conuinceth the Donatistes, that the said Sacrament though giuen and ministred by Heretikes or Schismatikes or vvho els so euer, can neuer be reiterated. See *ep. 57. & li. 6 cont. Donatist. cap. 1. & li. 2 cont. Parmenianum c. 13.* As the like indeleble characters giuen also by the Sacraments of Confirmation and Orders, do make those also irreiterable and neuer to be receiued but once. Vvhereas al other Sacraments sauing these three, may be often receiued of the self same person. And that holy Orders can not be iterated, see S. Augustine *li. 2 cont. Parmen. c. 13. li. de bono coniug. c. 24.* and S. Gregorie *li. 2 Regist. ep. 32.* The like of Confirmation is decreed in the most aũcient Councel Tarracon. *cap. 6.* Finally that this character is giuen onely by these said three Sacraments, and is the cause that none of them can be in any man repeated or reiterated, see the decrees of the Councels Florentine and Trent. Vvhich yet is no nevv deuise of them, as the Heretikes falsely affirme, but agreable (as you see) both to the Scriptures and also to the auncient fathers and Councels.

The indeleble character of Baptisme, Cõfirmatiõ, Holy Orders.

h. 4, 30.

Conc. rraco.

2. Con-

24. Not because vve ouerrule.] Caluin and his seditious Sectaries vvith other like *vvhich despise dominion*

The Caluinistes vvil be subiect to no tribunal in earth, for trial of their religiō.

dominion, as S. Iude describeth such, vvould by this place deliuer them selues from al yoke of spiritual Magistrates and Rulers: namely that they be subiect to nō man touching their faith, or for the examination and trial of their doctrine, but to God and his vvord onely. And no maruel that the malefactors and rebelles of the Church vvould come to no tribunal but Gods, that so they may remaine vnpunished at least during this life. for though the Scriptures plainely condemne their heresies, yet they could vvrithe them selues out by false gloses, constructions, corruptions, and denials of the bookes to be Canonical, if there vvere no lavves or iudicial sentence of men to rule and represse them.

Tyrannical dominiō is forbid in Prelates, not Ecclesiastical Soueraintie for examination of faith or maners.

Notvvithstanding then these vvordes of S. Paul, vvhereby onely tyrannical, insolent, and proud behauiour and indiscrete rigor of Prelates or Apostles tovvards their flockes is noted, as also in the first of S. Peter *cap.5.* (the Greeke vvord in these places, and in the Gospel *Mt.20,25. Mr.10,42.* κατακυριευουσιν signifying lordly and insolent dominion:) yet he had and exercised iust rule, preeminence, and prelacie ouer them, not onely for their life, but also and principally touching their faith. for he might & did call them to account for the same, and excōmunicated heretikes for foresaking their faith. *1 Cor.4,5. 2 Cor.10,4.13,10. 1 Tim.1,20. Tit.1,11.* And al Christian men are bound to obey their lavvful Prelates in matters of faith and doctrine specially, and must not vnder that ridiculous pretence of obeying Gods vvord onely (vvhich is the shifte of al other Heretikes, as Anabaptistes, Arians, and the like, as vvel as the Protestants) disobey Gods Church, Councels, and their ovvne Pastors and Bishops, vvho by the Scriptures haue the regiment of their soules, and may examine and punish as vvel Iohn Caluin as Simon Magus, for falling from the Catholike faith. for though God alone be the Lord, author and giuer of faith, yet they are his * cooperators and coadiutors by vvhom the faithful do beleeue and be preserued in the true faith, and be defended from vvolues, vvhich be Heretikes seeking to corrupt them in the same. And this same Apostle* chalengeth to be their father as he that begat and formed them by his preaching in Christ.

συνεργοὶ *1 Cor.3,9*

1 Cor.4,15

CHAP. II.

Prosecuting the true cause vvhich in the last chapter he gaue of his not comming, 6 he pardoneth novv after some part of penance, him that for incest he excommunicated in the last epistle, requiring them obediently to consent therevnto. 12 Then, of his going from Troas into Macedonia, God euery vvhere giuing him the triumph.

AND I haue determined vvith my self 1
this same thing, not to come to you a-
gaine in sorovv. † For if I make you so- 2
rie: and who is it that can make me glad,
but he that is made sorie by me? † And 3
this same I vvrote to you: that I may not,
vvhen I come, haue sorovv vpon sorovv,
of the vvhich I ought to reioyce: trusting in you al, that my
ioy is the ioy of you al. † For of much tribulation and an- 4
guish of hart I vvrote to you by many teares: not that you
should be made sorie: but that you may knovv vvhat cha-
ritie I haue more aboundantly tovvard you. † And if any 5
man hath made sorovvful, not me hath he made sorovvful,
but in part, that I burden not al you. † To him that is such a 6
one, "this rebuke sufficeth that is giuen of many: † so that 7
cōtrariewise you should rather pardon and comfort him, lest
perhaps such an one be svvallovved vp vvith ouer great so-
rovv. † For the vvhich cause "I beseeche you that you con- 8
firme

9 firme charitie tovvard him. † For therfore alſo haue I written
that I may knovv the experiment of you, vvhether in al
10 things you be "obedient. † And vvhom you haue pardoned
any thing," I alſo. For, my ſelf alſo that vvhich [c] I pardoned, if
I pardoned any thing, "for you" in the perſon of Chriſt,
11 † that vve be not "circumuented of Satan. for vve are not
ignorant of his cogitations.

12 † And vvhen I vvas come to Troas for the Goſpel of
13 Chriſt, and a doore vvas opened vnto me in our Lord, † I
had no reſt in my ſpirit, for that I found not Titus my bro-
ther, but bidding them fare vvel, I vvent forth into Macedo-
14 nia. † And thankes be to God, vvho alvvaies triumpheth vs
in Chriſt IESVS, and manifeſteth the odour of his knovv-
15 ledge by vs in euery place. † For vve are the good odour of
Chriſt vnto God in them that are ſaued, and in them that pe-
16 riſh. † To ſome in deede the odour of death vnto death:
but to others the odour of life vnto life. And to theſe things
17 vvho is ſo ſufficient? † For vve are not as very many, "adul-
terating the vvord of God, but of ſinceritie, and as of God,
before God, in Chriſt vve ſpeake.

[c] *πεχαρισμαι.* Though he did great Penance (ſaith Theodorete) yet he calleth this pardoning, *χάριν*, *a grace*, becauſe his ſinne vvas greater then his penance.

ANNOTATIONS
CHAP. II.

6. This rebuke ſufficeth.] This Corinthian for inceſt vvas excommunicated and put to penance by the Apoſtle, as appeareth in the former Epiſtle c. 5. And here order is giuen for his abſolution and pardoning. Vvherein firſt vve haue a plaine example and proofe of the Apoſtolike povver, there of binding, and here of looſing: there of puniſhing, here of pardoning: there of retaining ſinnes, here of remiſsion. Secondly vve may hereby proue that not onely amendment, ceaſing to ſinne, or repentance in hart and before God alone, is alvvaies ynough to obteine ful reconcilement, vvhereas vve ſee here his ſeparation alſo from the faithful, and the Sacraments, and from al companie or dealing vvith other Chriſtian men, beſides other bodily affliction: al vvhich called of the Apoſtle before *interitus carnis, the deſtruction of the fleſh*, and named here, *Rebuke*, or (as the * Greeke vvord alſo importeth) mulct, penaltie, correction, chaſtiſment, vvere enioyned him by the Apoſtles commaundement in the face of the Church, and by the offender patiently ſuſteined ſo long. Thirdly we ſee that it lieth in the handes of the Apoſtles, Biſhops, and ſpiritual Magiſtrates, to meaſure the time of ſuch penance or diſcipline, not onely according to the weight of the offence committed, but alſo according to the weaknes of the perſons puniſhed, and other reſpectes of time and place, as to their wiſedom ſhal be thought moſt agreable to the parties good, and the Churches edification. Laſtly by this vvhole handling of the offenders caſe, we may refute the vvicked hereſie of the Proteſtants, that vvould make the ſimple beleeue, no puniſhment of a mans ovvne perſon for ſinnes cõmitted, nor penance enioyned by the Church, nor any paines temporal or ſatisfaction for our life paſt, to be neceſſarie, but al ſuch things to be ſuperfluous, becauſe Chriſt hath ſatisfied ynough for all. Vvhich Epicurian doctrine is refelled, not onely hereby, but alſo by the Prophets, Iohn the Baptiſtes, Chriſtes, and the Apoſtles preaching of penance and condigne vvorkes or fruites of repentance, to euery man in his ovvne perſon, and not in Chriſtes perſon onely: and by the vvhole life and moſt plaine ſpeaches and penitential

The Apoſtle excommunicateth, enioyneth penance: and afterward pardoneth & abſolueth.

Pardon or remiſsion of penance enioyned.

Penance and ſatisfaction euidently proued againſt the Proteſtants.

1. Cor. 5, 5. ἐπιτιμία.

Ioel 2, 12. Mt. 3. et 4 Act. 2. et 26.

canons of the holy doctors and Councels prescribing times of penance, commending penance, enioyning penance, and continually vsing the word satisfaction in this case through out al their vvorkes, as our Aduersaries them selues can not but confesse.

8. I beseche you.] They vvhich at the beginning did beare to much vvith the offender, and seemed loth to haue him excommunicated in so austere maner: yet through their obedience to the Apostle became on the other side so rigorous, and so farre detested the malefactor after he vvas excommunicated, that the Apostle novv meaning to absolue him, vvas glad to intreate and commaund them also to accept him to their companie and grace againe.

Zeale against the excommunicate.

9. Obedient.] Though in the last chapter he discharged him self of tyrannical dominion ouer them, yet he chalengeth their obedience in al things as their Pastor and Superior, and consequently in this point of receiuing to mercie the penitent Corinthian. Vvhereby vve see, that as the power and authoritie of excommunicating, so of absoluing also vvas in S. Paules person, though both vvere to be done in the face of the Church: els he vvould not haue commaunded or required their obedience.

The Apostle chalengeth their obediẽce to his Ecclesiastical authoritie.

10. I also.] The Heretikes and others not vvel founded in the Scriptures and antiquitie, maruel at the Popes pardons, counting them either fruitles or vnlavvful or no elder then S. Gregorie. But in deede the authoritie, power, and right of them is of Christes ovvne vvord and commission, principally giuen to Peter, and so aftervvard to al the Apostles, and in their persons to al the cheefe Pastors of the Church, vvhen it vvas said, *Whatsoeuer you loose in earth, shal be loosed in heauen.* By vvhich commission the holy Bishops of old did cut of large peeces of penance enioyned to offenders, and gaue peace, grace, or indulgence,* before they had accomplished the measure of their appointed or deserued punishment. and that is to giue pardon. And so S. Paul here did tovvardes the Corinthian, vvhom he assoiled of mere grace and mercie, as the vvord *donare* or *condonare* doth signifie, When he might longer haue kept him in penance and temporall affliction for his offence. Vvherof though he had already before God invvardly repented, yet vvas he iustly holden vnder this correction for some satisfaction of his fault past, during the Apostles pleasure. To remit then the temporal punishment or chastisment due to sinners after the offence it self and the guilt therof be forgiuen of God, is an Indulgence or pardon. vvhich the principal Magistrates of Gods Church by Christes vvarrant and the Apostles example, haue euer done, being no lesse authorised to pardon then to punish, and by imitation of our Maister (who forgaue *the aduoutery and diuers other offenders, not only their sinnes, but also often the temporal punishments due for the same) are as much giuen to mercie as to iustice.

The authoritie of Indulgences vvherupõ it is groũded.

Vvhat is a pardon or indulgence.

Mat. 18, 18.

Cypria. ep. 13. 14. 15.

μεχάρισμαι. See Theodoret in hũc loc.

Io. 8, 11.

10. For you.] Theodorete vpon this place saith that the Apostle gaue this pardon to the Corinthian at the intercession of the blessed men Timotheus and Titus. And we may read in sundrie places, of S. Cyprian namely, that Indulgences or remissions vvere giuen in the primitiue Church by the mediation of holy Confessors or Martyrs, and by cõmunicating the satisfactorie vvorkes of one to another, to vvhich end they gaue their letters to Bishops in the behalfe of diuers their Christiã brethrẽ, a thing most agreable to the mutual entercourse that is betvvene the members of Christes mystical body, and very answerable to Gods iustice, * vvhich by supply of the one sort that aboundeth, standeth entire in respect of the other sort also that wanteth. In vvhich kinde the Apostle confesseth that him self by his suffering and tribulations, supplieth the vvantes of such passions as Christ hath to suffer, not in his ovvne person, but in his body, vvhich is his Church. Vvherevpon vve inferre most assuredly, that the satisfactorie and penal vvorkes of holy Saincts suffered in this life, be communicable and applicable to the vse of other faithful men their fellovv-members in our Lord, and to be dispensed according to euery ones necessitie and deseruing, by them vvhom Christ hath constituted ouer his familie, and hath made the dispensers of his treasures.

Indulgences or pardons in the primitiue Church.

Cypr. loci citatus.

2 Cor. 1

Col. 1, 2.

10. In the person of Christ.] For that many might of ignorance or pride reproue the practise of Gods Church and her Officers, or deny the Apostles authoritie to be so great ouer mens soules as to punish and pardon in this sort, S. Paul doth purposely and precisely tell them that he doth giue pardon as Christes Vicar, or as bearing his person in this case: and therfore that no man may maruel of his povver herein, except he thinke that Christes povver, authoritie, and commission is not sufficient to release temporal punishment due to sinners. And this to be the proper meaning of these vvordes, *In the person of Christ*, and not as the Protestants vvould haue it (the better to auoid the former conclusion of the Apostles giuing indulgence) *In the face or sight of Christ*, you may easily vnderstand by the Apostles like insinuation of Christes povver, vvhen he committed this offender to Satan, affirming that he gaue that sentence in the name and vvith the *vertue* or *povver of our Lord* IESVS CHRIST. In al vvhich cases the Protestants blindnes is exceding great, vvho

Al pardon and remission is in the vertue and name of Christ.

Heretical trãslation.

ἐν προσωπῳ χῦ. 1 Cor. 5.

vvho can not see that this is not the vvay to extol Christes povver, to deny it to his Priests, seing the Apostle chalengeth it by that that Christ hath such povver, & that him self doth it in his name, vertue, and person. So novv in this, and in no other name, giue Popes and Bishops their pardons. Vvhich pertaining proprely to releasing onely of temporal punishment due after the sinne and the eternal punishment be forgiuen, is not so great a matter as the remission of the sinne it self: vvhich yet the Priests * by expresse commission do also remitte.

Io. 20, 23.

11. *Circumuented of Satan.*] Vve may see hereby, that the dispensation of such discipline, and the releasing of the same, be put into the povver and handes of Gods ministers, to deale more or lesse rigorously, to pardon sooner or later, punish longer or shorter vvhile, as shal be thought best to their vvisedom. for the end of al such correction or pardoning must be the saluation of the parties soul, as the Apostle noted 1 *Cor.* 5, 5. Vvhich to some, and some certaine times, may be better procured by rigour of discipline then by indulgence, to some others, by lenitie and humane dealing (so pardoning of penance is called in old Councels) rather then by ouermuch chastisemẽt. for consideration vvhereof, in some ages of the Church, much discipline, great penance and satisfaction vvas both enioyned and also vvillingly susteined, and then vvas the lesse pardoning and fevver indulgences, because in that voluntary vse and acceptation of punishment, and great zeale and feruor of spirit, euery man fulfilled his penance, and fevv asked pardon. Novv in the fall of deuotion and lothsomnes that men commonly haue to do great penance, though the sinnes be far greater then euer before, yet our holy mother the Church knovving vvith the Apostle the cogitations of Satan, hovv he vvould in this delicate time, driue men either to desperation, or to forsake Christ and his Church and al hope of saluation, rather then they vvould enter into the course of canonicall discipline, enioyneth small penance, and seldom vseth extremitie vvith offenders as the holy Bishops of the primitiue Church did, but condescending to the vveaknes of her children, pardoneth exceding often and much, not onely al enioyned penance, but also al or great partes of vvhat punishment temporal so euer due or deserued, either in this vvorld or in the next. As for the Heretikes vvhich neither like the Churches lenitie and pardoning in these daies, nor the old rigor of the primitiue Church, they be like to the Ievves † that condemned Iohn the Baptist of austeritie, and Christ of to much freedom and libertie: not knovving nor liking in deede either Christes ordinance and commission in binding or loosing, or his prouidence in the gouernement of the Church.

Conc. Nic. can. 12. Ancyran. can. 2 & 5.

Mat. 11, 18.

All binding & loosing must be vsed to the parties saluation.

The great penance of the primitiue Church.

Vvhy more pardons and Indulgences now then in old time.

17. *Adulterating.*] The Greeke vvord signifieth to make commoditie of the vvord of God, as vulgar Vinteners do of their vvine. Vvhereby is expressed the peculiar trade of al Heretikes, and exceding proper to the Protestants, that so corrupt Scriptures by mixture of their ovvne phantasies, by false trãslations, glosses, colorable and pleasant commentaries, to deceiue the tast of the simple, as tauerners and tapsters do, to make their vvines salable by manifold artificial deceites. The Apostles contrarievvise, as all Catholikes, deliuer the Scriptures and vtter the vvord of God sincerely and entirely, in the same sense and sort as the fathers left them to the Church, interpreting them by the same Spirit by vvhich they vvere vvritten or spoken.

καπη-λεύοντες.

The Heretikes corrupting of the Scripture.

CHAP. III.

Lest the Iudaical false Apostles should obiect againe that he praiseth him self, he saith that the Corinthians are his commendation: and they in their hartes being iustified by his ministerie, he thereof inferreth that the ministers of the nevv Testament are farre more glorious then they of the old, 12 and our people more lightened then theirs.

1 2 3 BEGIN we againe to commend our selues? or do vve neede (as certaine) epistles of commendation to you, or from you? † Our epistle you are, vvritten in our hartes, vvhich is knovven and read of al men: † being manifested that you are " the epistle of Christ, ministred by vs, & vvritten not vvith inke, but vvith the Spirit

of the liuing God: not in tables of ſtone, but in the tables carnall of the hart. † And ſuch confidence vve haue by Chriſt to God: † not that vve be ſufficient to thinke any thing" of our ſelues, as of our ſelues: but our ſufficiencie is of God. † Vvho alſo hath made vs meete miniſters of the nevv teſtament: not in the letter, but in the Spirit. For" the letter killeth: but the Spirit quickeneth. † And if the miniſtration of death with letters figured in ſtones, vvas in glorie, ſo that the children of Iſraël could not behold the face of Moyſes, for the glorie of his countenãce, that is made voide: † how ſhal not the miniſtration of the Spirit be more in glorie? † For, if the miniſtratiõ of damnation be in glorie:" much more the miniſterie of iuſtice aboundeth in glorie. † For neither vvas it glorified, vvhich in this part vvas glorious, by reaſõ of the excelling glorie. † For if that which is made void, is by glorie: much more that vvhich abideth, is in glorie.

† Hauing therfore ſuch hope, vve vſe much confidence: † and not* as Moyſes put a vele vpon his face, that the children of Iſraël might not behold his face, vvhich is made voide, † but their ſenſes vvere dulled. For vntil this preſent day," the ſelf ſame vele in the lecture of the old teſtament remaineth vnreuealed (becauſe in Chriſt it is made voide) † but vntil this preſent day, vvhen Moyſes is read, a vele is put vpõ their hart. † But vvhen he ſhal be conuerted to our Lord, the vele ſhal be taken avvay. † And* our Lord is a Spirit. And vvhere the Spirit of our Lord is, there is" libertie. † But vve al, beholding the glorie of our Lord vvith face reuealed, are transformed into the ſame image from glorie vnto glorie, as of our Lordes Spirit.

The Epiſtle vpon the 12 Sunday after Pentecoſt.

4 5 6 7 8 9 10 11 12 13 14 15 16 17 18

*Exo.34, 33.

*Io.4,24

ANNOTATIONS
CHAP. III.

The Apoſtles vvrote the Goſpel in mens hartes much more then in paper.

Scripture Written, and Tradition vnWritten.

3. *The Epiſtle of Chriſt.*] S. Paul and other holy vvriters of Scriptures did ſet dovvne many thinges in vvriting, by penne, inke, and paper, al vvhich be of the Holy Ghoſt: but the ſpecial and proper booke of Chriſtes truth and Goſpel, is not the external vvriting in thoſe dead creatures, but in the hartes of the faithful, being the proper ſubiecte of theſe truthes and graces preached in the nevv Teſtament, and the habitacle of the Holy Ghoſt. In the vvhich booke of faithful mens hartes S. Paul vvrote diuers thinges not vttered in any Epiſtle: as ſundrie of the Apoſtles vvrote the Chriſtian religion in the hartes of their hearers onely, and in other material bookes not at all. Vvhereof S. Irenæus *li. 3. c. 4.* ſaith, *What and if the Apoſtles alſo had left no Scriptures, ought vve not to folovv the order of the tradition, vvhich they deliuered vnto them to vvhom they committed the Churches? to the vvhich ordinance many nations of thoſe barbarous people that haue beleeued in Chriſt, do conſent, vvithout letter or inke, hauing ſaluation vvritten in their hartes, and keeping diligently the tradition of the elders.* And S. Hierom, (*cont. Io. Hieroſ. c. 9. ad Pam.*) *In the Creede of our faith and hope, vvhich being deliuered by tradition from the*

the Apostles, is not vvritten in paper and inke, but in the tables carnal of the hart. And this is the Churches booke also, vvhereby and vvherein she keepeth faithfully al truth vvritten in the hartes of those to vvhom the Apostles did preach, vvith the like diligence as she keepeth and preserueth the other booke vvhich is of holy Scriptures, from al corruption of Heretikes and other iniuries.

5. Of our selues.] This maketh first against the Heretikes called Pelagians, that hold our meritorious actions or cogitations to be of free vvil onely, and not of Gods special grace. Secondly against the Protestantes, vvho on the contrarie side referre al to God, and take avvay mans freedom and proper motion in his thoughtes and doings: the Apostle confessing our good cogitations to be our ovvne, but not as comming of our selues, but of God.

Gods grace & free will both must cõcurre.

6. The letter killeth.] As the letter of the old Lavv not truely vnderstood, nor referred to Christ, commaunding and not giuing grace and spirit to fulfil that vvhich vvas commaunded, did by occasiõ kill the carnal Iew: so the letter of the nevv Testamẽt not truely taken nor expounded by the Spirit of Christ (vvhich is onely in his Church) killeth the Heretike: vvho also being carnal and void of spirit, gaineth nothing by the external precepts or good lessons of the Scriptures, but rather taketh hurt by the same. See S. Augustine *to. 10. Ser. 70 & 100 de tempore. & li. de Sp. & lit. c. 5. 6. & seq.*

The letter killeth both Ievv and Heretike.

9. Much more.] The preeminence of the new Testament and of the priesthod or Ministerie thereof before the old, is, that the nevv, by al her Sacraments and Priests as ministers immediate of grace and remission of sinnes, doth so *ex opere operato* giue the spirit of life and charitie into the hartes of the faithful, as the old did giue the letter or external act of the Lavv.

The preeminence of the new Testamẽt, Sacraments, &c.

14. The self same vele.] As the Ievves reading the old Testament, by reason of their blindnes (vvhich God for the punishment of their incredulitie suffereth to remaine as a couer vpon their eies and hartes) can not see Christ in the Scriptures vvhich they daily heare read in their Synagogs, but shal, vvhen they beleeue in him and haue the couer remoued, perceiue al to be most plainely done and spoken of him in their law & Scriptures: euen so Heretikes hauing (as S. Augustine noteth) a farre greater couer of blindnes and incredulitie ouer their hartes in respect of the Catholike Church vvhich they impugne, then the Iewes haue concerning Christ, can not see, though they read or heare the Scriptures read neuer so much, the maruelous euidence of the Catholike Church and truth in al pointes: but vvhen they shal returne againe to the obedience of the same Church, they shal finde the Scriptures most cleere for her and her doctrine, and shal vvonder at their former blindnes.

The heretikes more blinde in not seing the Church, then the Iewes in not seing Christ.

Aug. in Psal. 30. conc. 2.

17. Libertie.] The Spirit and grace of God in the nevv Testament dischargeth vs of the bondage of the Lavv and sinne, but is not a vvarrant to vs of fleshly licence, as S. Peter vvriteth: nor dischargeth Christians of their obedience to order, lavv, and power of Magistrates spiritual or temporal, as some Heretikes of these daies do seditiously teach.

True Christiã libertie.

1. Pet. 2, 5.

CHAP. IIII.

That according as so glorious a ministerie requireth, he liueth and preacheth sincerely, the vvhich glorie his Aduersaries can not count vaine, considering his persecutions, because persecution is to Gods glorie, and to our humilitie and hope, and meritorious of increase of grace in this life, and of most glorious bodies and soules aftervvard.

1 THEREFORE hauing this ministration: according as vve haue obteined
2 mercie, vve faile not, † but vve renounce the secrete things of dishonestie, not walking in craftines, nor adulterating the vvord of God, but in manifestation of the truth commending our selues to euery conscience of men

before God. † And if our Gospel be also hidde, in them 3
that perish it is hidde, † in vvhom the God of this vvorld 4
hath blinded the mindes of the infidels, that the illumination
of the Gospel of the glorie of Christ vvho is the image of
God, might not shine to them. † For vve preache not our sel- 5
ues, but IESVS Christ our Lord: and vs, your seruants by
IESVS, † because God that commaunded light to shine 6
of darkenes, he hath shined in our hartes to the illumination
of the knovvledge of the glorie of God, in the face of
Christ IESVS. † But vve haue this treasure in earthen 7
vessels, that the excellencie may be of the povver of God,
and not of vs. † In al things vve suffer tribulation, but are 8
not in distresse: [c] vve vvant, but are not destitute: † vve 9
suffer persecution, but are not forsaken: vve are cast dovvne,
but vve perish not: † alvvaies bearing about in our body 10
the mortification of IESVS, that the life also of IESVS may
be manifested in our bodies. † For vve that liue, are alvvaies 11
deliuered vnto death for IESVS: that the life also of IESVS
may be manifested in our mortal flesh. † Death then vvor- 12
keth in vs, but life in you. † And hauing the same spirit of 13
faith, as it is vvritten, *I beleeued, for the vvhich cause I haue spoken*, vve
also beleeue, for the vvhich cause vve speake also: † knovving 14
that he vvhich raised vp IESVS, vvil raise vp vs also vvith
IESVS and set vs vvith you. † For al things are for you: 15
that the grace abounding by many in giuing of thankes, may
abound vnto the glorie of God. † For vvhich cause vve 16
faile not: but although that our man vvhich is vvithout, [b] cor-
rupte: yet that vvhich is vvithin, is renevved from day to
day. † For that our tribulation vvhich presently is momen- 17
tanie & light, "[c] vvorketh aboue measure excedingly an eter-
nal vveight of glorie in vs, † we not cõsidering the things that 18
are seen, but that are not seen. For the things that be seen, are
temporal: but those that be not seen, are eternal.

The Epistle for S. Athanasius. *Mai. 2.*

[c] *aporiamur. See S. Ambr. Theoph.*

Ps. 115. 10.

[b] *corrumpitur.*

[c] *καλεργάζεται*

[c] The English Bible 1577, doth falsely translate, *prepareth.*

ANNOTATIONS
CHAP. IIII.

Heretikes corrupters of Gods word: Catholike Doctors, right handlers therof.

c. *Adulterating.*] He giueth often vvarning of false teachers, whose special and proper studie is to falsifie and adulterate by deceitful constructions, interpretations, and applications, the vvord of God: hauing no other end but to make their aduantage of the Scriptures, and to gaine glorie and estimation among the sinful and simple, by new deuised expositions. Vvherein the Protestants do excel the auncient Heretikes, none euer more impurely handeling the vvord of God then they do. Origen calleth such

See Iren. li. 1. c. 1.

Scripturarum fures in 2 ad & adulteros Rom.

& adulteros, theeues and adulterers of the Scriptures. S. Cyprian (*de vnit. Ec. nu.* 7.) calleth them, corrupters of the Gospel, false interpreters, artificers and crafte smasters in corrupting the truth. On the other side, for special reuerence and sinceritie of dealing in those matters, the fathers and al Catholike preachers or Expositors vvere of old called
2. Tim. 2. according to S. Paules vvordes to Timothee, *Rectè tractantes verbum Dei*, right handlers of the vvord of God.

17. *Worketh.*] The temporal and short tribulations vvhich vve patiently and willingly suffer for Christ, do winne vs euerlasting ioy and glorie. And it is here to be noted against the Heretikes, that tribulations do vvorke or cause the said saluation, which they deny to be giuen for such thinges, but for or by faith onely. S. Augustine maketh such tribulations for Christ so much the meritorious cause of euerlasting life and rest, that he saith it is salable and bought thereby. And it is written, Sap. 10, *God rendreth or repaieth to iust men the hire of their labours.*

Tribulations meritorious of glorie.

Aug. in ps. 93. prope finem.

CHAP. V.

That after death of the body the soule may to heauen: therfore, although naturally vve abhorre death, by grace he desireth it rather: 9 in consideration of Christes iust iudgement, liuing as in the sight of God, yea and of their consciences. 12 Which he speaketh not to praise him self, but because of his Aduersaries vvho did glorie in carnal respectes: but he and the other Apostles regard nothing but their reconciliation vnto God by Christ, and to reconcile others also, as being his legates for that purpose.

1 FOR vve knovv that if our earthly
house of this habitation be dissolued,
that vve haue a building of God, a
house not made vvith hand, eternal in
2 heauen. † For in this also do vve grone,
desirous to be ouerclothed with our ha-
3 bitation that is from heauen: † yet so, if
4 vve be found clothed, not naked. † For
vve also that are in this tabernacle, grone being burdened:
because vve would not be spoiled, but ouerclothed, that that
5 vvhich is mortal, might be svvallovved vp of life. † And he
that maketh vs to this same, is God, vvho hath giuen vs the
6 pledge of the Spirit. † Being bold therfore alvvaies, and
knovving that vvhile vve are in the body, vve are pilgrimes
7 from God, († for vve vvalke by faith and not by sight)
8 † but vve are bold, and haue a good vvil to be pilgrimes ra-
9 ther from the body, & :: to be present vvith our Lord. † And
therfore vve endeuour, vvhether absent or present, to please
10 him. † For * vve must al be manifested before the iudgemēt
seate of Christ, that euery one may receiue "the proper things
of the body, according as he hath done, " either good or euil.
11 † Knovving therfore the feare of our Lord vve vse per-
suasion to men: but to God vve are manifest. † And I hope
12 also that in your consciences vve are manifest. † Vve com-
mend

:: This place proueth that the Saincts departed novv since Christ, sleepe not til the day of iudgement, and that they be not holden in any seuerall place of rest from the fruition of God til the resurrection of their bodies, but that they be present vvith God in their soules.

Ro. 14, 10.

mend not our ſelues againe to you, but giue you occaſion to glorie for vs: that you may haue againſt them that glorie in face, and not in hart. † for vvhether vve excede in minde, to God: or vvhether vve be ſober, to you. † For the charitie of Chriſt vrgeth vs: iudging this, that if one died for al, then al vvere dead. † and Chriſt died for al: that they alſo vvhich liue, may not novv liue to them ſelues, but to him that died for them and roſe againe. † Therfore vve from hence forth knovv no man according to the fleſh. And if vve haue knovven Chriſt according to the fleſh: but novv vve know him no more.

† If then any be in Chriſt a nevv creature: the old are paſſed, behold * al things are made nevv. † but al of God, vvho hath reconciled vs to him ſelf by Chriſt: and hath giuen " vs the miniſterie of reconciliation. † For God in deede vvas in Chriſt reconciling the vvorld to him ſelf, not imputing to them their ſinnes, and hath put in vs the vvord of reconciliation. † For Chriſt therfore vve are legates, God as it vvere exhorting by vs. For Chriſt vve beſeeche you, be reconciled to God. † Him that knevv no ſinne, for vs he made [c] ſinne: that vve might be made " the iuſtice of God in him

13 14 15 16 17 18 19 20 21

Eſa. 43 19. *Apo* 21, 5.

[c] That is to ſay, a ſacrifice and an hoſt for ſinne. *See the laſt annot. of this chapter.*

ANNOTATIONS
CHAP. V.

The obiection againſt praiers for the dead, anſvvered by S. Auguſtine.

10. The proper things of his body.] S. Auguſtine (*Enchirid. c. 110.*) obiecteth this ſpeach of the Apoſtle, as in the perſon of ſuch as deny the praiers, almes, and ſacrifices of the liuing to be auailable for the dead, and he anſvvereth as folovveth. *This practiſe* (ſaith he) *of Gods Church in the commendation of the dead, is nothing repugnant to the ſentence of the Apoſtle, vvhere he ſaith, that vve ſhal al ſtand before the iudgement ſeate of Chriſt, that euery one may receiue according to his deſerts in the body, either good or euil. For, in his life and before death he deſerued this, that theſe vvorkes after his death might be profitable vnto him. for in deede they be not profitable for al men. and vvhy ſo? but becauſe of the difference and diuerſitie of mens liues vvhiles they vvere in fleſh.* The like he hath in diuers other places. Auguſt. li. de Præd. Sanct. c. 12. & ad Dulcit. q. 2. *And ſo hath S. Denys* c. 7. Ec. Hierarch.

Vvorkes meritorious and demeritorious.

10. Either good or euil.] Heauen is as vvel the revvard of good vvorkes, as Hel is the ſtipend of il vvorkes. Neither is faith alone ſufficient to procure ſaluation, nor lacke of faith the onely cauſe of damnation: by good deedes men merite the one, and by il deedes they deſerue the other. This is the Apoſtles doctrine here and in other places, hovv ſo euer the Aduerſaries of good life and vvorkes teach othervviſe.

Biſhops and Prieſts vnder Chriſt miniſters of our reconciliatiõ.

18. The miniſterie of reconciliation.] Chriſt is the cheefe Miniſter, according to his manhod, of al our reconcilement to God: and for him, as his miniſters, the Apoſtles and their ſucceſſors the Biſhops and Prieſts of his Church, in vvhom the vvord of reconcilement, as vvel by miniſtring of the Sacrifice and Sacraments for remiſſion of ſinnes, as by preaching and gouernement of the vvorld to ſaluation, is placed. And therfore their preaching muſt be to vs, as if Chriſt him ſelf did preach: their abſolution and remiſſion of ſinnes, as Chriſtes ovvne pardon: their vvhole office being nothing els (as vve ſee by this paſſage) but the Vicarſhip of Chriſt.

21. The iuſtice of God.] *Euen as* (ſaith S. Auguſtine) *vvhen vve reade, Saluation is our Lordes, it is not meant that ſaluatiõ Whereby our Lord is ſaued, but vvhereby they are ſaued vvhõ he ſaueth: ſo vvhẽ it is*

ſaid,

ſaid, Gods iuſtice, that is not to be vnderſtood vvherevvith God is iuſt, but that vvherevvith men are iuſt vvhom by his grace he iuſtifieth. See S. Auguſtine *de Sp. & lit. c. 18. & ep. 120 ad Honoratum.* and abhorre Caluins vvicked and vnlearned gloſe on this place, that teacheth iuſtice no othervviſe to be in man, then ſinne in Chriſt. Vvhereas the Scriptures call man iuſt, becauſe * *he doth* iuſtice: but not ſo call they Chriſt ſinne, becauſe he doth ſinne, but becauſe he taketh avvay ſinne, and is a ſacrifice for ſinne, as the Heretikes knovv very vvel, that knovv the vſe and ſignification of the Hebrevv vvord in al the old Teſtament, namely *Pſal. 39, 8.* and in the booke of *Leuiticus* very often, *6. 5. 6. 9. 12. 14. 16.* and *Numer. c. 29.*

* *Io. 3, 7.*

Gods iuſtice, wherewith he maketh vs iuſt.

חטאה

CHAP. VI.

That he helpeth vvith his exhortations, and in al things behaueth him ſelf as becommeth a miniſter of God. 11 Which he ſpeaketh ſo openly, becauſe his hart is open vnto them: exhorting them to be likevviſe open-harted tovvardes him, 14 and to auoid thoſe Infidels.

1 AND vve" helping do exhorte, that you
receiue not the " grace of God in vaine.
2 *Eſ. 49, 8* († For he ſaith, *In time accepted haue I heard thee: and in the day of ſaluation haue I holpen thee.*
3 Behold, novv is the time acceptable: behold novv the day of ſaluation.) † to no
man giuing any offence, that our miniſte-
4 rie be not blamed: † but in al things let vs exhibite our
ſelues as the miniſters of God, in much patience, in tribula-
5 tions, in neceſſities, in diſtreſſes, † in ſtripes, in priſons, in ſe-
6 ditions, in labours, " in vvatchings, in faſtings, † in chaſtitie, in
knovvledge, in lõganimitie, in ſvveetenes, in the holy Ghoſt,
7 in charitie not feined, † in the vvord of truth, in the vertue
of God, by the armour of iuſtice on the right hand, and on
8 the left, † by honour and diſhonour, by infamie and good
fame: as ſeducers, and true: as they that are vnknovven, and
9 knovven: † as dying, and behold vve liue: as chaſtened, &
10 not killed: † as ſorovvful, but alvvaies reioycing: as needie,
but enriching many: as :: hauing nothing, and poſſeſſing al
things. ⊣
11 † Our mouth is open to you ô Corinthians, our hart is
12 dilated. † You are not ſtraitened in vs: but in your ovvne
13 bovvels you are ſtraitened. † But hauing the ſame revvard
14 (I ſpeake as to my children) be you alſo dilated. † :: Beare
not the yoke vvith infidels. For vvhat participation hath iu-
ſtice vvith iniquitie? or " vvhat ſocietie is there betwene light
15 and darkenes? † And vvhat agreement vvith Chriſt and Be-
16 lial? or vvhat part hath the faithful vvith the infidel? † And
vvhat agreement hath the temple of God vvith Idols? For

The Epiſtle vpon the firſt Sunday of Lent.

The Epiſtle for many Martyrs.

:: S. Auguſtine (in pſ. 113) gathereth hereby, that the Apoſtles did vovv pouertie.

:: It is not lavvful for Catholikes to marie vvith Heretikes or Infidels. *See S. Hicrom. cont. Iouinian. li. 1. Conc. Laod. c. 10 & 31.*

you are the temple of the liuing God. as God ſaith, *That I vvil dvvel, and vvalke in them, and vvil be their God: and they ſhal be my people.* Leu. 26, 11.
† For the vvhich cauſe, *Goe out of the middes of them, and ſeparate your* 17 Eſ. 52, 11
ſelues, ſaith our Lord, *and touch not the vncleane: and I vvil receiue you.*
† *and I vvil be a father to you: and you ſhal be my ſonnes and daughters, ſaith* 18 Hier. 31, 1.
our Lord omnipotent.

ANNOTATIONS
CHAP. VI.

Gods Miniſters are his coadiutors.

1. *Helping.*] For that he declared before the Miniſters of the nevv Teſtament to be Chriſtes deputies, and that vvhen they preach or do any function, God as it vvere ſpeaketh or doeth it by them, he boldly novv ſaith, *Helping therfore*: that is to ſay, ioyning or vvorking together vvith God, vve do exhort. συνεργοῦντες

Gods grace forceth no mã againſt his vvil.

1. *Grace in vaine.*] The grace of God vvorketh not in man againſt his vvill, nor forceth any thing vvithout his acceptation and conſent: and therfore it lieth in mans vvill to fruſtrate or to folovv the motion of God, as this text plainely proueth.

Voluntarie penance.

5. *In Watchings.*] Vvhen in the middes of many miſeries and perſecutions, the Apoſtles yet of their ovvne accord added and required voluntarie vigils, faſtings, and chaſtitie, vve may vvel perceiue theſe vvorkes to be vvonderful grateful to God, and ſpecially needful in the Clergie.

Not to communicate with Heretikes In any acte of religion.

14. *What ſocietie.*] Generally here is forbidden conuerſation and dealing vvith al Infidels, and conſequently vvith Heretikes, but ſpecially in praiers, or meetings at their Schiſmatical Seruice, preaching, or other diuine office vvhatſoeuer. Vvhich the Apoſtle here vttereth in more particular and different termes, that Chriſtian folke may take the better heede of it. No ſocietie (ſaith he) nor felovvſhip, no participation nor agreement, no conſent betvvene light and darknes, Chriſt and Baal, the temple of God and the temple of Idols: al Seruice, as pretended vvorſhip of God ſet vp by Heretikes or Schiſmatikes, being nothing els but Seruice of Baal and plaine Idolatrie, and their conuenticles nothing but conſpirations againſt Chriſt. from ſuch therfore ſpecially vve muſt ſeuer our ſelues alvvaies in hart and mind, and touching any act of religion in body alſo, according as the children of Iſrael vvere commaunded by God to ſeparate them ſelues from the Schiſmatikes Corè, Dathan, and Abiron, and their tabernacles, by theſe vvordes: *Depart from the tabernacles of the impious men, and touch ye not thoſe things vvhich pertaine to them, leſt you be enuvvrapped in their ſinnes.* Num. 16, 26.

CHAP. VII.

He procedeth to exhorte them to puritie, and to receiue him into their charitie. 3 Which leſt they ſhould thinke he ſpeaketh to accuſe them, he commendeth them highly, both for their behauiour touvard Titus, and for their penance vvhich they had done vpon his other epiſtle.

HAVING therfore theſe promiſſes, my dereſt, let vs cleanſe our ſelues from al inquinatiõ of the fleſh and ſpirit, perfiting ſanctification in the feare of God. † Receiue vs. Vve haue 1 2
hurt no man, vve haue corrupted no man, vve haue circumuented no man. † I ſpeake not to your cõdem- 3
nation. for I ſaid before that you are in our hartes to die together and to liue together. † Much is my confidence vvith 4
you, much is my glorying for you: I am repleniſhed vvith
conſolation

consolation: I do excedingly abound in ioy in al our tribu-
5 lation. † For also vvhen vve vvere come into Macedonia, our flesh had no rest, but vve suffered al tribulatiõ: vvithout,
6 combats: vvithin, feares. † But God that comforteth the
7 humble, did comforte vs, in the comming of Titus. † And not only in his comming, but also in the consolation, vvhervvith he vvas comforted among you, reporting to vs your desire, your vveeping, your emulation for me, so that I re-
8 ioyced the more. † For although I made you sorie in an epistle, it repenteth me not: albeit it repented me, seing that the same epistle (although but for a time) did make you sorie.
9 † Novv I am glad: not becaus you vvere made sorie, but becaus you vvere made "sorie to penance. For you vvere made sorie according to God, that in nothing you should
10 suffer detriment by vs. † For "the sorovv that is according to God, vvorketh penance vnto saluation that is stable: but the
11 sorovv of the vvorld vvorketh death. † For behold this very thing, that you vvere made sorie according to God, hovv great carefulnes it vvorketh in you: yea defense, yea indignation, yea feare, yea desire, yea emulation, yea reuenge. in al things you haue shevved your selues to be vndefiled in
12 the matter. † Therfore although I vvrote to you, not for him that did the iniurie, nor for him that suffered: but to manifest
13 our carefulnes that vve haue for you before God, † therfore vve are comforted. But in our consolation, vve did the more aboundantly reioyce vpon the ioy of Titus, becaus his spi-
14 rit vvas refreshed of al you. † And if to him I gloried any thing of you, I am not cõfounded: but as vve spake al things to you in truth, so also our glorying that vvas to Titus, is
15 made a truth, † and his bovvels are more aboundantly toward you: remembring the obedience of you al, hovv vvith
16 feare and trembling you receiued him. † I reioyce that in al things I haue confidence in you.

" Contrition or sorovvful lamenting of our offenses, is the cause of saluation. Not onely faith then saueth, as the Heretikes affirme.

ANNOTATIONS
CHAP. VII.

9. *Sorie to penance.*] The sorovv vvhich a man taketh for vvorldly losses or any temporal aduersitie, is not here commended, but that vvhich is and ought to be in al men for their sinnes past, vvhich is called here, Sorovv tovvardes God and for penance, othervvise called Contrition, and is a thing excedingly requisite and much praised, the fruites vvhereof are these that the Apostle reckeneth, vvorking saluation. Vvhich doctrine is farre distant from * Luthers, and Caluins, and such vvicked Libertines, that teach contrition to be al together a meanes to make sinners either hypocrites, or to put them in despaire.

Contrition for a mans sinne vvorketh saluatiõ.

* *To. 2. in assert. art. 6. a Leone damnat.*

CHAP. VIII.

By the example of the poore Macedonians he exhorteth them to contribute largely vnto the Church of Hierusalem, 7 and by praising of them, 9 and by the example of Christ. 14 and by their ovvne spiritual profite in being partakers of that Churches merites, 16 and by commending the collectors that he sendeth.

AND vve doe you to vnderstand, brethren, the 1
grace of God, that is giuen in the churches of
Macedonia, † that in much experience of tri- 2
bulation they had aboundance of ioy, & their
very deepe pouertie abounded vnto the riches
of their simplicitie, † for according to their povver (I giue 3
them testimonie) and aboue their povver they vvere willing,
† vvith much exhortation requesting vs the grace and com- 4
munication of the ministerie that is done tovvard the saincts.
† And not as vve hoped, but their ovvne selues they gaue, 5
first to our Lord, :: then to vs by the vvil of God: † in so 6
much that vve desired Titus, that as he began, so also he
vvould perfit in you this grace also. † But as in al things you 7
abound in faith, and vvord, and knovvledge, & al carefulnes,
moreouer also in your charitie tovvard vs, that in this grace
also you may abounde. † I speake not as commaunding: but 8
by the carefulnes of others, approuing also the good dispo-
sition of your charitie. † For you knovv the grace of our 9
Lord IESVS Christ, that for you he vvas made poore, wher-
as he vvas riche: that by his pouertie you might be riche.
† And in this point I giue counsel: for this is profitable for 10
you, vvhich haue begõne not only to doe, but also to be wil-
ling, from the yere past: † but novv perfourme ye it also in 11
deede: that as your minde is prompt to be vvilling, so it may
be also to perfourme, of that vvhich you haue. † For if the 12
vvil be prompt: it is accepted according to that vvhich it
hath, not according to that vvhich it hath not. † For not 13
that other should haue ease, and you tribulation: but by an
equalitie. † Let in this presente time your" aboundance sup- 14
plie their vvant: that their aboundance also may supplie your
vvant, that there be an equalitie, † as it is vvritten: *He that had* 15 *Exo.* 16, 28.
much, abounded not: and he that had litle, vvanted not. †
† And thankes be to God, that hath giuen the self same 16
carefulnes for you in the hart of Titus, † for that he admitted 17
in deede exhortation: but being more careful, of his ovvne
vvil

:: The principal respecte next after God, is to be had of our maisters in religion, in al temporal and spiritual dueties.

The Epistle for S. Paulinus, *Iun.* 22.

The Epistle vpon S. Lukes day, *Octob.* 18.

18 vvil he vvent vnto you. † Vve haue sent also vvith him the brother, vvhose praise is in the Gospel through al the
19 churches: † & not only that, but also he vvas ordeined of the churches fellovv of our peregrination, for this grace vvhich is ministred of vs to the glorie of our Lord, and our deter-
20 mined vvil: † auoiding this, lest any man might reprehend
21 vs in this fulnes that is ministred of vs. † For vve prouide
Ro. 12, 17, good things * not only before God, but also before men.
22 † And vve haue sent vvith them our brother also, vvhom vve haue proued in many things often to be careful: but now
23 much more careful, for the great confidence in you, † either for Titus vvhich is my fellovv and coadiutor tovvard you, or our brethren Apostles of the churches, the glorie of
24 Christ. † The declaration therfore vvhich is of your charitie and our glorying for you, declare ye tovvard them in the face of the churches. ✠

ANNOTATIONS
CHAP. VIII.

14. Aboundance supply.] He meaneth that such as abound in vvorldly riches, should communicate for supply of other their brethrens necessities, vvhatsoeuer they may: that on the other side they vvhom they helpe in temporals, may impart to them againe some of their spiritual riches, as praiers, and other holy vvorkes and graces, vvhich is a happie change and entercourse for the vvelthy men, if they could see it. And this place proueth plainely that the fastings and satisfactorie deedes of one man, be auailable to others, yea and that holy Sainctes or other vertuous persons may in measure and proportion of other mens necessities and deseruings, allotte vnto them, as vvel the supererogation of their spiritual vvorkes, as these that abound in vvorldly goods, may giue almes of their superfluities, to them vvhich are in necessitie. Vvhich enterchange and proportion of things the Apostle doth euidently set dovvne.

Temporal benefites vpon spiritual persons.

One may satisfie and supererogate for an other.

CHAP. IX.

He procedeth exhorting them to the foresaid contribution, 3 to verifie his commending of them. 6 and to do it liberally, that so they may merite the more, and God be the more praised.

1 OR concerning the ministerie that is
done " tovvard the saincts, it is super-
2 fluous for me to vvrite vnto you. † For
I know your prompt minde: for the which
I glorie of you to the Macedonians: That
Achaia also is ready from the yere past, and
your emulation hath prouoked very ma-
3 ny. † But I haue sent the brethren, that the thing vvhich vve
glorie of you, be not made voide in this behalfe, that (as I

haue ſaid) you may be ready: † leſt vvhen the Macedoniãs 4
ſhal come vvith me, and finde you vnready, vve (that vve
ſay not, ye) may be aſhamed [c] in this ſubſtance. † Therfore I 5
thought it neceſſarie to deſire the brethren that they vvould
come to you, and prepare this bleſſing before promiſed, to be
ready ſo, as a bleſſing, ["] not as auarice. † And this I ſay, he 6
that ["] ſovveth ſparingly, ſparingly alſo ſhal reape: and he that
ſovveth in bleſſings, of bleſſings alſo ſhal reape. † Euery 7
one as he hath determined in his hart, not of ſadnes or of ne-
ceſſitie. † for *God loueth a cheereful giuer.* † And God is able to 8
make al grace abound in you: that in al things alvvaies ha- 9
uing al ſufficiencie, you may abound vnto al good vvorkes,
† as it is vvritten: *He diſtributed, he gaue to the poore:* [::] *his iuſtice re-*
maineth for euer. † And he that miniſtreth ſeede to the ſovver, 10
vvil giue bread alſo for to eate: & vvil multiplie your ſeede,
and vvil augmẽt the increaſes of the fruites of your iuſtiçe: 4
† that being enriched in al things, you may abound vnto 11
al ſimplicitie, vvhich Worketh by vs thankes-giuing to God.
† Becauſe the miniſterie of this office ["] doth not only ſupplie 12
thoſe things that the Saincts vvant, but aboundeth alſo by
many thankes-giuings in our Lord, † by the proofe of this 13
miniſterie, glorifying God in the obedience of your confeſ-
ſion vnto the Goſpel of Chriſt, and in the ſimplicitie of com-
municating vnto them, and vnto al, † and in their praying 14
for you, being deſirous of you becauſe of the excellẽt grace
of God in you. † Thankes be to God for his vnſpeake- 15
able gift.

[c] That is, in this matter of almes. Chryſ. Theophyl.

The Epiſtle for S. Laurence, Aug. 10

:: The fruite of almes is the encreaſe of grace in al iuſtice and good workes to life euerlaſting: God giuing theſe things for revvard & recompenſe of charitable workes, which therfore be called the ſeed or meritorious cauſe of theſe ſpiritual fruites.

Eccles 35, 11.

Pſ. 111, 9

ANNOTATIONS
CHAP. IX.

Procters for Catholike priſoners.

1. *Toovard the Saincts.*] By the Apoſtles earneſt and often calling vpon the Corinthians to giue almes for relieuing the faithful in diſtreſſe, the Paſtors of Gods Church may learne, that it ſpecially pertaineth to their office to be procters for holy men in priſon, pouertie, and al other neceſſitie, ſpecially vvhen their vvant commeth for confeſſion of their faith.

Cheereful giuing.

5. *Not as auarice.*] The couetous man that parteth vvith his peny painefully and vvith ſorovv as though he loſt a limme of his body, is noted, and cheereful, ready, voluntarie, and large contribution is commended.

The greater almes, the greater merite and revvard.

6. *Sovveth ſparingly.*] Almes is compared to ſeede. for as the ſeede throvven into the ground, though it ſeme to be caſt avvay, yet is not loſt, but is laid vp in certaine hope of great encreaſe: ſo that vvhich men giue in almes, though it ſeeme to be caſt avvay and to periſh in reſpect of the giuer, yet in deede it is moſt fruitful, the benefite thereof manifoldly returning to him againe. Vvherevpon the Apoſtles cõcluſion is cleere, that according to the meaſure of the almes or ſeeding (vvhich is more or leſſe in reſpect of the vvil and abilitie of the giuer) the encreaſe and aboundance of harueſt, that is, of grace and glorie ſhal enſue. See S. Auguſtine *in Pſal. 49 circa med. & q. 4. ad Dulcitium.*

["] doth

12. *Doth not onely supply.*] Vvhen almes are giuen, specially to holy men, not onely the giuers obtaine great benefite thereby, and the vvantes of others be supplied, but God also by the receiuers continual praiers and thankes giuing therfore, is excedingly honoured: so that charitie bestovved in this sort, is an acte of Gods vvorship and of religion. Almes redoũd to Gods honour.

CHAP. X.

Against the false Apostles, graunting the infirmitie of his person, he doth notvvithstanding set out the povver of his Apostleship, 12 reprehending them also for chalenging to them selues the praise of other mens labours.

1 AND I Paul my self beseeche you by the
mildenes and modestie of Christ, vvho in
presence in deede am humble amõg you,
2 but absent am bold on you. † But I be-
seeche you, that being present I neede not
be bold by that confidence vvhervvith I
am thought to be bold against some:
vvhich thinke vs as though vve vvalke according to the
3 flesh. † For vvalking in the flesh, vve vvarre not accor-
4 ding to the flesh. † For the" vveapons of our vvarfare are
not carnal: but mightie to God vnto the destruction of mu-
5 nitions, destroying counsels, † and al loftinesse extolling it
self against the knovvledge of God, and bringing into capti-
6 uitie al vnderstanding vnto the obedience of Christ, † and
hauing in a readinesse" to reuenge al disobediẽce, vvhen your
7 obedience shal be fulfilled. † See the things that are accor-
ding to appearance. If any man haue affiance in him self, that
he is Christs: let him thinke this againe vvith him self, that
8 as he is Christs, so vve also. † For and if I should glorie
somevvhat more of our povver, vvhich our Lord hath giuen
vs" vnto edification and not to your destruction: I shal not
9 be ashamed. † But that I may not be thought as it vvere to
10 terrifie you by epistles († for his epistles in deede, say they,
are sore and vehement: but his bodily presence vveake, and
11 his speache contemptible) † let him this thinke that is such a
one, that such as vve are in vvord by epistles, absent: such
12 also vve are in deede, present. † For vve dare not matche or
compare our selues vvith certaine, that commend them
selues: but vve measure our selues in our selues, and compare
13 our selues to our selues. † But vve vvil not glorie aboue
our measure: but according to the measure of the rule, vvhich
God hath measured to vs, a measure to reache euen vnto you.

† For

† For not, as though vve reached not vnto you, doe vve ex- 14
tend our ſelues beyond. For vve are come as farre as to you in
the Goſpel of Chriſt. † not glorying aboue meaſure in 15
other mens labours: but hauing [c] hope of your faith in-
creaſing, to be magnified in you according to our rule aboū-
dantly, † yea vnto thoſe places that are beyond you, to euan- 16
gelize, not in an other mans rule, to glorie in thoſe things that
are prepared before. † But he that glorieth, let him glorie in 17
our Lord. † For not he that commendeth him ſelf, the ſame 18
is approued: but vvhom God commendeth.

[c] ἐλπίδα αὐξομένης τῆς πίστεως ὑμῶν,

Ier. 9, 23

ANNOTATIONS

CHAP. X.

Puniſhing of Heretikes.

Their pride.

4. Vveapons.] He meaneth the ample ſpiritual and Apoſtolical povver giuen by Chriſt for the puniſhment of falſe Apoſtles, Heretikes, and rebelles to Gods Church, vvho are here noted ſpecially by pride and inſolence (vvhich is the proper marke of ſuch fellovves) to extoll them ſelues aboue the meaſure of the ſcience of God, vvhich conſiſteth in humble obedience to the faith and the preachers of the ſame.

The ſpiritual povver of Biſhops againſt Heretikes.

6. To reuenge.] You may ſee hereby, that the ſpiritual povver of Biſhops is not onely in preaching the Goſpel, and ſo by perſuaſion and exhortation onely (as ſome Heretikes hold) to remitte or retaine ſinnes, but that it hath authoritie to puniſh, iudge, and condemne Heretikes and other like rebelles: vvhich povver * one of the principal rebelles of this time being conuinced by the euidence of the place, acknovvledgeth to be grounded vpon Chriſtes vvord, *Vvhatſoeuer you binde in earth, ſhal be bound in heauen: Mat. 18, 18.* applying alſo the vvordes ſpoken to Hieremie (c. 1, 10.) *Behold I appoint thee ouer Nations and kingdoms, that thou plant, plucke vp, build and deſtroy:* to confirme and explicate the povver Apoſtolike here alleaged by S. Paul. Mary they vvould gladly dravv this povver from the lavvful ſucceſſors of the Apoſtles, to them ſelues, their miniſters and conſiſtories, vvhich are nothing els but the ſhoppes and Councels of ſedition and al the conſpiracies of this time, againſt the lavvful Princes of the vvorld.

Caluin. vpon th place.

Heretical Cōſiſtories.

Eccleſiaſtical cenſures (namely Excommunication) vvhē & where to be executed.

8. Vnto edification.] This great povver of the Churches cenſures, ſpecially of Excommunication, as it vvas giuen for the good and ſaluation of the people, ſo it muſt not be vſed againſt the innocent: no nor yet vpon Heretikes or other offenders, but vvhere and vvhen it may by likelihod benefite either the parties, or the people, or may be executed vvithout the hurt or perturbation of the vvhole Church, as often times it can not be, by reaſon of the multitude of offenders. Vvhich cauſed the Apoſtle here to ſignifie that he vvould not vſe his vttermoſt authoritie againſt the falſe Apoſtles vvhich diſturbed them, till them ſelues vvere in perfect obedience vnto him. leſt by puniſhing the principal offenders, a greater diſturbance and reuolt might fall among the people, if they vvere not before in perfect obedienee.

CHAP. XI.

He reaſoneth the matter vvith the Corinthians, vvhy they ſhould preferre the falſe Apoſtles before him. 16 And becauſe they giue them leaue to bragge and commend them ſelues, and to abuſe them ſo miſerably, he truſteth they vvil alſo giue him the hearing: 21 and ſo he beginneth, and firſt ſhevving him ſelf in al Iudaical reſpectes (vvherein onely ſtood al their boaſting) to be as they are, he addeth aftervvard ſuch a long roll of his ſufferings for Chriſt, as is incomparable.

Vvould

1 VOuld God you could beare some litle of :: The Apo-
2 my folly: but do ye also support me: † for I stles and their
emulate you vvith the emulation of God. successors did
For I haue :: despoused you to one man, to despouse the
present you a chaste virgin vnto Christ. people vvhom
they conuer-
3 † But I feare lest, as the serpent seduced Eue ted, to Christ,
Gen. 3,4 by his subteltie, so your senses may be corrupted, & fall" from in al puritie &
4 the simplicitie that is in Christ. † For if he that :: commeth, Chastitie of
truth, and
preache an other Christ vvhō We haue not preached, or you vvholy vndefi-
receiue an other spirit vvhom you haue not receiued: or an led and void
other Gospel vvhich you haue not receiued: you might vvel of errour and
5 suffer it. † For I suppose that I haue done nothing lesse then heresie.
6 the great Apostles. † For although" rude in speache, yet not :: The note of
in knovvledge. but in al things we are made manifest to you. a false teacher,
7 † Or did I commit a sinne, humbling my self, that you might *to come:* that is,
be exalted? because I euāgelized vnto you the Gospel of God vvithout lavv-
8 gratis? † Other churches I spoiled, taking a stipend, for your ful calling or
9 ministerie. † And vvhen I vvas vvith you, and had neede, I sending to
vvas burdenous to none: for that vvhich I vvanted, the thrust and in-
brethren supplied that came from Macedonia: & in al things trude him self
I haue kept my self vvithout burden to you, and vvil keepe. into an other
10 † The truth of Christ is in me, that this glorying shal not mans charge.
11 be infringed tovvard me in the countries of Achaia. † Vvher-
12 fore? because I loue you not? God doth knovv. † But that :: A proper
vvhich I doe, I vvil also doe, that I may cut avvay the oc- terme for He-
casion of them that desire occasion: that, in that vvhich they retikes that
13 glorie, they may be found euen like vs. † For such false apo- shape thē sel-
stles are :: craftie vvorkers, trāsfiguring them selues into Apo- ues into the ha-
14 stles of Christ. † And no maruel: for Satan him self transf- bit of true tea-
15 figureth him self into an Angel of light. † It is no great chers, spe-
matter therfore if his ministers be trāsfigured as the ministers cially by often
of iustice: vvhose ende shal be according to their vvorkes. allegation and
16 † Againe I say, (let no man thinke me to be foolish: o- commendatiō
thervvise take me as foolish, that I also may glorie a litle,) of the Scrip-
17 † that vvhich I speake, I speake not according to God, but tures. Reade
18 as it vvere in foolishnes, in this substance of glorying. † Be- the notable
cause many glorie according to the flesh, I also vvil glo- admonition of
19 rie. † For you do gladly suffer the foolish: vvhereas your the auncient
20 selues are vvise. † For you suffer if a man bring you into vvriter *Vin-*
seruitude, if a man deuoure, if a man take, if a man be extol- *centius Lirinensis*
21 led, if a man strike you on the face. † I speake according in his golden
booke *Against*
the Prophane
nouelties of al
heresies.

The Epistle vpon the Sunday of Sexagesme.

to dishonour, as though vve had been vveake in this part.
Vvherein any man dare (I speake folishly) I dare also.
† * They are Hebrevves: and I. They are Israëlites: and I. 22 *Phil.3.5*
They are the seede of Abraham: and I. † They are the mini- 23
sters of Christ: and I. (I speake as one scarse vvise) more I:
in many moe labours, in prisons more aboundantly, in stripes
aboue measure, in deathes often. † Of the Ievves fiue times, 24
did I receiue * fourtie, sauing one. † Thrise vvas I beaten 25 *Deu.25. 3.*
* vvith roddes, * once I vvas stoned, thrise I suffred * ship-
vvracke, night and day haue I been in the depth of the sea, *Act. 16. 23. 14. 18. 27. 15.*
† in iourneying often, perils of vvaters, perils of theeues, pe- 26
rils of my nation, perils of Gentiles, perils in the citie, perils
in the wildernes, perils in the sea, perils among false brethren,
† in labour and miserie, in much vvatchings, in hunger and 27
thirst, in fastings often, in colde and nakednes, † beside those 28
things which are outwardly: my daily [b] instance, the careful-
nes of al churches. † Vvho is vveake, and I am not vveake? 29
vvho is scandalized, and I [c] am not burnt? † If I must glorie: 30
I vvil glorie of the things that concerne my infirmitie. † The 31
God and Father of our Lord IESVS Christ, vvho is blessed
for euer, knovveth that I lie not. † * At Damascus the Gouer- 32
nour of the nation vnder Aretas the king, kept the citie of
the Damascenes, for to apprehend me: † and through a 33
vvindovv in a basket vvas I let dovvne by the vvall, and so
escaped his handes.

[b] ἐπισύστασις. S. Chrysostom and Theophylacte interpret it of daily conspiracie against him. others, of multitude of cares instãt & vrgẽt vpõ him.

[c] non vror? πυροῦμαι? *Act. 9. 24.*

ANNOTATIONS
CHAP. XI.

3. From the simplicitie.] People fall from their first faith, virginitie, and simplicitie in Christ, not by sodẽ reuolt, but by litle & litle, in giuing eare to the subtil persuasiõ of the Serpent, speaking to thẽ by the svveete mouthes & illurementes of Heretikes. of vvhich kind of seductiõ he giueth Eue for an example, vvho vvas by her greedy dẽsire of knovvledge and the Diuels promis of the same, dravven from the natiue simplicitie and obedience to God. as at this day, promis and pretense of knovvledge driueth many a poore soul from the sure, true, sincere, and onely beleefe of Gods Church.

As Eue by the Serpent, so the people are seduced by Heretikes.

6. Rude in speach.] Hereby vve see that the seditious and false teachers haue often the gift of eloquence vvhereby the simple be easily beguiled. Such vvere Corè and Dathan, as Iosephus vvriteth *Antiq. li. 4 c. 2.* for the same, S. Augustine (*li. 5 Confes. c. 3. et 13.*) calleth the Heretike Faustus Manichæus, *magnum laqueum Diaboli, a great snare of the Diuel*, saying that he passed the glorious Doctor S. Ambrose in shevv of vvordes, but farre inferior to him (vvithout al comparison) in substance and matter. In vvhich sort the Apostle here is glad to compare him self vvith the false Apostles, vvhom the Corinthians did folovv and extoll farre aboue him by reason of their eloquence, graunting to them that gift, but chalenging to him self superioritie in knovvledge, vvhich al vvise men preferre before vaine vvordes. And it is the bane of our poore countrie, that the people novv a daies giue credit rather to nevv orators and foolish yonkers, for their svveete speaches: then to the glorious Doctors of Christes Church, for their singular knovvledge and more graue eloquence.

Heretikes sometime eloquent.

Knovvledge better then gay vvordes.

Yong orators among heretikes preferred before the aũcient Doctors.

CHAP.

CHAP. XII.

He telleth of his incomparable visions, 5 but for humilitie liketh better to talke of his infirmities: 11 putting the fault in the Corinthians for that he is faine thus to rehearse his owne commendations. 13 Where againe he reasoneth the matter with them like a father, why they should preferre those false Apostles before him. 20 And feareth lest at his comming he shal be compelled to excommunicate many of them.



1 F I must glorie (it is not expedient in deede)
but I will come to the" visions and reuelatiõs
2 of our Lord. † I know a man in Christ aboue
fourtene yeres agoe (whether in the body, I
know not: or out of the body, I know not:
God doth know) such a one :: rapt euen to the third heauẽ.
3 † And I know such a man (whether in the body, or out of
4 the body, I know not: God doth know) † that he was rapt
into Paradise: & heard secrete wordes, which it is not lawful
5 for a man to speake. † For such an one I will glorie: but for
6 my self I will glorie nothing, sauing in my infirmities. † For
and if I will glorie, I shal not be foolish: for I shal say truth.
but I spare, lest any mã should esteeme me aboue that which
7 he seeth in me, or heareth any thing of me. † And lest the
greatnes of the reuelations might extoll me, there was giuen
me a pricke of my flesh, an angel of Satan, to buffet
8 me. † For the which thing thrise I besought our Lord,
9 that it might depart from me: † and he said to me, My grace
sufficeth thee, for power is perfited in infirmitie. Gladly
therfore will I glorie in mine infirmitie, that the power of
10 Christ may dwel in me. ⊣ † For the which cause I please
my self in infirmities, in contumelies, in necessities, in perse-
cutions, in distresses for Christ. for when I am weake, then
am I mightie.

11 † I am become foolish: you haue compelled me. For I
ought to haue been commended of you: for I haue been no-
thing lesse then they that are aboue measure Apostles: al-
12 though I am nothing. † Yet the signes of my Apostleship
haue been done vpon you in al patience," in signes & wõders
13 and mighty deedes. † For what is there that you haue had
lesse then the other churches: but that I my self haue not
14 burdened you? Pardon me this iniurie. † Behold, now
the third time I am ready to come to you: and I will not be
burdenous vnto you. For I seeke not the things that are

:: By this we may proue that it is neither impossible, incredible, nor vndecent, that is reported by the auncient fathers of some that haue been rauished or rapt (whether in body or out of body God knoweth) & brought to see the state of the next life, as wel of the saued as damned.

yours: but you. For neither ought the childrē lay vp treasures for the parents, but the parents for the children. † But I most gladly vvil bestovv, & vvil my self moreouer be bestovved for your soules: although louing you more, I am loued lesse. 15

† But be it so: I haue not burdened you: but being craftie, I tooke you by guile. † Haue I circumuented you by any of them vvhom I sent to you? † I requested Titus, and I sent vvith him a brother. Did Titus circumuent you? vvalked vve not vvith one spirit? not in the self same steppes? 16 17 18

† Of old thinke you that vve excuse our selues to you? Before God, in Christ vve speake: but al things (my deerest) for your edifying. † For I feare lest perhaps vvhen I come, I finde you not such as I vvould: and I be found of you, such an one as you vvould not. lest perhaps cōtentions, emulatiōs, stomakings, dissensions, detractions, vvhisperings, svvellings, seditions be among you. † lest againe vvhen I come, God humble me among you: & I mourne many of them that sinned before, & :: haue not done penāce for the vncleannes & fornication and incontinencie that they haue committed. 19 20 21

'Again

:: τῶν μὴ μετανοησάντων. Vvhich S. Augustine saith (ep. 108) is spoken here of doing great penance for heinous sinnes, as *Pœnitentes* did in the primitiue Church. So that it is not onely to repent or to amend their liues, as the Protestants translate it.

ANNOTATIONS
CHAP. XII.

Visiōs haue no credite with heretikes.

1. Visions.] S. Cyprian (*ep. 69. nu. 4.*) complaineth that the Aduersaries of Gods Church and Priestes, giue no credit to visions. but their incredulitie is much more in our daies, that condemne al such reuelations, though they be reported and recorded for most certaine, of holy S. Gregorie, S. Bede, or vvho els so euer. Yea they are so vvicked in this case, that the vision vvhich the holy author of the booke of Machabees * calleth *fide dignum*, vvorthy of credit, is one cause vvhy they deny the vvhole booke to be Canonical: and as vvel might they for this vision deny al S. Paules Epistles, and for the like, the Actes of the Apostles, *Act. 9. 10. 11. 12. 27*: and the Gospel it self, *Mat. 1, 20. 2, 13, 19.* * 2. Mach. 15, 11.

The Apostles some greater then other.

11. Aboue measure Apostles.] Though al vvere in that they vvere Apostles, of one and the same order, yet vve may see that some had maruelous great preeminence and priuilege aboue others in the same office: specially S. Peter and S. Iohn, vvhom S. Paul often calleth *great Apostles*, *aboue measure or passing Apostles, the pillers, &c.* 2 Cor. 11, 5. 12, 11. Gal. 2, 9.

We must sticke to the faith first planted by miracles.

12. In signes.] Miracles be necessarie, and be great signes of truth, vvhen it is first nevvly taught. And therfore let al Catholike men hold fast that faith vvhich vvas first preached and confirmed by miracles. as in England by S. Augustine, and in other nations by other holy Apostolike men. And let the Heretikes that preach extraordinarily, nevvly, and othervvise then vve receiued at our first conuersion, shevv their calling and doctrine by miracles, or els let them be taken for false Apostles as they be.

CHAP. XIII.

He driueth into them the feare of excommunication: to the end that they doing penance beforehand, he may not be compelled to vse his authoritie vvhen he commeth, and as he hath threatened. 11 And so vvith a general exhortation he endeth.

LO

Deu. 19, 15.

1 THO this the third time I come vnto you: * In
2 the mouth of tvvo or three vvitneſſes ſhal euery vvord ſtand. † I foretold and doe foretel as preſent, and novv abſent, to them that ſinned before, and al the reſt, that if I come againe, I vvil not ſpare. † Seeke you
3 an experiment of him that ſpeaketh in me, Chriſt: vvho in
4 you is not vveake, but is mightie in you? † For although he vvas crucified of infirmitie: yet he liueth by the povver of God. For vve alſo are vveake in him: but vve ſhal liue vvith
5 him by the povver of God on you. † " Trie your ovvne ſelues if you be in the faith: proue ye your ſelues. Knovv you not your ſelues that Chriſt IESVS is in you, vnleſſe
6 perhaps you be reprobates. † But I hope you `knovv'
7 that vve are not reprobates. † And vve pray God, that you doe no euil, not that vve may appeare approued, but that you may doe that vvhich is good, and vve be as repro-
8 bates. † For vve can not any thing againſt the truth: but for
9 the truth. † For vve reioyce, for that vve are vveake, & you are mightie. This alſo vve pray for, your conſummation.
10 † Therfore theſe things I vvrite abſent: that being preſent I may not deale hardly according to the [c] povver vvhich our Lord hath giuen me vnto edification and not vnto deſtruction.
11 † For the reſt brethren, reioyce, be perfect, [c] take exhortation, be of one minde, haue peace, and the God of peace & of loue ſhal be vvith you. † Salute one an other in a * holy
12 kiſſe. Al the ſaincts ſalute you. † The grace of our Lord
13 IESVS Chriſt, and the charitie of God, and the communication of the holy Ghoſt be vvith you all. Amen.

" ſhal knovv

c παρακαλεῖτε, Ro. 16, 16. 1. Co. 16, 20.

c Eccleſiſtical power to puniſh offenders by the cēſures of the Church.

The Epiſtle in a votiue Maſſe of the B. Trinitie.

ANNOTATIONS
CHAP. XIII.

5. Trie your ſelues.] The Heretikes argue herevpō, that euery man may knovv him ſelf certainely to be in grace: vvhere the Apoſtle ſpeaketh expreſly and onely of faith. the act vvhereof a man may knovv and feele to be in him ſelf, becauſe it is an act of vnderſtanding, though he can not be aſſured that he hath his ſinnes remitted, and that he is in al pointes in ſtate of grace and ſaluation: becauſe euery man that is of the Catholike faith, is not alvvaies of good life agreable therevnto, nor the actes of our vvil ſo ſubiect to vnderſtanding, that vve can knovv certainely vvhether vve be good or euil. See S. Auguſtine *to. 7 de perfect. iuſtitiæ c. 15. Li. de Cor. et grat. c. 13.* & S. Thomas 1.2, q. 112. art. 5.

Vve may knovv that we haue faith, but not that vve are in grace.

THE ARGVMENT OF THE EPISTLE OF S. PAVL TO THE GALATIANS.

THAT *this Epistle may seeme to be the first that S. Paul vvrote, vvas declared in the Argument of the Epistle to the Romanes, notvvithstanding that in the second chapter it is euident to haue bene vvritten 14 yeres at the least after his Conuersion, and (as it is said) from Ephesus, belike at that time of his being there, vvhich is mentioned Act.* 18.

The occasion of it vvere such Falsе apostles, as vve reade of, Act. 15. *Et quidam descendentes, &c.* And certaine comming dovvne from Ievvrie, taught the brethren (*that is the Christian Gentiles at Antioche*) that vnles you be circumcised according to the manner of Moyses, you can not be saued. *Such commers also to the Galatians (vvhom S. Paul had conuerted Act.* 16, *as himself mentioneth Gal.* 1. *and* 4.) *did seduce them, saying, that al the other Apostles to vvhom they should rather harken, then to Paul (vvho came they knevv not from vvhence) did vse Circumcision: yea and that Paul himself, vvhen he came among them, durst do none other. And to vvinne them more easily, they did not lay on them the burden of the vvhole Lavv, but of Circumcision only.*

Against these deceiuers, S. Paul declareth, that he receiued his Apostleship and learned the Gospel that he preacheth, of Christ him self after his Resurrection: and that the other Apostles (although he learned nothing of them) receiued him into their societie, and allovved vvel of his preaching to the Gentiles, though themselues being Ievves, and liuing among the Ievves, had not yet left the ceremonies of the Lavv: hovvbeit they did not put in them any hope of iustification, but in Christ alone vvithout them. He declareth moreouer, that the said Falseapostles belyed him, in saying that he also preached Circumcision sometimes. Againe, that they themselues in preaching no more but Circumcision, did against the nature of Circumcision, because it is a profession to obserue the vvhole Lavv: finally, vvhatsoeuer they pretended, that in deede they did it onely to please the Ievves, of vvhom othervvise they should be persecuted.

So that in this Epistle he handleth the same matter, vvhich in the Epistle to the Romanes: but here lesse exactly and more briefly, because the Galatians vvere very rude, and the Romanes contrarivvise, repleti omni scientia (Rom. 15) replenished vvith al knovvledge.

THE

THE EPISTLE OF PAVL TO THE GALATIANS.

Chap. I.

After the foundation laide in the ſalutation, 6 he exclaimeth againſt the Galatians, and their falſe apoſtles, 11 conſidering that the Goſpel vvhich he preached to thē, he had it immediatly of Chriſt him ſelf. 13 Vvhich to ſhevv he beginneth to tel the ſtorie of his conuerſion and preaching ſince then, that as he learned nothing of the other Apoſtles, ſo yet he had their approbation.

1 PAVL an Apoſtle not of men, " neither by man, but by IESVS Chriſt, and God the Father that raiſed him
2 from the dead, † and al the brethren that are vvith me: to the churches of
3 Galatia. † Grace to you and peace from God the Father and our Lord
4 IESVS Chriſt, † vvho gaue him ſelf for our ſinnes, that he might deliuer vs from this preſent vvicked vvorld, according to the vvil of
5 our God and father: † to vvhom is glorie for euer and euer. Amen.
6 † I maruel that thus ſo ſoone you are transferred from him that called you into the grace of Chriſt, vnto an other Go-
7 ſpel: † vvhich is not an other, vnles there be ſome that trou-
8 ble you, and vvil :: inuert the Goſpel of Chriſt. † But although we, " or an Angel from heauen, euāgelize to you beſide that vvhich vve haue euangelized to you, be he anáthe-
9 ma. † As vve haue ſaid before, ſo novv I ſay againe, If any euangelize to you, beſide that vvhich you haue receiued,
10 be he anáthema. † For do I novv vſe perſuaſion to men, or to God? Or do I ſeeke to pleaſe men? If I yet did pleaſe men, I ſhould not be the ſeruant of Chriſt.
11 † c For I doe you to vnderſtand, brethren, the Goſpel that vvas

:: New Goſpellers that peruert, corrupt, or alter the one onely true and firſt deliuered Goſpel, are to be auoided. See S. Auguſtine *Cont. Fauſtum li. 32. c. 27.*

c The Epiſtle vpon the Commemoration of S. Paul, Iun. 30.

vvas euangelized of me, that it is not according to man.
† For neither did I receiue it of man, nor learne it: but by the 12
reuelation of IESVS Christ.
† For you haue heard my cõuersation sometime in Iudaisme, 13
that aboue measure I persecuted the Church of God, and ex- *Act. 9,1.*
pugned it, † and profited in Iudaisme aboue many of mine 14
equales in my nation, being more aboundantly an emulator
of the traditions of my fathers. † But vvhen it pleased him 15
that separated me from my mothers vvombe, and called me
by his grace, to reueale his sonne in me, † that I should euan- 16
gelize him among the Gentils, incontinent I condescended
not to flesh and bloud, † neither came I to Hierusalem to 17
the Apostles my antecessors: but I vvent into Arabia, and a-
gainel returned to Damascus. † Then, after three yeres I 18
came to Hierusalem :: to see Peter: and taried with him fiftene
daies. † But other of the Apostles savv I none: sauing Iames 19
:: the brother of our Lord. † And the things that I vvrite to 20
you: behold before God, that I lie not. † After that, I came 21
into the partes of Syria and Cilicia. † And I vvas vnknowen 22
by sight to the churches of Ievvrie, that vvere in Christ:
† but they had heard only, That he vvhich persecuted vs 23
sometime, doth novv euangelize the faith vvhich sometime
he expugned: † and in me they glorified God. 24

:: S. Iames was called our Lordes brother after the hebrew phrase of the Iewes, by vvhich neere kinsmen are called brethrē. for they were not brethren in deede, but rather sisters children.

ANNOTATIONS
CHAP. I.

S. Paul sent to preache by ordinarie impositiō of hādes.

1. *Neither by man.*] Though he vvere not first by mans election, nomination, or assignement, but by Gods ovvne special appointmēt, chosen to be an Apostle: yet by the like expresse ordinance of God he tooke orders or imposition of hands of men, as is plaine *Act. 13.* Let vs bevvare then of such false Apostles, as novv a daies intrude them selues to the office of Ministerie and preaching, neither called of God, nor rightly ordered of men.

No shevv of learning or vertue must moue vs from the faith.

8. *Or an Angel.*] Many vvorthie obseruations are made in the fathers vvritings, of the earnest admonition of the Apostle, and much may vve gather of the text it self. first, that the credit of any man or Angel for vvhat learning, eloquence, shevv of grace or vertue so euer, though he vvrought miracles, should not moue a Christian man from that truth vvhich he hath once receiued in the Catholike Church: of vvhich point Vincentius Lirinensis excellently treateth. *li. cont. profan. hæres. Nouitates.* Vvhereby vve may see that it is great pitie and shame, that so many folovv Luther and Caluin and such other leude fellovves, into a nevv Gospel, vvhich are so farre from Apostles and Angels, that they are not any vvhit comparable vvith the old Heretikes in giftes of learning or eloquence, much lesse in good life.

Preaching cõtrarie to the faith receiued is forbidden, not other preaching.

Secondly S. Augustine noteth vpon the vvord, *Beside*, that not al other teaching, or more preaching then the first, is forbidden, but such as is contrarie and disagreing to the rule of faith. *Tract. 3 in Ioa.*
The Apostle did not say, saith he, *If any man euangelize to you more then you haue receiued, but, beside that you receiued. for if he should say that, he should be preiudicial to him self, vvho coueted to come to the Thessalonians, that he might supply that vvhich vvas vvanting to their faith. Novv he that supplieth, addeth.*

addeth that vvhich vvas lacking, taketh not avvay that vvhich vvas, &c. By vvhich vve ſee hovv friuolouſly and calumniouſly the Heretikes charge the Church vvith addition to the Scriptures.

Thirdly, as vvel by the vvord *euangelizamus* (vve euangelize) as the vvord *accepiſtis* (you haue receiued) vve may note that the firſt truth, againſt vvhich no ſecond Goſpelling or doctrine may be admitted, is not that onely vvhich he vvrote to the Galatians, or vvhich is conteined either in his or any other of the Apoſtles or Euãgeliſtes vvritings, but that vvhich vvas by vvord of mouth alſo preached, taught, or deliuered them firſt, before he vvrote to them. Therfore the Aduerſaries of the Church that meaſure the Word of God or Goſpel by the Scriptures onely, thinking them ſelues not to incurre S. Paules curſe, except they teach directly againſt the vvritten vvord, are fouly beguiled. As therein alſo they ſhamfully erre, when they charge the Catholikes with adding to the Goſpel, when they teach any thing that is not in expreſſe wordes Written by the Apoſtles or Euangeliſtes. not marking that the Apoſtle in this Chapter, and els where, commonly calleth his & his fellovves whole preaching, the Goſpel, be it Written or vnvvritten.

The Goſpel is not onely in the Written word of ſcripture, but in vnwritten tradition alſo.

Fourthly, by the ſame Wordes We ſee condemned al after-preachings, later doctrines, new ſectes and authors of the ſame: that onely being true, which Was firſt by the Apoſtles and Apoſtolike men as the lavvful huſbandmen of Chriſtes fild, ſovved and planted in the Church: and that falſe, which Was later and as it vvere ouerſovven by the enemie. By Which rule not onely Tertullian (*de præſcript. nu. 6 & 9.*) but all other aũcient Doctors, and ſpecially S. Irenæus (*li. 3. c. 2. 3. 4.*) tried truth from falſehod, and condemned old Heretikes, prouing Marcion, Valentine, Cerdon, Menander, and ſuch like, falſe Apoſtles, becauſe they came in With their nouelties long after the Church Was ſettled in former truth.

After-preaching & ouerſowing of nouelties, argueth falſe doctrine.

Sixthly, This curſe or execration pronounced by the Apoſtle, toucheth not onely the Galatians, or thoſe of the Apoſtles time, that preached othervviſe then they did, but it perteineth to al times, preachers, and teachers, vnto the Worldes end, and it concerneth them (as Vincentius Lirinenſis ſaith) that preach a neW faith, or change that old faith Which they receiued in the vnitie of of the Catholike Church. *To preach any thing to Chriſtian Catholike men* (ſaith he) *beſides that vvhich they haue receiued, neuer vvas it lavvful, neuer is it, nor neuer ſhal it be lavvful. to ſay anáthema to ſueh, it hath been, and is, and ſhal be alvvaies behooful.* So S. Auguſtine by this place holdeth al accurſed, that draW a Chriſtian man from the ſocietie of the Whole Church, to make the ſeueral part of any one ſect: that call to the hidden conuenticles of Heretikes, from the open and knovven Church of Chriſt: that allure to the priuate, from the common: finally al that draW With chatting curioſitie the children of the Catholike Church, by teaching any thing beſides that they found in the church. *Li. cont. proph. har. nouit.*

The Apoſtles curſe vpon al that teache nevv doctrine, and dravv men from the Cath. Church.

* *Aug. ep. 165.* *ep. 48. Pſal. 103. Con. 2.* * mentioning alſo that a Donatiſt feined an Angel to haue admoniſhed him to call his frende out of the Communion of the Catholike Church into his ſect. and he ſaith, that if it had been an Angel in deede, yet ſhould he not haue heard him. Laſtly S. Hierom vſeth this place, Wherein the Apoſtle giueth the curſe or anáthema to al falſe teachers not once but tvviſe, to proue that the zeale of Catholike men ought to be ſo great tovvard al Heretikes and their doctrines, that they ſhould giue them the anáthema, though they vvere neuer ſo deere vnto them. In Which caſe, ſaith this holy Doctor, I Would not ſpare mine ovvne parents. *Ad Pammach. c. 3. cont. Io. Hieroſ.*

Zeale againſt heretikes.

18. To ſee Peter.] In What eſtimation S. Peter Was With this Apoſtle, it appeareth: ſ'ng for reſpect and honour of his perſon, and of duety as Tertullian *de præſcript.* ſaith (notvvithſtanding his great affaires Eccleſiaſticall) he vvent ſo farre to ſee him. not in vulgar manet, but (as S. Chryſoſtom noteth the Greeke Word to import) to behold him as men behold a thing or perſon of name, excellencie, and maieſtie. for vvhich cauſe, and to fill him ſelf With the perfect vevv of his behauiour, he abode With him fiftene daies. See S. Hierom *ep. 103 ad Paulinum. to. 3.* Who maketh alſo a myſterie of the number of daies that he taried With S. Peter. See S. Ambroſe *in Comment. huius loci*, and S. Chryſoſtome vpon this place, and *ho. 87 in Ioan.*

ἱστορῆσαι

B. Paul doth viſite S. Peter of honour and reuerence tovvard him.

CHAP. II.

He telleth furth the ſtorie begonne in the laſt chapter, and hovv he reprehended Peter, 15 and then ſpecially vrgeth the enſample of the Chriſtian Ievves, vvho ſought vnto Chriſt for iuſtification, and that by vvarrant alſo of their Lavv it ſelf, as alſo becauſe othervviſe Chriſts death had been needles.

THEN after fourtene yeres I vvent vp 1
againe to Hierusalem vvith Barnabas,
taking Titus also vvith me. † And I 2
vvent vp according to reuelation: and
"cõferred with them the Gospel which
I preach among the Gentiles, but apart
with thẽ that seemed to be something,
lest perhaps" in vaine I should runne
or had runne. † But neither Titus which vvas with me, vvhere- 3
as he vvas a Gentil, vvas compelled to be circumcised: † but 4
becausе of the false brethren craftely brought in, vvhich craf-
tely came in to espie our libertie that vve haue in Christ
IESVS, that they might bring vs into seruitude. † To 5
vvhom vve yelded not subiection no not for an houre, that
the truth of the Gospel may remaine vvith you. † But of 6
them that seemed to be something, (vvhat they vvere some-
time, it is nothing to me. * God accepteth not the person of
man) for to me, they that seemed to be something, "added
nothing. † But contrarievvise vvhen they had seen, that to 7
me vvas committed the Gospel of the [c] prepuce, as" to Peter
of the circumcision († for he that vvrought in Peter to the 8
Apostleship of the circumcision, vvrought in me also among
the Gentils) † and vvhen they had knovven the grace that 9
vvas giuen me, Iames and Cephas and Iohn, vvhich seemed
to be pillers," gaue to me and Barnabas the right handes of
societie: that vve vnto the Gentiles, & they vnto the circum- 10
cision: † only that vve should be mindeful of the poore:
the vvhich same thing also I vvas careful to doe.

† And vvhen Cephas vvas come to Antioche," I resisted 11
him [c] in face, becausе he vvas" reprehensible. † For before 12
that certaine came from Iames, he did eate vvith the Gentiles:
but vvhen they vvere come, he vvithdrevv and separated
him self, fearing them that vvere of the circumcision. † And 13
to his simulation cõsented the rest of the Ievves, so that Bar-
nabas also vvas ledde of them into that simulation. † But 14
vvhen I savv that they vvalked not rightly to the veritie of
the Gospel, I said to Cephas before them al: If thou being
a Ievve, liuest Gentile-like & not Iudaically: hovv doest thou
compel the Gentils to Iudaize.

† Vve are by nature Ievves, and not of the Gentils, sin- 15
ners. † But knovving that * man is not iustified by the 16
vvorkes

a See the marginal Annotation *Rom.* 2. *v.* 25.

c That is, *in presence, before them al*, as Beza him self expoundeth it. Yet the English Bezites to the more disgracing of S. Peter, translate, *to his face*, No. Test. an. 1580.

Deu. 10. 17.

c κατὰ πρόσωπον

Ro. 3, 19. 20.

vvorkes :: of the Lavv, but by the faith of IESVS Christ: we also beleeue in Christ IESVS, that we may be iustified by the faith of Christ, and not by the vvorkes of the Lavv: for the vvhich cause, by the workes of the Law no flesh shal be iusti-
17 fied. † But if seeking to be iustified in Christ, our selues also be found sinners: is Christ then a minister of sinne? God for-
18 bid. † For if I build the same things againe vvhich I haue de-
19 stroied, I make my self a preuaricatour. † For I by the Lavv, am dead to the Law, that I may liue to God: vvith Christ I am
20 nailed to the crosse. † And I liue, novv not I: but Christ liueth in me. And that that I liue novv in the flesh, I liue in the faith of the sonne of God, who loued me, & deliuered him self for
21 me. † I cast not avvay the grace of God. For if iustice be by the Lavv, then Christ died in vaine.

:: By this and by the discourse of this whole epistle, you may perceiue, that when iustification is attributed to faith, the vvorkes of Charitie be not excluded, but the vvorkes of Moyses law: that is, the ceremonies, sacrifices and sacramẽts thereof principally, and consequently al workes done merely by nature and free wil, without the faith, grace, spirit, & aide of Christ.

ANNOTATIONS
CHAP. II.

2. *Conferred vvith them.*] Though S. Paul vvere taught his Gospel of God and not of man, and had an extraordinarie calling by Christ him self, yet by reuelation he vvas sent to Hierusalem to conferre the said Gospel which he preached, vvith his elders the ordinarie Apostles and Rulers of the Church, to put both his vocation and doctrine to their trial and approbation, and to ioyne in office, teaching, and societie or communion vvith them. For there is no extraordinarie or miraculous vocation, that can seuer or separate the person so called, in doctrine or fellovvship of Christian life and religion, from the ordinarie knowen societie of Gods people and Prieستes. Therfore vvhosoeuer he be (vpon vvhat pretence so euer) that vvil not haue his calling and doctrine tried by the ordinarie Gouerners of Gods Church, or disdaineth to go vp to the principal place of our religion, to conferre vvith Peter and other pillers of the Church, it is euident that he is a false teacher, a Schismatike, and an Heretike. By vvhich rule you may trie al your nevv teachers of Luthers or Caluins schoole: vvho neuer did nor euer durst put their preaching to such conference or trial of holy Councel or Bishops, as they ought to do, and vvould do, if it vvere of God, as S. Paules vvas.

S. Paul conferreth vvith S. Peter and the rest, for trial of his doctrine.

The heretikes submit their doctrine to no trial of Bishops or Coũcel.

2. *In vaine.*] Though S. Paul doubted not of the truth of the Gospel vvhich he preached, knovving it to be of the holy Ghost: yet becaus other men could not, nor vvould not acknovvledge so much, til it vvere allovved by such as vvere vvithout al exception knovven to be Apostles & to haue the spirit of truth, to discerne vvhether the vocation, spirit, & Gospel of Paul vvere of God, he knevv he should othervvise vvithout conferẽce vvith them, haue lost his labour, both for the time past and to come. *He had not had* (saith S. Hierom) *securitie of preaching the Gospel, if it had not been approued by Peters sentence and the rest that vvere vvith him. Hiero ep. 89. c. 2. See Tertul. li. 4 Cont. Marc. nu. 3.* Therfore by reuelation he vvent to conferre with the Apostles at Hierusalem, that by them hauing his Apostleship and Gospel liked and approued, he might preach vvith more fruite. Vvherein vve see, this holy Apostle did not as the seditious proud Heretikes do novv a daies, vvhich refusing al mans attestation or approbation, vvil be tried by Scriptures onely. As also vve may learne that it is no such absurditie as the Aduersaries vvould make it, to haue the Scriptures approued by the Churches testimonie. Seing the Gospel vvhich S. Paul preached (being of as much certaintie and of the same Holy Ghost that the Scriptures be) vvas to be put in conference and examination of the Apostles, vvithout al derogation to the truth, dignitie, or certaintie of the same. And the cauilling of Heretikes, that we make subiect Gods Oracles to mans censure, and the Scriptures to haue no more force then the Church is content to graunt vnto them, is vaine and false. For, to beare vvitnes or to giue euidence or attestation that the preaching or vvriting of such, is true and of the Holy Ghost, is not to make it

The approbation of S. Paules doctrine by Peter & the rest, vvas very requisite.

No absurditie that the Scriptures be approued by the Churches testimonie.

The Church maketh not

Canonical Scripture, but declareth that it is so.

it true: no more then the Goldsmith or touch-stone that trie and discerne vvhich is true gold, make it good gold, but they giue euidence to man that so it is. And therfore that disputation also, vvhether the Scripture or the Church be of greater authoritie, is superfluous: either giuing testimonie to the other, and both assured by the Holy Ghost from al error: the Church yet being before the Scriptures, the spouse of Christ, and proper dwelling, temple, or subiect of God and his graces: for the vvhich Church the Scriptures vvere, and not the Church for the Scriptures. In vvhich Church there is iudicial authoritie by office and iurisdiction to determine of doubtful questions touching the sense of the Scriptures and other controuersies in religion, & to punish disobedient persons. Of which iudicial power the Scriptures be not capable, as neither the truthes & determinations of the same can be so euident to men, nor so agreable and fit for euery particular resolution, as diuersitie of times and persons requireth. Certaine is the truth, and great is the authoritie of both: but in such diuers kindes, as they can not be vvell compared together. The controuersie is much like as if a man touching the ruling a case in lavv or giuing sentence in a matter of question, should aske, vvhether the iudge, or the euidēce of the parties, be of more authoritie or credit. vvhich vvere as friuolous a dispute, as it were a disordered part for any man to say, he vvould be tried by no other iudge but by his owne vvritings or euidences. Vvith such triflers and seditious persons haue vve to do now a daies in diuinitie, as vvere intolerable in any prophane science or facultie in the vvorld.

Pro. 30. 6. *Added nothing.*] The Gospel and preaching of S. Paul vvas wholy of God, & therfore though it vvere put to the Churches probation, as gold is to the touch stone: yet being found in al pointes pure, nothing could be altered or amended therein by the Apostles. Euen so the Scriptures vvhich are in deede vvholy of the Holy Ghosts enditing, being put to the Churches trial, are found, proued, and testified vnto the vvorld to be such, and not made true, altered, or amended by the same. Vvithout vvhich attestation of the Church, the holy Scriptures in them selues vvere alvvaies true before: but not so knowen to be, to al Christians, nor they so bound to take them. And that is the meaning of the famous sentence of S. Augustiue *Cont. ep. fund. c. 5.* vvhich troubleth the Heretikes so much. *I vvould not beleeue the Gospel* (saith he) *vnles the authoritie of the Church moued me.*

The Scriptures alvvaies true in them selues, are so knovven to be by the Church.

7. *To Peter of the circumcision.*] Vve may not thinke, as the Heretikes deceitfuly teach, that the charge of the Apostles vvas so distincted, that none could preach or exercise iurisdiction but in those seueral places or towardes those peoples or prouinces onely, vvhereunto by Gods appointment or their ovvne lot or election, they vvere specially designed. For, euery Apostle might by Christes commission (*Mat. 28. Goe, and teach al nations*) vse al spiritual functiō through the vvhole vvorld. yet for the more particular regard & care of prouinces, & for peace & order sake, some were appointed to one countrie, & some to an other: as, of the other Apostles, we see in the Ecclesiastical histories, and for S. Peter & S. Paul, it is plaine by this place & other, that to them as to the tvvo cheefe and most renovvmed Apostles, the Church of al Nations vvas giuen, as deuided into two partes, that is, Ievves and Gentiles: the first and principal being S. Peters lot, that herein also he might resemble our Sauiour, vvho vvas sent namely * *to the lost sheepe of Israel*, and vvas properly * *the Minister of the Circumcision*: the second being S. Paules, vvhom Christ chose specially to preach to the Gentiles: Not so for al that, that either he vvas limited to the Gentils onely, (vvhō the Actes of the Apostles report, in euery place, first to haue entered into the Synagogs & preached Christ to the Ievves, as he vvrote also to the Hebrues & euer had special regard & honour to thē:) or Peter so boūd to the Ievves only, that he could not meddle vvith the Gentiles: seing he vvas * the man chosen of God, by vvhom the Gentils should first beleeue, vvho first baptized them, and first gaue order concerning them. Therfore the treacherie of Caluin is intolerable, that vpon this distinction of the Apostles charge, vvould haue the simple suppose, that S. Peter could not be Bishop of Rome (so might he barre S. Iohn from Ephesus also) nor deale among the Gentiles, as a thing against Gods ordinance and the appointment betvvene him and S. Paul: as though thereby the one had bound him self to the other, not to preach or meddle vvithin his fellovves compasse. And vvhich is further most seditious, he exhorteth al men to keepe fast the foresaid compact, and rather to haue respect to S. Paules Apostleship, then to S. Peters: as though the preaching, authoritie, and Apostleship of both vvere not a like true, and al of one holy Spirit, vvhether they preached to Iewes or Gentiles, as both did preach vnto both peoples, as is already proued, and at length, partly by the daily decay of the Ievvish state and their incredulitie, and partly for that in Christianitie the distinction of Iew & Gentil ceased after a season: both vvent to the cheefe citie of the Gentiles, and there founded the Church common to the Hebrues and al nations, Peter first, and Paul aftervvard. And therfore Tertullian saith, *de præscript nu. 14. O happie Church, to vvhich the Apostles povvred out al doctrine vvith their bloud. Where Peter suffereth like to our Lordes passion, vvhere Paul is crovvned*

The Apostles commissiō general through the vvorld, & yet peculiar to certaine prouinces.

Iewes and Gentiles specially committed to the two principal Apostles.

Neither Peter only of the Ievves, nor Paul Apostle of the Gētiles only.

Caluins foolish reason that Peter vvas not B. of Rome, & his derogatiō from Peters Apostleship.

The Church founded at Rome by S. Peter and S. Paul.

Mat. 15. Ro. 15.

Act. 10. & 15. v. 7. Calu. li. 4. c. 6. nu. 15. Instit.

crovvned vvith Iohn (Baptists) death.

9. Gaue the right handes of societie.] There is and alwaies ought to be, a common fellowship and fraternitie of al Pastors and preachers of the Church. Into vvhich societie who so euer entereth not, but standeth in Schisme and separation from Peter and the cheefe Apostolike Pastors, what pretence so euer he hath, or vvhence so euer he chalengeth authoritie, he is a vvolfe, and no true Pastor. Vvhich vnion aud communion together was so necessarie euen in S. Paules case, that, notvvithstanding his special calling of God, yet the Holy Ghost caused him to go vp to his elder Apostles, to be receiued into their fellovvship or brotherhod. for it is to be noted, that SS. Peter, Iames, and Iohn vvere not sent to S. Paul, to ioyne vvith him or to be tried for their doctrine and calling, by him: but contrariewise he vvas sent to them as to the cheefe and knovven ordinarie Apostles. They therfore gaue Paul their handes, that is to say, tooke him into their societie, and not he them. And S. Hieroms rule concerning this, shal be found true to the vvorldes end, speaking of S. Peters successor: *He that gathereth not vvith thee, scattereth. Ep. 57.* And in an other place for the same cause he calleth Rome, *tutissimum Communionis portum*, the most safe and sure hauen of communion or Societie. *Ep. 16. c. 3.* And vvhereas the Heretikes by this also vvould proue that Peter had no preeminēce aboue Paul being his fellovv Apostle, it is ridiculous. As though al of one fellowship or brotherhod be alvvaies equal, or as though there vvere not order and gouernement, superioritie and inferioritie, in euery societie vvel appointed. And they might perceiue by this vvhole passage, that Peter vvas the special and in more singular sort, the Apostle of the Ievves, though Iames and Iohn vvere also: as S. Paul is also called in more singular sort the Apostle aud doctor of the Gentiles then S. Barnabas, and yet they vvere both alike taken here into this societie, as they were both at once and alike segregated into this ministerie, and ordered together *Act. 13.* It is a poore reason then to say or thinke, S. Peter not to be aboue S. Barnabas neither, because of this societie and fellovvship vnto vvhich he vvas receiued together vvith S. Paul.

Al Catholike preachers and Pastors must communicate vvith Peter & his successors.

The heretikes ridiculous argumēt against Peters preeminence.

11. I resisted him.] Vvicked Porphyrie (as S. Hierom vvriteth) chargeth S. Paul of enuie and malepart boldnes, and S. Peter of errour. *Proœm. Comment. in Gal at.* Euen so the like impious, sonnes of Cham, for this, and for other things, gladly charge S. Peter, as though he had committed the greatest crimes in the vvorld. for, it is the propertie of Heretikes and il men, to be glad to see the Saincts reprehended and their faultes discouered, as vve may learne in the vvritings of S. Augustine against Faustus the Manichee, vvho gathered out al the actes of the holy Patriarches, that might seeme to the people to be vvorthy blame. Vvhom the said holy Doctor defendeth at large against him. as both he, and before him S. Cyprian, finde here vpon this Apostles reprehension, much matter of praising both their vertues: S. Paules great zeale, and S. Peters vvonderful humilitie: that the one in the cause of God vvould not spare his Superior, and that the other, in that excellent dignitie, vvould not take it in il part, nor by allegation of his Supremacie disdaine or refuse to be controvvled by his iunior. vvhich of the tvvo they count the greater grace and more to be imitated. *For neither Peter* (saith S. Cyprian) *Whom our Lord chose the first and vpon vvhom he built the Church, vvhen Paul disputed vvith him of circumcision, chalenged insolently or arrogantly tooke any thing to him self, saying that he had the Primacie, and therfore the later Disciples ought rather to obey him.* ep. 71 ad Quintum. nu. 2. And S. Augustine ep. 19 c. 2 in fine. *That* (saith he) *vvhich vvas done of Paul profitably by the libertie of charitie, the same Peter tooke in good part by holy and benigne godlines of humilitie, and so he gaue vnto posteritie a more rare and holy example, if at any time perhaps they did amis, to be content to be corrected of their iuniors, then Paul, for to be bold and confident: yea the inferiors to resist their betters for defending the truth of the Gospel, brotherly charitie alvvaies preserued.* By vvhich notable speaches of the Doctors vve may also see, how friuolously the Heretikes argue hereupon, that S. Peter could not be Superior to S. Paul, being so reprehended of him: vvhereas the Fathers make it an example to the Superiors, to beare vvith humilitie the correption or controulement euen of their inferiors. Namely by this example S. Augustine (*li. 2 de bapt. c. 1.* excellently declareth, that the B. Martyr S. Cyprian, vvho vvalked avvry touching the rebaptizing of them that vvere christened of Heretikes, could not, nor vvould not haue been offended to be admonished & reformed in that point by his fellovves or inferiors, much lesse by a vvhole Councel. *We haue learned*, saith he, *that Peter the Apostle, in vvhom the Primacie of the Apostles by excellent grace is so preeminent, vvhen he did othervvise concerning circumcision then the truth required, vvas corrected of Paul the later Apostle. I thinke (vvithout any reproch vnto him) Cyprian the Bishop may be compared to Peter the Apostle. howbeit I ought rather to feare lest I be iniurious to Peter. for vvho knovveth not that the principalitie of Apostleship it to be preferred before any dignitie of Bishop vvhatsoeuer? but if the grace of the Chaires or Sees differ, yet the glorie of the Martyrs is one.* And vvho is so dull that can not see, that the inferior, though not by office and iurisdiction, yet by the law of brotherly loue and fraternal correption, may reprehend his superior? Did euer any man vvonder that a good Priest or any vertuous person should tell the Pope, or any other great Prelate, or greatest Prince in earth, their faultes? Popes may be reprehended, and are iustly admonished of their faultes, and ought to take it in good part, and

The heretikes malitiously derogate from S. Peter.

Paules reprehension of Peter, teacheth vs the zeale of the one, and humilitie of the other.

It proueth nothing against Peters superioritie, that he vvas reprehended.

The superior may be reprehended or admonished of the inferior.

Heretikes reprehenſion of Catholike Biſhops is rather railing.

& ſo they do and euer haue done, vvhen it commeth of zeale & loue, as of S. Paul, Irenæus, Cyprian, Hierom, Auguſtine, Bernard: but of Simon Magus, Nouatus, Iulian, Wicleffe, Luther, Caluin, Beza, that do it of malice, & raile no leſſe at their vertues then their vices, of ſuch (I ſay) Gods Prelates muſt not be taught nor corrected, though they muſt patiently take it, as our Sauiour did the like reproches of the malitious Ievves, and as Dauid did the malediction of Semei. *2 Reg. 16.*

S. Peters errour vvas not in faith, but in conuerſation or behauiour

11. Reprehenſible.] The Heretikes hereof againe inferre, that Peter then did erre in faith, and therfore the Popes may faile therein alſo. To vvhich vve anſvver, that hovvſoeuer other Popes may erre in their priuate teachings or vvritings, vvhereof vve haue treated before in the Annotation vpon theſe vvordes, *That thy faith faile not*: it is certaine that S. Peter did not here faile in faith, nor erre in doctrine or knovvledge. for it vvas *conuerſationis non prædicationis vitium*, as Tertullian ſaith. *de præſcript. nu. 7.* It vvas a default in conuerſation, life, or regiment, Which may be committed of any man, be he neuer ſo holy, and not in doctrine. S. Auguſtine and vvhoſoeuer make moſt of it, thinke no othervviſe of it. But S. Hierom and * many other holy fathers deeme it to haue been no fault at all, nor any other thing then S. Paul him ſelf did vpon the like occaſion: & that this vvhole combat vvas a ſet thing agreed vpon betvvene them. It is a ſchoole point much debated betvvixt S. Hierom and S. Auguſtine *ep. 9. 11. 19. apud Auguſt.* *Luc. 22, 32.*

* *See S. Chryſoſt. Theophyl. &c.*

CHAP. III.

By their ovvne conuerſion at the firſt, 6 and by the example of Abraham, and promiſe made to him, he ſhevveth that the vvay to obtaine the benediction, is to ſeeke vnto God by faith in Chriſt. 10 Seing alſo that the Lavv curſeth euery one that hath not euermore kept the Lavv. 15 And, that the Lavv vvas not giuen to alter Gods teſtament, 19 but to conuince the Ievves of ſinne, 23 and ſo to be their padagogue or leader vnto Chriſt, 25 and then to ceaſe.

:: For any people or perſon to forſake the faith of their firſt Apoſtles & Conuerſion, at the voice of a few nouellaries, ſeemeth to wiſe men a very bewitching & ſenſles brutiſhnes. Such is the caſe of our poore coũtrie, Germanie, and others.



O Senſles Galatians, vvho hath :: bevvitched 1
you, not to obey the truth, before vvhoſe eies
IESVS Chriſt vvas proſcribed, being crucified among you? † This only I vvould learne 2
of you, By the vvorkes of the Lavv, did you
receiue the Spirit, or by the hearing of the faith? † Are you 3
ſo fooliſh, that vvhereas you began vvith the ſpirit, now you
vvil be conſummate vvith the fleſh? † Haue you ſuffered ſo 4
great things vvithout cauſe? if yet vvithout cauſe. † He 5
therfore that giueth you the Spirit, and vvorketh miracles among you: by the vvorkes of the Lavv, or by the hearing of
the faith doeth he it? † As, *Abraham beleeued God, and it vvas reputed to him vnto iuſtice.* 6 *Gen. 15, 6. Ro. 4, 3.*

:: This faith whereby Abraham was iuſtified, and his children the Gentils beleeuing in Chriſt, implieth al Chriſtian vertues, of which the firſt is faith, the groũd & foundation of al the reſt, and therfore here and els where often named of the Apoſtle.

† Knovv ye therfore that they that are :: of faith, the ſame are 7
the children of Abraham. † And the Scripture foreſeing 8
that God iuſtifieth the Gentils by faith, ſhevved vnto Abraham before, *That in thee ſhal al nations be bleſſed.* Therfore they 9 *Gen. 12, 3.*
that are of faith, ſhal be bleſſed vvith the faithful Abraham.
† For vvhoſoeuer are of the vvorkes of the Lavv, are vnder 10
curſe. For it is vvritten: " *Curſed be euery one that abideth not in al things that be vvritten in the booke of the Lavv, to doe them.* † But that in the 11 *Deu. 27, 26.*
Lavv no man is iuſtified vvith God, it is manifeſt, becauſe

the

Abac.2. Ro.1. Leu. 18. Deu.21.

12 *The iust" liueth by faith.* † But the Lavv is not by faith: but, *He that*
13 *doeth those things, shal liue in them.* † Christ hath redeemed vs from
the curse of the Lavv, being made a curse for vs (because it is
14 vvritten, *Cursed is euery one that hangeth on a tree*) † that on the Gen-
tiles the blessing of Abraham might be made in Christ IESVS: that vve may receiue the promisse of the Spirit by faith.

15 † Brethren (I speake according to man) yet a mans testamēt being confirmed no man despiseth, or further disposeth.
16 † To Abraham vvere the promises said, and to his seede. He

The Epistle vpō the 13 Sūday after Pentecost.

Gen. 22, 18.

saith not, *And to seedes*, as in many: but as in one, *And to thy seede*,
17 vvhich is Christ. † And this I say, the testament being confirmed of God, the Lavv vvhich vvas made after foure hundred and thirtie yeres, maketh not void to frustrate the pro-
18 mise. † For if the inheritance be of the Lavv, novv not of
19 promise. But God gaue it to Abraham by promise. † Vvhy vvas the Lavv then? It vvas put for transgressions, vntil the seede came to vvhom he had promised: ordeined by Angels
20 in the hand of a mediatour. † And a mediatour is not of one:
21 but God is one. † Vvas the Lavv then against the promises of God? God forbid. For if there had been a Lavv giuen that could iustifie, vndoubtedly iustice should be of the Lavv.

Ro. 3, 9. 11, 32.

22 † But the Scripture* hath concluded al things vnder sinne: that the promise by the faith of IESVS Christ might be gi-
23 uen to them that beleeue. ¶ † But before the faith came, vnder the Lavv we vvere kept shut vp, vnto that faith which
24 vvas to be reuealed. † Therfore the Lavv vvas our Peda-
25 gogue in Christ: that vve may be iustified by faith. † But vvhē
26 the faith came, novv vve are not vnder a pædagogue. † For you are al the children of God by faith in Christ IESVS.
27 † For as many of you as are baptized in Christ, " haue put
28 on Christ. † There is not Ievve nor Greeke, there is not bond nor free, there is not male nor femal. For al you are one
29 in Christ IESVS. † And if you be Christs, then are you the seede of Abraham, heires according to promise.

ANNOTATIONS
CHAP. III.

10. Cursed be.] By this place the Heretikes vvould proue that no man is iust truely before God, al being guiltie of damnation and Gods curse, because they keepe not euery iote of the Lavv. Vvhere in deede the Apostle meaneth not such as offend venially (as it is plaine by the place of Deuteronomie

Notwithstanding venial sinnes, men

are truely iuſt, and may keepe the cõmaundements.

Deuteronomie vvhence he reciteth this text) but onely ſuch as commit great and damnable crimes, and ſo by greuous and mortal tranſgreſſions vvholy breake Gods precepts, and thereby incurre the curſe of the Lavv, from vvhich the ſaid Lavv could not deliuer them of it ſelf, nor by any other meanes, but by the faith and grace of CHRIST IESVS.

Not only faith.

11. Liueth by faith.] It is neither the Heretikes ſpecial preſumption and confidence, nor the faith of Diuels, nor faith vvithout vvorkes vvhich is dead in it ſelf as S. Iames ſaith, that can giue life to the iuſt. for that vvhich is dead, can not be the cauſe of life. but it is the Catholike faith, as S. Auguſtine vvriteth, vvhich vvorketh by charitie (according to the Apoſtles ovvne explication of this vvhole paſſage) by vvhich the iuſt liueth. *Li. 3 c. 5. cont. duas ep. Pelag.* See the Annotation vpon the ſame vvordes. *Rom. 1.* *Iac. 2.*

Baptiſme giueth grace and iuſtification, not faith only.

27. Haue put on Chriſt.] Here the Aduerſaries might haue ſeen, if they vvere not blinded by contentious ſtriuing againſt Gods Church, that vvhen Iuſtification is attributed to faith vvithout mention of good vvorkes or other Chriſtian vertues & Sacraments, it is not meant to exclude any of the ſame from the vvorking of iuſtice or ſaluation. for here vve learne that by the Sacrament of Baptiſme alſo vve put on Chriſt, vvhich is to put on faith, hope, charitie, and al Chriſtian iuſtice. By the ſame vve proue alſo that the Sacraments of the nevv lavv giue grace, for that the receiuers thereof put on Chriſt. And the Aduerſaries euaſion, that it is faith vvhich vvorketh in the Sacrament, and not the Sacrament it ſelf, is plainely falſe: Baptiſme giuing grace and faith it ſelf to the infant that had none before.

CHAP. IIII.

That the Lavv vvas fit for the time of nonnage: but being novv come to ful age, to deſire ſuch ſeruitude is abſurd, ſpecially for Gentils. 12 And that he vvriteth this not of any diſpleaſure, but to tel them the truth, remembring hovv paßingly they honoured him vvhen he vvas preſent, and exhorting them therfore not to harken to the falſe Apoſtles in his abſence. 21 By the allegorie alſo of Abrahams tvvo ſonnes, ſhevving, that the children of the Ievves Synagogue ſhal not inherite, but vve vvho are the children of the free vvoman: that is, of the Cath. Church of Chriſt.

The Epiſtle vpon Twelfth eue.

AND I ſay, as long as the heire is a litle one, he differeth nothing from a ſeruant, 1
although he be lord of al, † but is vnder 2
tutors and gouernours vntil the time limited of the father: † ſo vve alſo, vvhen 3
vve vvere litle ones, vvere" ſeruing vnder
the ::elemẽtes of the vvorld. † But vvhen 4
the fulnes of time came, God ſent his ſonne made of a vvoman, made vnder the Lavv: † that he might redeeme them 5
that vvere vnder the Lavv, that vve might receiue the adoption of ſonnes. † And becauſe you are ſonnes, * God hath 6 *Ro. 8,15*
ſent the Spirit of his ſonne into your hartes crying: Abba, Father. † Therfore novv he is not a ſeruant, but a ſonne. And 7
if a ſonne, an heire alſo by God. ¶ † But then in deede not 8
knowing God, you ſerued them that by nature are not Gods.
† But novv vvhen you haue knovven God, or rather are 9
knovven of God: hovv turne you againe to the" vveake &
poore elements, vvhich you vvil ſerue againe? † "You ob- 10
ſerue daies, and moneths, and times, and yeres. † I feare you, 11
leſt

:: That is, the rudiments of religiõ, wherin the carnal Iewes vvere trained vp: or the corporal creatures, wherein their manifold ſacrifices, ſacraments, and rites did conſiſt.

12 leſt perhaps I haue laboured in vaine among you. † Be ye as
I, becauſe I alſo am as you: brethren, I beſeeche you, you
13 haue hurt me nothing. † And you knovv that by infirmitie
14 of the fleſh I euangelized to you heretofore: † and your
tentation in my fleſh you deſpiſed not, neither reiected, but
:: as an Angel of God you receiued me, as Chriſt IESVS.
15 † Vvhere is then your bleſſednes? for I giue you teſtimonie
that if it could be done, you vvould haue plucked out your
16 eies and haue giuen them to me. † Am I then become your
17 enemie, telling you the truth? † They emulate you not vvel:
but they vvould exclude you, that you might emulate them.
18 † But do you emulate the good in good alvvaies: and not
only vvhen I am preſent vvith you.
19 † My litle children, vvhom I trauail vvithal againe, vntil
20 Chriſt be formed in you. † And I vvould be vvith you now
and chaunge my voice: becauſe I am confounded in you.
21 † Tel me you that vvil be vnder the Lavv, haue you not read
22 the Lavv? † For it is vvritten that * Abraham had tvvo
ſonnes: one of the bond-vvoman, and one of the free-vvo-
23 man. † But he that of the bond-vvoman, vvas borne accor-
ding to the fleſh: and he that of the free-vvoman, by the
24 promiſſe. † vvhich things are ſaid "by an allegorie. For theſe
are the tvvo teſtaments. The one from mount Sina, gendring
25 vnto bondage: vvhich is Agar, († for Sina is a mountaine
in Arabia, [c] vvhich hath affinitie to that vvhich novv is Hie-
26 ruſalem) and ſerueth vvith her children. † But that Hieru-
27 ſalem vvhich is aboue, is free: vvhich is our mother. † For it
is vvritten: *Reioyce thou barren, that beareſt not: breake forth and crie, that*
trauaileſt not: becauſe many are the children of the deſolate, more then of her that
28 *hath a huſband.* † But * we brethren, according to Iſaac, are the
29 children of promis. † But :: as then he that vvas borne ac-
cording to the fleſh, perſecuted him that vvas after the ſpirit:
30 ſo novv alſo. † But vvhat ſaith the Scripture? *Caſt out the bond-*
vvoman and her ſonne. for the ſonne of the bond-vvoman ſhal not be heire vvith
31 *the ſonne of the free-vvoman.* † Therfore brethren vve are not the
children of the bond-vvoman, but of the free: by the "free-
dom vvherevvith Chriſt hath made vs free.

Gen. 16, 15. 21, 2.

c συζυγεῖ χᾷ

Eſ. 54, 1.

Ro. 9, 8.

Gen. 21, 10.

:: So ought al Catholike people receiue their teachers in religion, vvith al duetie, loue, & reuerence.

The Epiſtle vpon the 4 Sũday in Lent.

:: This mutual perſecution, is a figure alſo of the Church iuſtly perſecuting Heretikes, & contrarivviſe of Heretikes (vvhich be the childrẽ of the bondvvoman) vniuſtly perſecuting the Catholike Church. *Aug. ep.* 48.

ANNOTATIONS
CHAP. IIII.

External vvorſhip of God by vſe of creatures, neceſſarie: & hovv the Heathen, Ievves, & Chriſtians differ in the ſame.

1. Seruing.] There can be no external vvorſhip of God nor aſſociation of men in religion, either true or falſe, vvithout the vſe of corporal things or elements. The Heathen ſo vſed the creatures of elements that they ſerued them as their goddes. The Ievves, of vvhom the Apoſtle here ſpeaketh, ſerued not the creatures them ſelues vvhich they occupied in their ceremonies, but they ſerued the only true God vnder the elements: that is to ſay, being ſeruilely clogged, yoked, kept occupied and in avve, vvith innumerable fleſhly, groſſe, and comberſom offices about creatures. The Chriſtians neither ſerue elements, as the one, nor be kept in ſeruile thraldom thereby, as the other: but occupie only a fevv exceding eaſie, ſvvete, ſeemely, and ſignificant, for an agreable exerciſe both of body and minde. Vvhereof S. Auguſtine ſaith thus, li. 3. c. 9 de doct. Chriſt. *Some fevv for many, moſt eaſie to be done, moſt honorable for ſignification, and moſt cleane and pure for to be obſerued and kept, hath our Lord him ſelf and the Apoſtolical diſcipline deliuered.* And li. de ver. relig. c. 17. *Of the vviſedom of God it ſelf mans nature being taken, vvhereby vve vvere called into libertie, a fevv Sacraments moſt holſom vvere appointed and inſtituted, vvhich might conteine the ſocietie of Chriſtian people, that is, of the free multitude vnder one God.* And againe, cont. Fauſt. li. 19. c 13. *The Sacraments are changed, they are made eaſier, fevver, holſommer, happier.* the ſame he hath in the 118 epiſtle c. 1. and many other places beſides. By vvhich you may ſee, it is not al one to vſe elements, viſible Sacraments or ceremonies, and to ſerue them as the Pagans do, or to ſerue vnder them as the Ievves did, vvherevvith the Heretikes calumniouſly charge the Chriſtians. And as touching the ſmall number, facilitie, efficacie, and ſignification, vvherein the ſaid holy father putteth the ſpecial difference: vvho ſeeth not that for ſo many buſie ſacrifices, vve haue but one: for Sacraments vvel nere infinite, but ſeuen: al ſo eaſie, ſo ful of grace, ſo ſignificant, as can be poſſible, as of euery one in their ſeueral places is proued?

Our Sacraments fevv & eaſie in reſpect of the Ievves.

S. Auguſtine falſely alleaged of the Heretikes for tvvo Sacraments only.

Here, let the good Readers take heede of a double deceite vſed by the Aduerſaries about S. Auguſtines places alleaged. firſt, in that they ſay he made but tvvo Sacraments, vvhich is vntrue. for, although treating of the difference betvvene the Ievviſh Sacraments and ours, he namely giueth example in Baptiſme and the Euchariſt (as ſometimes alſo for example he nameth but one.) yet he hath no vvord nor ſigne at al that there ſhould be no moe. but contrarievviſe in the foreſaid epiſtle 118 he inſinuateth, that beſides thoſe tvvo, there be other of the ſame ſort in the Scriptures. Yea, vvith Water and bread, Which be the elements of the tvvo foreſaid Sacraments, he expreſly nameth oile alſo (*li. 2 cont. lit. Petil. c. 104.*) the element or matter of the Sacrament of Confirmation: Which in the ſame place he maketh to be a Sacrament as Baptiſme is. So doth he affirme of the Sacrament of Orders *li. 1 de bapt. c* 1. and alſo of Matrimonie *li. de bono coniug. c.24.* of Penance likevviſe, he ſpeaketh as of Baptiſme, Which he calleth Reconciliation, *li. 1 de adult. coniug. c. 28.* Laſtly, by the booke *de viſitatione infirmorum* in S. Auguſtine, *li. 2 c. 4.* by *Proſper de prædictionibus p. 2. c. 29.* S. Innocentius ad Eugubinum *to. 1. Conc. ep. ad Eugub. c.* 8. S. Cyril *li. 2 in Leuiticum,* and S. Chryſoſtom *li. 3 de Sacerdotio,* Extreme vnction* is proued to be a Sacrament. It is falſe then that the Heretikes affirme of S. Auguſtine, by vvhoſe doctrine it is plaine, that though the elements or Sacraments of the neW lavv be but feW and very fevv in compariſon of thoſe in the old lavv, yet there be no fevver then ſeuen ſpecified by him. Vvhich number of ſeuen the holy Councels of Florence and Trent do expreſly define to haue been inſtituted by Chriſt, againſt theſe late Heretikes. See more of theſe Sacraments in their places. Act. 8. 1 Tim. 4. Io. 20. Ia. 5. *Epheſ. 5.*

ep. 118. c. 1. & in pſ. 103. con. 1

* Aug. ſer. 215 de tẽp. & de rectitud. Cath. conuerſat.

The other Sacraments proued out of S. Auguſtine.

The other forgerie of the Aduerſaries concerning the elements or ceremonies, is, that S. Auguſtine (ep. 119. c. 19.) ſhould affirme, that the Church and Chriſtian people in his daies (vvherevpon they inferre that it is ſo much more novv) vvere ſo loden vvith obſeruation of vnprofitable ceremonies, that they vvere in as great ſeruilitie and ſubiection to ſuch things as the Ievves. He ſaith ſo in deede of ſome particular preſumptions, inuentions, and vſages of certaine perſons, as that ſome made it a heinous matter to touch the groũd vvith their bare feete vvithin their ovvne octaues, and ſuch like vanities. Whereby ſome ſimple folkes might be infected, vvhich this holy Doctor ſpecially miſliked, and vviſheth ſuch things (as they may, vvithout ſcandal) to be taken avvay. But that he vvrote or meant ſo of any ceremonie that the Church vſeth, either appointed by Scripture, or Councel, or cuſtom of the Catholike Church, him ſelf denieth it in expreſſe termes in the ſame place, and in ſundrie other: vvhere he allovveth al the holy ceremonies done in the miniſtration of the Sacraments and els vvhere. Vvhereby it is cleere, that the Churches moſt comely orders and ſignificant rites pertaine not to the yoke of the old lavv, much leſſe to the ſuperſtition of Gentilitie, as Heretikes affirme: but to the ſvveete yoke of Chriſt and light burden of his lavv, to order, decencie, and inſtruction of the faithful, in al libertie, loue, faith, grace, and ſpirit.

S. Auguſtine falſely alleaged againſt the ceremonies of the Church.

9. Vveake and poore.] Vvhether he meane of the creatures vvhich the Gentils ſerued (as it may ſeeme by the vvordes before of ſeruing ſtrange gods) ſo the elements vvere

moſt

moſt baſe and beggerly: or of the Iudaical ceremonies and ſacraments (as moſt expound it) euen ſo alſo their elements vvere vveake and poore in them ſelues, not giuing life, ſaluation, and remiſsion of ſinnes, nor being inſtruments or veſſels of grace, as the 7 Sacraments of the nevv lavv be.

10. You obſerue daies.] That vvhich S. Paul ſpeaketh againſt the Idololatrical obſeruation of daies, moneths, and times, dedicated by the Heathen to their falſe goddes, and to vvicked men or ſpirites, as to Iupiter, Mercurie, Ianus, Iuno, Diana, and ſuch like, or againſt the ſuperſtitious differences of daies, fatall, fortunate, or diſmol, and other obſeruations of times for good lucke or il lucke in mans actions, gathered either by particular fanſie, or popular obſeruation, or curious and vnlavvful artes, or (laſtly) of the Iudaical feſtiuities that vvere then ended and abrogated, vnto vvhich notvvithſtanding certaine Chriſtian Ievves vvould haue reduced the Galatians againſt the Apoſtles doctrine: al that (I ſay) do the Heretikes of our time falſely and deceitfully interprete againſt the Chriſtian holidaies, and the ſanctification and neceſſarie keeping of the ſame. Vvhich is not only contrarie to the Fathers expoſition, but againſt the very Scriptures, and the practiſe of the Apoſtles & the vvhole Church. *Aug. cont. Adimãt. c. 16. Ep. 118. c. 7. Hiero. in hunc locum.* In the Apocalypſe c. 1. there is plaine mention of the Sunday, that is, our Lordes day (*Dominicus dies*) vnto vvhich the Ievves Sabboth vvas altered, their Paſche into our Eaſter, their Pẽtecoſt into our Vvhitſontide: vvhich vvere ordained & obſerued of the Apoſtles them ſelues. And the antiquitie of the feaſtes of Chriſtes Natiuitie, Epiphanie, & Aſcẽſion is ſuch, that they cã be referred to no other origine but the Apoſtles inſtitution: vvho (as S. Clement teſtifieth *li. 8. conſt. Apoſt. c. 39.*) gaue order for celebrating their fellovv Apoſtles, S. Steuens, and other Martyrs daies after their death: and much more no doubt did they giue order for Chriſtes feſtiuities. According to vvhich, the Church hath kept not only his, but S. Steuens and the B. Innocents, euen on the ſame daies they be novv ſolemnely kept, & his B. mothers, and other Saincts, (as the Aduerſaries them ſelues confeſſe) aboue 1300 yeres, as appeareth in the barbarous combattes betvvene Vveſtphalus the Lutheran, & Caluin, and by the vvritings betvvixt the Puritans and Proteſtants.

Orig. ho. 3. in diuerſ. Aug. ep. 28. et Ser. de Sãctis. Fulgent. Leo.

For vvhich purpoſe, ſee alſo hovv old the holiday of S. Polycarpe is *in Euſebius li. 4 c. 14*: of the *Aſſumptiõ of our Ladie or her dormition in S. Athanaſius, S. Auguſtine, S. Hierom. S. Damaſc. & both of that feaſt and of her Natiuitie in S. Bernard, vvho profeſſeth *he receiued them of the Church, & that they ought to be moſt ſolemnely kept.* ep. 174. Vvherein vve can not but vvonder at the nevv Church of England, that (though againſt the pure Caluiniſtes vvil and doctrine) keepe other Saincts and Apoſtles daies of their death, and yet haue aboliſhed this ſpecial feaſt of our Ladies departure, vvhich they might keepe, though they beleeued not her Aſſumption in body (vvhereof yet S. Denys giueth ſo great teſtimonie) being aſſured ſhe is departed at the leaſt: except they either hate her, or thinke her vvorthy of leſſe remembrance then any other Saint, *her ſelf prophecying the contrarie of al Catholike generations, that they ſhould bleſſe her. And in deede the Aſſumption is her proper day, as alſo the feaſt of her Natiuitie: the other of the Purification and the Annunciation, vvhich they keepe in England, being not ſo peculiar to her, but belonging rather to Chriſtes Preſentation in the Temple, and his Conception. To conclude, vve may ſee in S. Cyprian *ep.* 34. Origen *ho. 3. in diuerſ.* Tertullian *de cor. mil. S.* Gregorie Nazianzene *de amore pauperum.* the Councel of Gangres, yea and in the councel of Nice it ſelf giuing order for Eaſter and the certaine celebrating thereof, that Chriſtian Feſtiuities be holy, aũcient, and to be obſerued on preſcript daies and times, and that this is not Iudaical obſeruation of daies, as Aërius taught, for vvhich he vvas condemned of Hereſie, as S. Epiphanius witneſſeth. But of holidaies S. Auguſtine ſheweth both the reaſon and his liking, in theſe memorable vvordes. Firſt for the feaſtes belonging to our Lord, thus: *We dedicate and conſecrate the memorie of Gods benefites vvith ſolemnities, feaſtes, and certaine appointed daies, leſt by tract of times there might creepe in ingrateful and vnkinde obliuion.* Of the feſtiuities of Martyrs thus: *Chriſtian people celebrate the memories of Martyrs vvith religious ſolemnitie, both to moue them ſelues to imitation of them, and that they may be partakers of their merites, and be holpen vvith their praiers. Cont. Fauſt. li. 20 c. 21.* And of al Saincts daies, thus: *Keepe ye and celebrate vvith ſobrietie the Natiuities of Saincts, that vve may imitate them vvhich haue gone before Vs, and they may reioyce of vs vvhich pray for vs. In pſ. 88. Conc. 2. in fine.*

** See the Annotation, Act. 1. v. 14.*

ep. ad Timotheũ. Luc. 1. v. 48.

Cõc. Gãgr. c. 20

Epiphan. Har. 75.

Aug. de Ciuit. Dei li. 10. c. 16.

And as is ſaid of preſcript daies of feaſtes, ſo the like is to be ſaid * of faſtes, vvhich els vvhere vve haue ſhewed to be of the Apoſtles ordinance. And ſo alſo of the Eccleſiaſtical diuiſion of the yere into Aduent, Septuageſme, & c. the vveeke into ſo many Feries, the day into Houres of praiers, as the Prime, the Third, the Sixth, the None &c. Vvhereof ſee * S. Cyprian, vvho deriueth theſe things by the Scriptures from the Apoſtles alſo, and counteth theſe things vvhich the vvicked Heretikes reproue, to be ful of myſterie. Like vnto this alſo is it, that the holy Scriptures were ſo diſpoſed of, and deuided, that certaine peeces (as is alvvaies obſerued and practiſed vntil this day) ſhould be read at one time, and others at other times and ſeaſons, through out the yere, according to the diuerſitie of our Lordes actions and benefites, or the Saincts ſtories then recorded. Vvhich the Puritane Caluiniſts alſo condemne of ſuperſtition, deſiring to bring in helliſh horrour and al diſorder. See conc. Carthag. 3. c. 47. & pag. 288 of this booke.

** Hilar. prolog. in pſal. explan. Epip. har. 75. & in fine. li. 3 cont. har.*

** Cypri. de orat. Do. mi. 15.*

The Heathenish and Iudaical obſeruatiõ of daies heretically cõpared vvith the Christian obſeruation of feſtiuities and holy daies &c.

Sũday, Eaſter, vvhitſontide.

The feſtiuities of Chriſt.

Other holidaies of Saincts.

Feſtiuities of our B. Ladie.

See S. Grego. li. 7. ep. 29. of Martyrs feaſts al the yere, and Maſſes in the ſame.

S. Auguſtines vvordes of Feſtiuities and holy daies.

Preſcript faſting daies.

Canonical houres.

Reading of the Scriptures according to the time of the yere.

The Scriptures haue an allegorical sense beside the litteral.

24. *By an allegorie.*] Here vve learne that the holy Scriptures haue beside the litteral sense, a deeper spiritual and more principal meaning: which is not only to be taken of the holy vvordes, but of the very factes and persons reported: both the speaches and the actions being significatiue ouer and aboue the letter. Vvhich pregnancie of manifold sensses if S. Paul had not signified him self in certaine places, the Heretikes had bene lesse vvicked and presumptuous in condemning the holy fathers allegorical expositions almost vvholy: who now shew them selues to be mere brutish and carnal men, hauing no sense nor feeling of the profunditie of the Scriptures, vvhich our holy fathers the Doctors of Gods Church savv.

True Christiã libertie.

1. *Freedom.*] He meaneth the libertie and discharge from the old ceremonies, sacraments, and the vvhole bondage of the Lavv, and from the seruitude of sinne, and the Diuel, to such as obey him: but not libertie to do vvhat euery man list, or to be vnder no obedience of spiritual or temporal lavves and gouerners: not a licence neuer to pray, fast, keepe holyday, or vvorkday, but vvhen and hovv it seemeth best to euery mans phantasie. Such a dissolute licentious state is farre from the true libertie vvhich Christ purchased for vs.

CHAP. V.

Against the lie of the false Apostles, he protesteth his mind of Circumcision. 13 and testifieth, that they are called to libertie. But yet lest any misconster Christian libertie, he telleth them that they shal not inherite the kingdom, vnles they abstaine from the vvorkes of the flesh, vvhich are al mortal sinnes: and do the fruitful vvorkes of the Spirit, fulfilling al the commaundements of the Lavv by Charitie.

STAND, and be not holden in againe 1
vvith the yoke of seruitude. † Behold 2
I Paul tel you that if you be circumci-
sed, Christ shal profite you nothing.
† And I testifie againe to euery man 3
circumciding him self, that he is a det-
ter to doe the vvhole Lavv. † You are 4
euacuated from Christ, that are iustifi-
ed in the Lavv: you are fallē from grace. † For vve in spirit, by 5
faith, expect the hope of iustice. † For in Christ IESVS* nei- 6 *Gal. 6 15:*
ther circumcision auaileth ought, nor prepuce: but "faith
that vvorketh by charitie. † You ranne vvel, vvho hath hin- 7
dered you not to obey the truth? † The persuasion is not of 8
him that calleth you. *† A litle leauen corrupteth the vvhole 9 *1 Cor. 6.*
paste. † I haue confidence in you in our Lord: that you vvil 10
be of no other minde: but he that troubleth you, shal beare
the iudgement, vvhosoeuer he be. † And as for me, brethren, 11
if as yet I preach circumcision, vvhy doe I yet suffer perse-
cution? then is the scandal of the crosse euacuated. † I would 12
they vvere also cut of that trouble you.

† For you, brethrē, are called into libertie: only make not 13
this "libertie an occasion to the flesh, but by charitie serue

one

14 one an other. † For al the Lavv is fulfilled in one vvord:
Leu. 19, 18. 15 *Thou ſhalt loue thy neighbour as thy ſelf.* † But if you bite and eate one an other: take heede you be not conſumed one of an
16 other. † And I ſay, vvalke in the ſpirit, and the luſtes of the
17 fleſh you ſhal not accompliſh. † For the fleſh luſteth againſt the ſpirit: and the ſpirit againſt the fleſh. for theſe are aduerſaries one to an other: :: that not vvhat things ſoeuer" you
18 vvil, theſe you doe. † But if you be ledde by the ſpirit, you are not vnder the Lavv.

19 † And the vvorkes of the fleſh be manifeſt, vvhich are,
20 fornication, vncleannes, impudicitie, lecherie, † ſeruing of Idols, vvitch-craftes, enmities, cõtentions, emulations, angers,
21 bravvles, diſſenſions, ſectes, † enuies, murders, ebrieties, commeſſations, and ſuch like. vvhich I foretel you, as I haue foretold you, that they vvhich doe [c] ſuch things, ſhal not ob-
22 teine the kingdom of God. † But the fruite of the Spirit is, Charitie, ioy, peace, patience, benignitie, goodnes, longani-
23 mitie, † mildnes, faith, modeſtie, cõtinencie, chaſtitie. Againſt
24 ſuch there is no lavv. † And they that be Chriſts, haue cru-
25 cified their fleſh vvith the vices and concupiſcences. ℣ † [b] If
26 vve liue in the ſpirit, in the ſpirit alſo let vs vvalke. † Let vs not be made deſirous of vaine glorie, prouoking one an other, enuying one an other.

The Epiſtle vpõ the 14 Sũday after Pentecoſt.

:: Here me thinke (ſaith S. Auguſtine) the Apoſtle denieth that vve haue free libertie of vvil: not vnderſtanding that this is ſaid to them, if they vvil not hold faſt the grace of faith conceiued, by vvhich only they cã vvalke in the ſpirit, & not accõpliſh the concupiſcences of the fleſh. *in c. 5. Gal.*

c S. Auguſtine ſhevveth hereby that not only infidelitie is a damnable ſinne.

b The Epiſtle vpõ the 15 Sũday after Pentecoſt.

ANNOTATIONS
CHAP. V.

6. Faith.] This is the faith vvorking by charitie, vvhich S. Paul meaneth els vvhere, vvhen he ſaith that faith doth iuſtifie. And note vvel that by theſe termes circumciſion & prepuce not auailable to iuſtification, it is plaine that in other places he meaneth the vvorkes of Circumciſion and Prepuce (that is, of the Ievves and the Gentils) vvithout faith, vvhich auaile not, but faith vvorking by charitie: as vvho ſhould ſay, faith and good vvorkes, not vvorkes vvithout faith.

Iuſtificatiõ by faith only, diſproued by conference of Scriptures.

Againe note here, that if the Proteſtants vvho pretend conference of places to be the beſt or only vvay to explicate hard ſpeaches of the holy Scriptures, had folovved but their ovvne rule, this one text vvould haue interpreted & cleared vnto them al other vvhereby iuſtice and ſaluation might ſeeme to be attributed to faith alone: the Apoſtle here ſo expreſly ſetting dovvne, the faith vvhich he commendeth ſo much before, not to be alone, but vvith charitie: not to be idle, but to be vvorking by Charitie: as S. Auguſtine noteth. *de fid. & op. c. 14.* Further the good Reader muſt obſerue, that vvhereas the Proteſtants ſome of them confeſſe, that Charitie and good vvorkes be ioyned and requiſite alſo, and that they exclude them not, but commend them highly, yet ſo that the ſaid Charitie or good vvorkes are no part of our iuſtice or any cauſe of iuſtification, but as fruites and effectes of faith onely, vvhich they ſay doth all, yea though the other be preſent: this falſe gloſe alſo is reproued euidently by this place, vvhich teacheth vs cleane contrarie: to vvitte, that faith hath her vvhole actiuitie and operation tovvard iuſtice and ſaluation, of charitie, and not contrarievviſe: vvithout vvhich it can not haue any act meritorious or agreable to God for our ſaluation. for vvhich cauſe S. Auguſtine ſaith, *li. 15 de Trin. c. 18. Fidem non facit vtilem niſi charitas. nothing maketh faith profitable but charitie.* But the Heretikes anſvver, that vvhere the Apoſtle ſaith,

Hovv the Proteſtants admit charitie and good vvorkes to iuſtificatiõ.

Charitie is more principal then faith in iuſtificatiõ.

faith vvorketh by charitie, he maketh charitie to be the inſtrument only of faith in vvel vvorking, and therfore the inferior cauſe at the leaſt. but this alſo is eaſily refuted by the Apoſtles plaine teſtimonie, affirming that charitie is * the greater vertue, & that if a man had al faith and lacked charitie, he vvere vvorth nothing. And againe, * that Charitie is the perfection and accõpliſhment of of the Lavv (as faith is not) vvhich can not agree to the inſtrumental or inferior cauſe. And therfore vvhen it is ſaid that faith vvorketh by charitie, it is not as by an inſtrument, but as the body vvorketh by the ſoul, the matter by the forme, vvithout vvhich they haue no actiuitie. Vvherevpon the the Schooles call Charitie, the forme or life of faith, that is to ſay, the force, actiuitie, & operatiue qualitie thereof, in reſpect of merite and iuſtice. Vvhich S. Iames doth plainely inſinuate, vvhen he maketh faith vvithout Charitie, to be as a dead corps vvithout ſoul or life, and therfore vvithout profitable operation. c. 2. v. 26.

Cor. 13. *Rom.* 13. 1 *Tim.* 1.

How faith vvorketh by charitie.

13. Libertie an occaſiõ.] They abuſe the libertie of the Goſpel to the aduantage of their fleſh, that vnder pretenſe thereof, ſhake of their obedience to the lavves of man, to the decrees of the Church and Councels, that vvil liue and beleeue as they liſt, and not be taught by their Superiors, but fornicate vvith euery Sect-maiſter that teacheth pleaſant & licentious things: and al this vnder pretence of ſpirit, libertie, and freedom of the Goſpel. Such muſt learne that al hereſies, ſchiſmes, and rebellions againſt the Church and their lavvful Prelates, be counted here among the vvorkes of the fleſh. See S. Auguſtine *de fid. & op. c.* 24. 25.

True libertie, not carnal and fleſhly.

CHAP. VI.

If any do ſinne, the reſt that do the vvorkes of the Holy Ghoſt, muſt not therfore take pride in them ſelues, but rather make humilitie of it, partly by fearing their ovvne fall, partly by looking ſtraitly to their ovvne vvorkes. 6 He exhorteth earneſtly to good vvorkes, aſſuring them that they ſhal reape none other then here they ſovv. 11 With his ovvne hand he vvriteth, telling them, the true cauſe vvhy thoſe falſe Apoſtles preach circumciſion, to be only to pleaſe the Ievves: 17 and a plaine argument that he preacheth it not, to be this, that he is perſecuted of the Ievves.

BRETHREN, and if a man be pre- 1
occupated in any fault, you that are
ſpiritual, inſtruct ſuch an one in the
ſpirit of lenitie, conſidering thine
ovvne ſelf, leſt thou alſo be tempted.
† Beare ye one an others burdens: & 2
ſo you ſhal fulfil the lavv of Chriſt.
† For if any man eſteeme him ſelf 3
to be ſomething, vvhereas he is no-
thing, he ſeduceth him ſelf. † But let euery one proue his 4
ovvne vvorke, & ſo in him ſelf only ſhal he haue the glorie,
and not in an other. † For euery one ſhal beare his ovvne 5
burden. † And let * him that is catechized in the vvord, 6
communicate to him that catechizeth him, in al his goods.
† Be not deceiued, God is not mocked. † For what things a mã 7
ſhal ſow, thoſe alſo ſhal he reape. For he that ſovveth in his 8
fleſh, of the fleſh alſo ſhal reape corruptiõ. but he that ſoweth
in the ſpirit, of the ſpirit ſhal reape life euerlaſting. † And 9
* doing good, let vs not faile. For in due time vve ſhal :: reape
not

1. *Cor.* 9. 7.

2. *Theſ.* 3, 13.

:: The Workes of mercie be the ſeede of life euerlaſting, and the proper cauſe thereof, and not faith only.

10 not failing. † Therfore vvhiles vve haue time, let vs vvorke good to al, but "especially to the domesticals of the faith. ✠

11 † See vvith vvhat maner of letters I haue written to you

12 vvith mine ovvne hand. † Vvhosoeuer vvil please in the flesh, they force you to be circumcised, only that they may

13 not suffer the persecution of the crosse of Christ. † For neither they that are circumcised, do keepe the Lavv: but they vvil haue you to be circumcised, that they may glorie in your

14 flesh. † [b] But :: God forbid that I should glorie, sauing in the crosse of our Lord IESVS Christ: by vvhom the vvorld is

15 crucified to me, and I to the vvorld. † For in Christ IESVS neither circumcision auaileth ought, nor prepuce, but "a nevv

16 creature. † And vvhosoeuer shal folovv this rule, peace vpō

17 them, and mercie, and vpon the Israël of God. † From hencefurth let no man be troublesome to me. for I beare the mar-

18 kes of our Lord IESVS in my body. The grace of our Lord IESVS Christ be vvith your spirit brethren. Amen. ✠

[b] The Epistle for S. Francis, Octob. 4.

:: Christ (saith S. Augustine) chose a kinde of death, to hang on the Crosse and to fixe or fasten the same crosse in the foreheads of the faithful, that the Christian may say, God forbid that I should glorie sauing in the crosse of our Lord IESVS CHRIST. *Expos. in Euang. Io. tract.* 45.

ANNOTATIONS
CHAP. VI.

Duety to our spiritual teachers.

6. Communicate] The great duety & respect that vve ought to haue to such as preach or teach vs the Cath. faith. and not in regard onely of their paines taken vvith vs, and vvel-deseruing of vs by their doctrine: but that vve may be partakers of theit merites, vve ought specially to do good to such, or (as the Apostle speaketh) cōmunicate vvith them in al our temporal goods, that vve may be partakers of their spiritual. See S. Augustine *li. 2. Euang. quæst. q.* 8.

In almes whom to preferre.

10. Especially.] In giuing almes, though vve may do vvel in helping al that are in necessitie, as farre as vve can, yet vve are more bound to succour Christians, then Ievves or Infidels: and Catholikes, then Heretikes. See S. Hierom *q. 1. ad Hedibiam.*

Iustice an inherent qualitie in vs.

15. A nevv creature.] Note vvel that the Apostle calleth that here a nevv creature, vvhich in the last chapter he termed, *faith vvorking by charitie*, & (1 Cor. 7, 19) *the obseruatiō of the cōmaundemēts of God*. Vvhereby vve may learne that vnder the name of faith is conteined the vvhole reformation of our soules and our nevv creation in good vvorkes. and also that Christian iustice is a very qualitie, condition and state of vertue and grace resident in vs, and not a phantastical apprehension of Christes iustice only imputed to vs. Lastly, that the faith vvhich iustifieth, ioyned vvith the other vertues, is properly the formal cause, and not the efficient or instrumental cause of iustification. that is to say, these vertues put together, being the effect of Gods grace, be our nevv creature and our iustice in Christ.

Faith with the other vertues is the formal cause of iustification.

THE

THE ARGVMENT OF THE EPISTLE OF S. PAVL TO THE EPHESIANS.



FS. *Paules first comming to Ephesus, and short abode there, vve reade Act.* 18. *And immediatly Act.* 19. *of his returning thither according to his promise. vvhat time he abode there* three moneths, speaking to the Ievves in the Synagogue. *Act.* 19. *v.* 8. *and aftervvard apart from them (becauſe they vvere obſtinate)* tvvo yeres *in a certaine ſchoole,* ſo that al that dvvelt in Asia, heard the vvord of our Lord, Ievves and Gentiles. *Act.* 19. *v.* 10. *The vvhole time himſelf calleth* three yeres, *in his exhortation at Miletum to the Cleargie of Epheſus. Act.* 20. *v.* 31.

After all this he vvriteth this Epiſtle vnto them from Rome (as it is ſaid) being then priſoner *and* in chaines. *and that as it ſeemeth, not the firſt time of his being in bonds there, vvhereof vve reade Act.* 28: *but the ſecond time, vvhereof vve reade in the Eccleſiaſticall Stories aftervvard: becauſe he ſaith in this Epiſtle c.* 6. *v.* 21. Tychicus vvil certifie you of al things, vvhom I haue ſent to you. *Of vvhom againe in the* 2. *to Tim. c.* 4. *v.* 12. *he ſaith:* Tychicus I haue ſent to Epheſus, *And the ſaid* 2. *Epiſtle to Timothee (no doubt) vvas vvritten very litle before his death: for in it thus he ſaith:* I am euen novv to be ſacrificed, & the time of my reſolution is at hand. 2. *Tim.* 4, 6.

Eph. 3. v. 1. & 4. v. 1. Eph. 6. v. 20.

In the three firſt chapters, he commendeth vnto them the grace of God, in calling of the Gentiles no leſſe then the Ievves, and making one bleſſed Church of both. Vvherein his intention is to moue them to perſeuere (for othervviſe they ſhould be paſsing vngratefull) and ſpecially not to be moued vvith his trouble, vvho vvas their Apoſtle: knovving (belike) that * *it vvould be a great tentation vnto them, if they ſhould heare ſoone after, that he vvere executed: therfore alſo arming them in the end of the Epiſtle, as it vvere in complete harneſſe.*

* See Act. 20. v. 25. 32.

In the other three chapters he exhorteth them to good life, in all pointes, and all ſtates, as it becommeth Chriſtians: and afore all other things, that they be moſt ſtudious to continue in the vnitie of the Church, and obedience of the paſtors thereof, vvhom Chriſt hath giuen to continue and to be our ſtay againſt all Heretikes, from his Aſcenſion, euen to the full building vp of his Church in the end of the vvorld.

THE

THE EPISTLE OF PAVL TO THE EPHESIANS.

CHAP. I.

He magnifieth the grace of Gods eternal predeſtination and temporal vocation, 11 both of the Ievves, 13 and alſo of the Epheſians being Gentils. 13 for vvhoſe excellent faith and charitie he reioyceth, and continually praieth for their increaſe, that they may ſee more cleerely the greatnes both of the inheritance in heauen, and alſo of Gods might vvhich helpeth them therevnto: 20 an example of vvhich might they may behold in the ſupereminent exalting of Chriſt.

1 PAVL an Apoſtle of IESVS Chriſt
by the vvil of God: to al the ſaincts
that are at Epheſus: and to the faith-
2 ful in Chriſt IESVS. † Grace to you
and peace from God our father, and
our Lord IESVS Chriſt.

3 † Bleſſed be God and the Father
of our Lord IESVS Chriſt, vvhich
hath bleſſed vs in al ſpiritual bleſſing,
4 in cœleſtials, in Chriſt: † as he choſe vs in him before the
conſtitution of the vvorld, that vve ſhould be holy and im-
5 maculate :: in his ſight in charitie. † Vvho hath predeſtinated
vs vnto the adoption of ſonnes, by IESVS Chriſt, vnto him
6 ſelf: according to the purpoſe of his vvil: † vnto the praiſe
of the glorie of his grace, vvherein he hath [c] gratified vs in
7 his beloued ſonne. † In vvhom vve haue redemption by
his bloud (the remiſſion of ſinnes) according to the riches of
8 his grace. † Vvhich hath ſuperabounded in vs in al vviſedō
9 and prudence, † that he might make knovven vnto vs the
ſacrament of his vvil, according to his good pleaſure, vvhich
10 he purpoſed in him ſelf, † in the diſpenſation of the fulnes of
times, to [c] perfit al things in Chriſt, that are in heauen and in
11 earth, in him. † In vvhom vve alſo are called by lot: prede-

:: Vve learne here that by Gods grace men be holy and immaculate, not onely in the ſight of men, nor by imputation, but truely and before God: contrarie to the Doctrine of the Caluiniſtes.

[c] ἐχαρίτωσεν

[c] ἀνακεφαλαιώσασθαι

ſtinate according to the purpoſe of him that vvorketh al things, according to the counſel of his vvil: † that vve may 12
be vnto the praiſe of his glorie, vvhich before haue hoped in Chriſt: † in vvhom you alſo, vvhen you had heard the 13
vvord of truth (the Goſpel of your ſaluation:) in vvhich alſo beleeuing you vvere :: ſigned vvith the holy Spirit of promis, † vvhich is the pledge of our inheritance, to the 14
redemption of acquiſition, vnto the praiſe of his glorie.

† Therfore I alſo hearing your faith that is in our Lord 15
IESVS, and loue tovvard al the ſainctes: † ceaſe not to giue 16
thankes for you, making a memorie of you in my praiers, † that God of our Lord IESVS Chriſt, the father of glorie, 17
giue you the ſpirit of vviſedom and of reuelation, in the knovvledge of him, † the eies of your hart illuminated, 18
that you may knovv vvhat the hope is of his vocation, and vvhat are the riches of the glorie of his inheritance in the ſainctes, † and vvhat is the paſſing greatnes of his povver 19
tovvard vs that beleeue: according to the operation of the might of his povver, † vvhich he vvrought in Chriſt, rai- 20
ſing him vp from the dead, and ſetting him on his right hand in celeſtials, † aboue" al Principalitie & Poteſtate & Power, 21
and Domination, and euery name that is named not only in this vvorld, but alſo in that to come. † And he hath* ſubdued 22 *Pſ. 8, 8.
al things vnder his feete: and hath made him" head ouer al the CHVRCH, † vvhich is his body, the :: fulnes of him 23
vvhich is filled al in al.

:: Some referre this to the grace of Baptiſme: but to many learned it ſeemeth that the Apoſtle alludeth to the giuing of the Holy Ghoſt in the Sacrament of Confirmation, by ſigning the baptized with the ſigne of the Croſſe & holy Chriſme. For that vvas the vſe in the Apoſtles time, as els where we haue prooued. Annot. *Act.* 8.

:: Chriſt is not ful, vvhole, and perfect without the church no more then the head without the body,

ANNOTATIONS
CHAP. I.

21. *Al Principalitie.*] The Fathers vpon this, and other places of the old and new Teſtament, vvhere they finde the orders of holy Angels or ſpirites named, agree that there be nine orders of them. Of vvhich ſome be here counted and called, as vve ſee: in the Epiſtle to the Coloſsians, the order of Thrones is ſpecified, vvhich maketh fiue: to vvhich if vve adde theſe foure, Cherubim, Seraphim, Angels, and Archangels, vvhich are commonly named in holy vvrite, in al there be nine. *S. Denys cœl. Hier. c. 7. 8. 9. & Ec. Hier. c. 1. S. Athanaſ. li. de Communi eſſent. in fine. Gregor. Moral. li. 32. c. 18.* Therfore, good Reader, make no accoumpt of * Caluins and others infidelitie, vvhich blaſphemouſly blame and condemne the holy doctors diligence in this point, of curioſitie and impietie. The vvhole endeuour of theſe heretikes is, to bring al into doubt, and to corrupt euery Article of our Religion. *Cal. vpon this place.*

Nine orders of Angels.

22. *Head.*] It maketh a high proofe among the Proteſtants, that no man can be head of the Church, becauſe it is a calling and dignitie proper to Chriſt. But in truth by as good reaſon there ſhould be no king nor lord, becauſe, *He is king and lord.* neither ſhould there be Biſhop or Paſtor, becauſe he is *the Biſhop and Paſtor of our ſoules*: nor Pontifex nor Apoſtle, for by thoſe titles S. Paul termeth him Hebr. 3: none ſhould be piller, foun- *Apoc. 19. 1 Pet. 2, 25.*

dation

As Chriſt is king, and yet men are kings alſo: ſo Chriſt is head of the

dation, rocke, light, or maister of the Church or truth, because Christ is properly al these. And yet our newe doctors (though they be exceding seditious and vvould for the aduantage of their sect be gladly ridde of kings and al other Superiors temporal, if they feared not the sword more then God, and vvould finde as good Scriptures to be deliuered of them, as they now finde to discharge them selues of obedience to Popes:) yet (I say) they vvil not deny, al the former titles and dignities (notvvithstanding Christes soueraine right in the same) to be giuen and communicated to the Princes and Magistrates of the earth both spiritual and temporal. though Christ in a more diuine, ample, absolute, excellent, and transcendent sort, haue al these things attributed or appropriated to him self. So then, though he be the head of the Church, and the onely head in such soueraine and principal maner, as no earthly man or mere creature euer is or can be, and is ioyned to the Church in a more excellent sort of coniunction, then any king is to his subiects or Countrie, or any Pope or Prelate to the Church vvhereof he is gouernour, euen so farre that it is called his body Mystical: life, motion, spirit, grace issuing dovvne from him to it and the members of the same, as from the head to the natural body. though in this sort (we say) no man can be head but Christ, nor the Church be body to any but to Christ: yet the Pope may be the ministerial head, that is to say, the cheefe Gouernour, Pastor, and Prelate of the same, and may be his Vicar or Vicegerent in the regiment of that part vvhich is in earth. as S. Hierom calleth Damasus the Pope, *Summum Sacerdotem, the cheefe and highest Priest:* and the Apostle saith of this ministerial head, *The head can not say to the feete, you are not necessarie for me.* For therein also is a great difference betvvene Christ and euery mortal Prelate, that (as the Apostle here saith) he is head of the vvhole Church, meaning of the triumphãt (& of al Angels also though in an other sort) no lesse thẽ of the Church militãt. So Peter vvas not, nor any Pope, nor any man can be. Where you must obserue, that for this soueraine preeminence of Christ in this case, the Church is not called the body mystical of any Gouernour, Peter, Paul, or vvhat Prelate or Pope so euer.

Church, and yet man may be head thereof also.

Christ is head of his Church in a far more excellent sort, then any man can be.

Hiero. ep. 123.

1. *Cor.* 12, 21.

CHAP. II.

He putteth them in minde of their vnvvorthines before they vvere Christians: that al the praise may be giuen to the grace of God: 11 and of the enmitie that vvas then betvvene the Ievv and the Gentil: 13 vntil novv that Christ by his Crosse hath made both one, taking avvay the ceremonies of the Lavv, and making one body, and building one holy Temple of al, in his Catholike Church.

1 AND you vvhen you vvere dead by your
2 offenses & sinnes, † vvherein sometime you vvalked according to the course of this vvorld, according to the * prince of the povver of this aire, of the spirit that novv vvorketh on the childrẽ of diffidence, † in
3 vvhom also vve al conuersed sometime in the desires of our flesh, doing the vvil of the flesh and of thoughtes, and vvere
4 by nature the children of vvrath as also the rest: † but God (vvhich is riche in mercie) for his exceding charitie vvher-
5 vvith he loued vs, † euen vvhen vve vvere dead by sinnes, quickened vs together in Christ, (by vvhose grace you are
6 saued,) † and raised vs vp vvith him, and hath made vs sit
7 vvith him in the celestials in Christ IESVS, † that he might shevv in the vvorldes succeding, the abundant riches of his
8 grace, in bountie vpon vs in Christ IESVS. † For by " grace you are saued through faith (and that not of your selues,

Eph. 6, 12.

for it is the gift of God) † :: not of vvorkes, that no man 9
glorie † For vve are his vvorke, created in Christ IESVS in 10
good vvorkes, vvhich God hath prepared that vve should
vvalke in them.

† For the vvhich cause be mindeful that sometime you 11
vvere Gentils in the flesh, vvho vvere * called prepuce, of
that vvhich is called circumcision in the flesh, made vvith 12
hand: † vvho vvere at that time vvithout Christ, alienated
from the conuersation of Israël, and * strangers of the testa-
ments, hauing no hope of the promis, and vvithout God in 13
this vvorld. † But novv in Christ IESVS, you that sometime vvere farre of, are made nigh in the bloud of Christ. † For 14
he is our peace, vvho hath made both one, and dissoluing the
middle vvall of the partition, the enmities in his flesh: † eua- 15
cuating the lavv of cõmaundements [c] in decrees: that he may
create the tvvo in him self into one new man, making peace,
† and may reconcile both in one body to God by the crosse, 16
killing the enmities in him self.

† And comming he euangelized peace to you that vvere 17
farre of, and peace to them that vvere nigh. † For * by him 18
vve haue accesse both in one Spirit to the Father. † Novv 19
then you are not strangers and forreiners: but you are [c] citi-
zens of the sainctes, and the domesticals of God, † [''] built 20
vpon the foundation of the Apostles and Prophets, IESVS
Christ him self being the highest corner stone: † in vvhom 21
al building framed together, grovveth into an holy temple
in our Lord, † in vvhom you also are built together into an 22
habitation of God in the holy Ghost. ℍ

:: It is said, not of workes as thine, of thy self being vnto thee, but as those in which God hath made, formed, and created thee. *Aug. de gr. & lib. arbit. c. 8. & seq.*

1. reg. 17, 26. Ezec 44, 7.

Ro. 9, 4.

c ἐν δόγμασι

Ro. 5, 2.

c συμπολῖται

The Epistle for S. Thomas the Apostle, Decemb. 21.

ANNOTATIONS
CHAP. II.

Our first iustificatiõ of mere grace, & faith the foundatiõ therof.

8. By grace you are saued through faith.] Our first iustification is of Gods grace, and not of our deseruings: because none of al our actions that vvere before our iustification, could merite or iustly procure the grace of iustification. Againe, he saith, *through faith*: for that faith is the beginning, foundation, and roote of al iustification, and the first of al other vertues, vvithout which it is impossible to please God.

The Church builded vpon Christ, and yet vpon the Apostles also.

20. Built vpon the foundation.] Note against the Heretikes that thinke it dishonorable to Christ, to attribute his titles or callings to mortal men, that the faithful (though builded first, principally, and properly vpon Christ) yet are said here to be built also vpon the Apostles and Prophets. Vvhy may not the Church then be builded vpon Peter?

CHAP.

CHAP. III.

For vvitnessing the vocation of the Gentils, as being the Apostle of the Gentils, he is in prison: 13 Wherein the Gentils therfore haue cause to reioyce, rather then to shrinke. So he saith, 14 and also praieth to God (vvho is almightie) to confirme their inwvard man, though the outvvard be infirmed by persecutions.

1 FOR this cause, I Paul the prisoner of
2 IESVS Christ, for you Gentiles: † if
3 yet you haue heard the dispensation of
the grace of God, vvhich is giuen me
4 tovvard you, † because according to
reuelation the sacrament vvas made
knovven to me, as I haue vvritté before
in breife: † according as you reading
may vnderstand my vvisedom in the mysterie of Christ,
5 † vvhich vnto other generations vvas not knovven to the
sonnes of men, as novv it is reuealed to his holy Apostles &
6 Prophets in the Spirit. † The Gentils to be coheires & con-
corporat and comparticipant of his promis in Christ IESVS
7 by the Gospel: † vvhereof I am made a minister according
to the gift of the grace of God, which is giuen me according
1. Cor. 15, 8 to the operation of his povver. † To me * the least of al the
9. saincts is giuen this grace, among the Gentils to euangelize
9 the vnsearcheable riches of Christ, † and to illuminate al
men vvhat is the dispensatiõ of the sacrament hidden [c] from
10 vvorldes in God, vvho created al things: † that the mani-
fold vvisedom of God, may be notified to the Princes and
11 Potestats in the celestials by the Church, † according to the
[c] prefinitiõ of worldes, vvhich he made in Christ IESVS our
12 Lord. † In vvhom vve haue affiance and accesse in confi-
13 dence, by the faith of him. † [b] For the vvhich cause I desire
that you faint not in my tribulations for you, vvhich is your
glorie.

14 † For this cause I bovve my knees to the Father of our
15 Lord IESVS Christ, † of vvhom al paternitie in the heauens
16 and in earth is named, † that he giue you according to the
riches of his glorie, povver to be fortified by his Spirit in the
17 inner man. † Christ :: to dvvel by faith in your hartes,
18 rooted and founded [c] in charitie, † that you may be able to
comprehend vvith al the saincts, vvhat is the bredth, and
19 length, and height, and depth, † to knovv also the charitie of

c That is, *for euer before.*

c that is, *the eternal prefinitiõ*

b The Epistle vpon the 16 Sunday after Pentecost.

:: Christ dvvelleth in vs by his giftes, and vve be iust by those his giftes remaining and resident in vs, & not by Christes proper iustice onely, as the Heretikes affirme.

c Not faith only must be in vs, but charitie vvhich accõplisheth al vertues.

Christ, surpassing knowledge, that you may be filled vnto al the fulnes of God. † And * to him that is able to doe al 20 things more aboundantly then we desire or vnderstand, according to the power that worketh in vs: † to him be 21 glorie in the CHVRCH, and in Christ IESVS, vnto al generations world without end. Amen.

Ro. 16, 25.

CHAP. IIII.

He exhorteth them to keepe the vnitie of the Church most carefully with al humilitie, bringing them many motiues thereunto: 7 and answering that euen the diuersitie it self of offices is not for diuision, as being the gift of Christ him self, but to build vp the Church, and to hold al in the vnitie thereof against the suttle circumuentions of Heretikes: that vnder Christ the head, in the Church being the body, euery member may prosper. 17 Neither (as touching life) must we liue like the Heathen, but as it becommeth Christians, laying of al our old corrupt maners, and increasing daily in al goodnes.

The Epistle vpon the 17 Sunday after Pentecost. And in a Votiue Masse against Schisme.

THerfore prisoner in our Lord, beseeche you, 1 that you walke worthy of the vocation in which you are called, † with al humilitie & 2 mildenes, with patience, supporting one an other in charitie, † careful to keepe the 3 vnitie of the spirit in the bond of peace. † One body and 4 one spirit: as you are called in one hope of your vocation. † One Lord, " one faith, one baptisme. † * One God and 5 6 Father of al, which is ouer al, and by al, and in al vs. ℍ † But 7 * to euery one of vs is giuen grace according to the measure of the donation of Christ. † For the which he saith, *Ascēding* 8 *on high, he ledde captiuitie captiue: he gaue giftes to men.* († And that he 9 ascended, what is it, but because he descended also first into the [c] inferiour partes of the earth? † He that descended, the 10 same is also he that is ascended aboue al the heauens, that he might fill al things.) † And * he gaue, " some Apostles, and 11 some Prophets, and othersome Euangelists, and othersome pastors and doctors, † to the consummation of the sainctes, 12 vnto the worke of the ministerie, vnto the edifying of the body of Christ: † " vntil we meete al into the vnitie of faith 13 and knowledge of the sonne of God, into a perfect man, into the measure of the age of the fulnes of Christ: ℍ † that 14 now we be not children wauering, and caried about " with euery winde of doctrine in the wickednes of men, in craftines to the circumuention of errour. † But doing the truth 15 in charitie, let vs in al things grow in him, which is the head, Christ:

The Epistle vpō Ascension eue. And vpon SS. Simon and Iudes day.

[c] He meaneth specially of his descending to Hel.

Malac. 2, 10. Ro. 12, 4 1. Cor. 12 4. Ps. 67 19.

1. Cor. 12 28.

16 Christ: † of vvhom the vvhole body being compacte and knit together by al iuncture of subministration, according to the operation in the measure of euery member, maketh the increase of the body vnto the edifying of it self in charitie.

17 † This therfore I say and testifie in our Lord: that novv you vvalke not as also the * Gentiles vvalke in the vanitie of
1 Pet. 4, 3. Ro. 1, 21. 18 their sense, † hauing their vnderstanding obscured vvith darkenes, alienated from the life of God by the ignorance
19 that is in them, because of the blindenes of their hart, † vvho
Ro. 1, 24. despairing, * haue giuen vp them selues to impudicitie, vnto
20 the operation of al vncleannes, vnto auarice. † But you haue
21 not so learned Christ: † if yet you haue heard him, and haue
22 been taught in him, (as the truth is in IESVS.) † * Lay you
Colos. 3, 8 Heb. 12, 1. avvay, according to the old conuersation the old man, vvhich
23 is corrupted according to the desires of errour. † And :: be
24 renevved in the spirit of your minde: † and put on the nevv man vvhich according to God is created in iustice, and holi-
25 nesse of the truth. † For the vvhich cause laying avvay lying,
Zach. 8, 16. * speake ye truth euery one vvith his neighbour, because vve are members one of an other.
Ps. 4, 5. 26 † * Be angrie and sinne not. let not the sonne goe dovvne
27 vpon your anger. † Giue not place to the Deuil. † He that
28 stole, let him novv not steale: but rather let him labour in vvorking vvith his handes that vvhich is good, that he may
29 haue vvhence to giue vnto him that suffereth necessitie. † Al naughtie speache let it not proceede out of your mouth: but if there be any good to the edifying of the faith, that it may
30 giue grace to the hearers. † And contristate not the holy Spirit of God: in vvhich you are signed vnto the day of redemp-
31 tion. † Let al bitternes, and anger, and indignation, and clamour, and blasphemie be taken avvay from you vvith al ma-
32 lice. † And be gentle one to an other, merciful, pardoning one an other, as also God in Christ hath pardoned you.

:: The Apostle teacheth vs not to apprehend Christs iustice by faith only, but to be renevved in our selues truly, & to put on vs the nevv man formed & created in iustice and holines of truth. By the which, free vvil also is proued to be in vs, to worke with God, or to consent vnto him in our sanctification.

ANNOTATIONS
CHAP. IIII.

Vnitie of the Cath. Church.

5. *One faith.*] As rebellion is the bane of ciuil Commonvvealths and kingdoms, and peace and concord, the preseruation of the same: so is Schisme, diuision, and diuersitie of faiths or felovvships in the seruice of God, the calamitie of the Church: and peace, vnitie, vniformitie, the special blessing of God therein. and in the Church aboue al Commonvvealths, because it is in al pointes a Monarchie tending euery vvay to vnitie. but one God, but one Christ, but one Church, but one

one hope, one faith, one baptiſme, one head, one body. Vvhereof S. Cyprian *li. de vnit. Ec. nu.* 3. ſaith thus: *One Church the Holy Ghoſt in the perſon of our Lord deſigneth & ſaith, One is my doue. This vnitie of the Church he that holdeth not, doth he thinke he holdeth the faith? He that vvithſtandeth and reſiſteth the Church, he that forſaketh Peters chaire vpon vvhich the Church vvas built, doth he truſt that he is in the Church? When the bleſſed Apoſtle S. Paul alſo ſhevveth this Sacrament of vnitie, ſaying, One body and one ſpirit & c. Which vnitie vve Biſhops ſpecially that rule in the Church, ought to hold faſt and maintaine, that vve may proue the Biſhoply function alſo it ſelf to be one and vndiuided, & c.* And againe, *There is one God, and one Chriſt, and one Church, and one Chaire, by our Lordes voice founded vpon Peter. An other altar to be ſette vp, or a nevv Prieſthod to be made, beſides one altar, & one Prieſthod, is impoſsible. Whoſoeuer gathereth els vvhere, ſcattereth. It is adulterous, it is impious, it is ſacrilegious, vvhatſoeuer is inſtituted by mans furie to the breach of Gods diuine diſpoſition. Get ye far from the contagion of ſuch men, & flee from their ſpeaches as a canker and peſtilence, our Lord hauing præmoniſhed and vvarned before hand, They are blind, leaders of the blind, & c.* Vvhereby vve learne that this vnitie of the Church commended ſo much vnto vs, conſiſteth in the mutual fellovvſhip of al Biſhops vvith the See of Peter. S. Hilarie alſo (*li. ad Conſtantium Auguſtum*) thus applieth this ſame place of the Apoſtle againſt the Arians, as vve may do againſt the Caluiniſts. *Perilous and miſerable it is*, ſaith he, *that there are novv ſo many faithes as vvilles, and ſo many doctrines as maners, vvhiles either faithes are ſo vvritten as vve vvill, or as vve vvil, ſo are vnderſtood: and vvhereas according to one God, and one Lord, and one Baptiſme, there is alſo one faith, vve fall avvay from that vvhich is the only faith, and vvhiles moe faithes be made, they beginne to come to that, that there is none at al.* Ep. 40.

Schiſme deteſtable.

Among heretikes as many faithes as willes.

11. Some Apoſtles.] Many functions that vvere euen in the Apoſtles time, are not here named: vvhich muſt be noted againſt the Aduerſaries that call here for Popes. as though the names of Biſhops, Prieſts, or Deacons vvere not as vvel leaſt out as Popes: vvhom yet they can not deny to haue been in vſe in S. Paules daies. And therfore they haue no more reaſon, out of this place to diſpute againſt the Pope, then againſt the reſt of the Eccleſiaſtical functions. Neither is it neceſſarie to reduce ſuch as be not ſpecified here, to theſe here named: though in deede both other Biſhops and Prelates and ſpecially Popes may be conteined vnder the names of Apoſtles, Doctors, and Paſtors. Certes the roome and dignitie of the Pope is a very continual Apoſtleſhip, and S. Bernard calleth it *Apoſtolatum. Bernard. ad Eugen. li.* 14. *c.* 4 *& c.* 6 *in fine.*

The heretikes foliſh negatiue argument againſt the Pope, anſvvered.

The Popes office is called an Apoſtleſhip.

13. Until vve meete.] The Church of God ſhal neuer lacke theſe ſpiritual functions, or ſuch as be anſvverable to them, according to the time and ſtate of the Church, til the vvorldes end. Vvhereby you may proue, the Catholike Church, that is to ſay, that viſible companie of Chriſtians vvhich hath euer had, and by good records can proue they haue had, a continual ordinarie ſucceſſion of Biſhops, Paſtors, and Doctors, to be the onely true Church: and theſe other good fellovves that for many vvorldes or ages together can not ſhevv that they had any one Biſhop, or ordinarie yea or extraordinarie officer for them and their ſect, to be an adulterous Heretical generation. And this place of the Apoſtle aſſuring to the true Church a perpetual viſible continuance of Paſtors and Apoſtles or their ſucceſſors, vvarranted the holy fathers to trie al Heretikes by the moſt famous ſucceſſion of the Popes of Rome. So did S. Irenæus, *li.* 3 *c.* 3. Tertullian, *in præſcript.* Optatus, *li.* 2 *cont. Parm.* S. Auguſtine, *in pſ. cont. part. Donat. et cont. ep. Manich. c.* 4. *et ep.* 165. *Epiph. hær.* 27. and others.

Continual ſucceſsion of Biſhops, an euident argument of the true viſible Church.

The fathers refuted heretikes by the ſucceſsion of the Biſhops of Rome.

14. With euery vvinde.] The ſpecial vſe of the ſpiritual Gouernours is, to keepe vs in vnitie and conſtancie of the Catholike faith, that vve be not caried avvay vvith the blaſt or vvind of euery hereſie. Vvhich is a very proper note of ſectes and nevv doctrines that trouble the infirme vveaklings of the Church, by certaine ſeaſons of diuerſe ages: as ſometime the Arians, then the Manichees, an other time the Neſtorians, then the Lutherans, Caluiniſts, and ſuch like: vvho at diuers times in diuers places haue blovven diuers blaſtes of falſe doctrine.

Heretical blaſtes carie away the inconſtant only.

CHAP. V.

He continueth his exhortation to good life, 5 aſſuring them againſt al deceiuers, that no committer of mortal ſinne ſhal be ſaued: conſidering that for ſuch ſinnes it is that the Heathen ſhal be damned: 8 & that Chriſtians muſt rather be the light of al others. 22 Then he commeth in particular and exhorteth huſbands and vviues to do their duety one tovvardes the other, by the example of Chriſt and his obedient and beloued ſpouſe the Church.

BE

1 BE ye therfore folovvers of God, as
Io.13,34 2 moſt deere children: † and * walke in loue, as Chriſt alſo loued vs, and deliuered him ſelf for vs an oblation and hoſt to God in an odour of ſvvetenes. † But * fornication and
Col.3,5. 3 al vncleannes, or auarice, let it not ſo much as be named among you, as it becommeth ſainctes: † or filthines, 4 or fooliſh talke, or ſcurrilitie, being to no purpoſe: but rather 5 giuing of thankes. † For vnderſtanding knovv you this, that no fornicatour, or vncleane, or couetous perſon (vvhich is :: the ſeruice of Idols) hath inheritance in the kingdom of Chriſt and of God.

The epiſtle vpon the 3 Sũday in Lent.

:: See the heretical corruption of this place in the Annotation Col.3.v.5.

6 † Let no man ſeduce you vvith vaine vvordes. For, for theſe things commeth the anger of God vpõ the children of 7 diffidence. † Become not therfore partakers vvith them. 8 † For you vvere ſometime darkenes, but novv light in our 9 Lord. Vvalke as children of the light, († for the fruite of the 10 light is in al goodnes, and iuſtice, and veritie) ⊣ † prouing 11 vvhat is vvel pleaſing to God: † and communicate not vvith the vnfruitful vvorkes of darkenes, but rather reproue them. 12 † For the things that are done of them in ſecrete, it is ſhame 13 euen to ſpeake. † But al things that are reproued, are mani- 14 feſted by the light. for al that is manifeſted, is light. † for
Eſ.9,60 the vvhich cauſe he ſaith: *Riſe thou that ſleepeſt, and ariſe from the*
15 *dead: and Chriſt vvil illuminate thee.* † See therfore, brethren, how
Col.4,5. 16 you vvalke vvarily. not as vnvviſe, but * as vviſe: † re- 17 deeming the time, becauſe the daies are euil. † Therfore become not vnvviſe, but * vnderſtanding vvhat is the vvil of
Ro.12,2. 18 God. † And be not drunke vvith vvine vvherein is riote- 19 ouſnes, but be filled vvith the Spirit, † ſpeaking to your ſelues in pſalmes & hymnes, and ſpiritual canticles, chaũting 20 and ſinging in your hartes to our Lord: † giuing thankes alvvaies for al things, in the name of our Lord IESVS Chriſt 21 to God & the Father. † Subiect one to an other in the feare of Chriſt.

The Epiſtle vpon the 20 Sunday after Pentecoſt.

Col.3,18. Tit.2,5. 1 Per.3,1. Ge.3,16. 1 Cor.11,3. 22 † Let * vvomen be ſubiect to their huſbandes, as to 23 our Lord: † becauſe * the man is the head of the woman: as Chriſt is the head of the :: CHVRCH. Him ſelf," the ſa- 24 uiour of his body. † But as the CHVRCH is ſubiect to

The Epiſtle in a votiue maſſe for mariage.

:: It is much to be noted, that in the firſt

English Bibles there is not once the name of CHVRCH in al the Bible, but in steede thereof, *Congregatiõ*. vvhich is so notorious a corruption, that thẽ selues in the later bibles correct it for shame, but yet suffer the other to be read and vsed still. See the Bible printed in the yere 1562.

Christ, so also the vvomen to their husbands in al things.
† Husbands, loue your vviues, as Christ also "loued the 25
CHVRCH, and deliuered him self for it: † that he might 26
sanctifie it, cleansing it by the lauer of vvater in the vvord,
† that he might present to him self a glorious CHVRCH, 27
not hauing spot, or wrinkle, or any such thing, but that it may
be holy and vnspotted. † So also men ought to loue their 28
vviues as their ovvne bodies. He that loueth his vvife, loueth
him self. † For no man euer hated his ovvne flesh: but he 29
nourisheth & cherisheth it, "as also Christ the CHVRCH:
† because vve be the members of his body, of his flesh & of 30
his bones. † *For this cause shal mã leaue his father & mother: and shal cleaue* 31 *Gen. 2, 24.*
to his vvife, and they shal be tvvo in one flesh. † "This is a great sacramẽt. 32 *Mat. 19, 5.*
but I speake in Christ and in the CHVRCH † Neuertheles 33
you also euery one, let eche loue his vvife as him self: and let
the vvife feare her husband. ‡

ANNOTATIONS
CHAP. V.

11. Sauiour of his body.] None hath saluation or benefite by Christ, that is not of his body the Church. And vvhat Church that is, S. Augustine expresseth in these vvordes. *The Catholike Church onely is the body of Christ, vvhereof he is head. out of this body the Holy Ghost quickeneth no man.* And a litle after, *He that vvil haue the Spirit, let him bevvare he remaine not out of the* CHVRCH, *let him bevvare he enter not into it feinedly.* August. ep. 50 ad Bonifacium comitem in fine.

No saluation out of the cath. CHVRCH.

24. Subiect to Christ.) The CHVRCH is alvvaies subiect to Christ, that is, not onely vnder him, but euer obedient to his vvordes and commaundement. Vvhich is an euident and inuincible demonstration that she neuer rebelleth against Christ, neuer falleth from him by error, Idolatrie, or false vvorship, as the Heretikes novv, and the Donatistes of old did teach.

The CHVRCH neuer erreth.

25. Loued the Church.] Loe Christes singular loue of the CHVRCH, for vvhich onely & the members thereof he effectually suffered his Passion, and for vvhose continual cleansing and purifying in this life, he instituted holy Baptisme and other Sacraments: that at length in the next life it may become vvithout al spot, vvrinkle, or blemish. for, in this vvorld by reason of the manifold infirmities of diuers her members, she can not be vvholy vvithout sinne, but must say alvvaies, *Dimitte nobis debita nostra, Forgiue vs our debtes.* August. li. 2. Retract. c. 18.

Christs loue tovvard his Church.

The Church triumphant vvithout spot and vvrinkle.

29. As Christ the Church.] It is an vnspeakable dignitie of the CHVRCH, vvhich the Apostle expresseth often els vvhere, but specially in this vvhole passage, to be that creature onely for vvhich Christ effectually suffered, to be vvashed and embrued vvith vvater and bloud issuing out of his holy side, to be nourished vvith his ovvne body (for so doth S. Irenæus expound li. 5. in principio) to be his members, * to be so ioyned vnto him as the body and members of the same flesh, bone, and substance to the head, to be loued and cherished of him as vvife of husband, yea to be his vvife and most deere spouse, taken and formed (as S. Augustine often saith) out of his ovvne side vpon the Crosse, as Eue our first father Adams spouse vvas made of his rib be. *In Psal.* 126. *& in Psal.* 127. *& tract.* 9 *in Ioan. & tract.* 120. In respect of vvhich great dignitie and excellencie, the same holy father affirmeth the CHVRCH to be the principal creature, and therfore named in the Creede next after the Holy Ghost. and he proueth against the Macedonians, the Holy Ghost to be God, because he is named before the Church in the confession of our faith. Of vvhich incomparable excellencie of the Church, so beloued of Christ and so inseparatly ioyned in mariage vvith him, if the Heretikes of our time had any sense or consideration, they vvould neither thinke their cõtemptible companie or cõgregation to be the glorious spouse of our Lord, nor teach that the Church may erre, that is to say, may be diuorced from her spouse for Idolatrie, superstition, Heresie, or other abominations: Vvhereupon one of these absurdities vvould ensue, that either Christ

* *Aug. li. 1 de Symb. ad Catech. c. 9.*

The manifold dignitie of the Church

The Church is the principal creature.

The Church can not erre.

Christ may sometimes be vvithout a Church & spouse in earth (as he vvas al the vvhile there vvere no Caluinists, if their Church be the spouse of Christ) or els if the Catholike Church onely is and hath been his vvife, and the same haue such errors as the Heretikes falsely pretend, that his vvife so deere and so praised here, is notvvithstanding a very vvhoore. Vvhich horrible absurdities proue and conuince to any man of common sense, both that the Catholike Church alvvaies is, and that it teacheth truth alvvaies, and to honour God truely and sincerely alvvaies: vvhatsoeuer the adulterous generation of Heretikes thinke or blaspheme.

Absurdities that folow, if the Church may erre.

32. *This is a great Sacrament.*] Mariage a great Sacramēt of Christ and his Church prefigured in the first parēts. *Adam* (saith S. Augustine *tract. 15 in Io.*) *vvho vvas a forme or figure of him that vvas to come, yea rather God in him, gaue vs a great token of a Sacrament. For both he deserued sleeping to take a vvife, and of his ribbe his vvife vvas made vnto him: because of Christ sleeping on the Crosse the Church vvas to be made out of his side.* In an other place he maketh Matrimonie a Sacramēt of Christ and his Church: in that, that as the maried mā must forsake father & mother and cleaue vnto his vvife, so Christ as it vvere left his father, exinaniting him self by his incarnatiō, & left the Synagogue his mother, & ioyned him self to the Church. *Li. 12 c. 8. cont. Faustum* In diuers other places he maketh it also a Sacrament, specially in that it is an inseparable bond betvvixt tvvo, and that can neuer be dissolued but by death: signifying Christs perpetual and indissoluble coniunction vvith the Church his one onely spouse. *de Gen. ad lit. li. 9 c. 7. Cont Pelag. de pec. orig. li. 2 c. 34. De fid. et op. c. 7. De bono coniug. c. 7. & 18.* And in an other place, *The good of Mariage* (saith he) *among the people of God is in the holines of a Sacrament.* De bono cōiugali *c.* 24.

MATRIMONIE a Sacrament.

Vvho vvould haue thought such mysteries and Sacramēts to be in Mariage, that the ioyning of man & vvife together should represent so great a mysterie, if the Apostle him self, & after him this holy father and others, had not noted it? or vvho can maruel that the holy Church taketh this to be a Sacrament, and to giue grace of sanctification to the parties maried, that they may liue together in mutual fidelitie, bring vp their children in faith and feare of God, and possesse their vessel (as the Apostle speaketh) in sanctification and honour, and not in passion of lust and ignominie, as the Heathen do vvhich knovv not God, and as our brutish nevv Maisters seeme to do that commend mariage aboue al things so farre as it feedeth their concupiscences, but for grace, Sacrament, mysterie, or sanctification thereby, they care no more then the Heathen or brute beastes do? And thus vve gather that matrimonie is a Sacrament, and not of the Greeke vvord *Mysterie* onely, as Caluin falsely saith, nor of the Latin vvord *Sacrament*, both vvhich vve knovv haue of their nature a more general signification, and that in the Scriptures also: but vvhereas these names are here giuen to Matrimonie by the Apostle, & are not giuen in the Scriptures to Baptisme and the Eucharist, let them tel vs vvhy they also apply these vvordes from their general signification to signifie specially and peculiarly those tvvo Sacramēts neuer so named expresly in Scripture, and do not likevvise folovv the Catholike Church in calling matrimonie by the same name, vvhich is here so called of the Apostle, specially vvhereas the signification in it, is as great as in any other of the Sacraments, and rather greater.

1 Thes. 4.

μυστήριον Sacramentum.

The grace giuen by this Sacrament.

The protestāts fleshly estimation of mariage.

CHAP. VI.

Likevvise children and parents he exhorteth, 5 item seruants and maisters. 10 Then, that al take courage in the might of God, but so, that vvithal they arme them selue (considering vvhat mightie enemies they haue) vvith al peeces of spiritual armour, 18 praying alvvaies feruently, and for him also.

Col. 3, 20 Exo. 20, 12. Deu. 5, 16.

1 CHILDREN, obey your parents in our
2 Lord. for this is iust. † *Honour thy father and thy*
3 *mother* (vvhich is the first commaundement in
4 the promis,) † *that it may be vvel vvith thee, and thou maiest be long-liued vpon the earth.* † And you fathers, prouoke not your children to anger: but bring them vp in the discipline and correption of our Lord.

Col. 3, 22 Tit. 2, 9. 1 Pet. 2, 8.

5 † ⋆ Seruants, be obedient to your lordes according to

the fleſh, with feare and trembling, in the ſimplicitie of your hart, as to Chriſt: † not ſeruing to the eie, as it vvere pleaſing 6
men, but as the ſeruants of Chriſt, doing the vvil of God frō
the hart, † vvith a good vvil ſeruing, as to our Lord and not 7
to men. † Knovving that euery one vvhat good ſoeuer he 8
ſhal doe, that ſhal he [c] receiue of our Lord, vvhether he be
bond, or free. † And you maiſters, doe the ſame things to 9
them, [b] remitting threatenings: knovving that both their
Lord and yours, is in heauen: and * acception of perſons is
not vvith him.

† Hence forth brethren, be ſtrengthened in our Lord, & 10
in the might of his povver. † Put you on the [c] armour of 11
God, that you may ſtand againſt the deceites of the Deuil.
† For our vvreſtling is not againſt fleſh and bloud: but 12
againſt Princes and Poteſtats, againſt the * rectors of the
vvorld of this darkenes, againſt the ſpirituals of vvickednes
in the celeſtials. † Therfore take the armour of God, that 13
you may reſiſt in the euil day, and ſtand in al things perfect.
† Stand therfore hauing your loines girded in truth, and 14
:: clothed with the breaſt-plate of iuſtice, † & hauing your 15
feete ſhod to the preparation of the Goſpel of peace: † in 16
al things taking the ſhield of faith, vvherevvith you may
extinguiſh al the firie dartes of the moſt vvicked one. † and 17
take vnto you the * helmet of ſaluation: and the ſvvord of
the ſpirit (vvhich is the vvord of God) ✠ † in al praier 18
and ſupplication praying at al time in ſpirit: and in
the ſame vvatching in al inſtance and ſupplication for al
the ſaincts: † and for me, that ſpeache may be giuen me in 19
the opening of my mouth vvith cōfidence, to make knowen
the myſterie of the Goſpel, † for the vvhich I am a legate 20
in this chaine, ſo that in it I may be bold according as I
ought, to ſpeake.

† And that you alſo may knovv the things about me, 21
vvhat I doe: Tychicus my deereſt brother and faithful mini-
ſter in our Lord, vvil make you vnderſtād al things: † vvhom 22
I haue ſent to you for this ſame purpoſe, that you may know
the things about vs, and he may comfort your hartes. † Peace 23
to the brethren and :: charitie vvith faith from God the Fa-
ther, and our Lord IESVS Chriſt. † Grace with al that loue 24
our Lord IESVS Chriſt in incorruption. Amen.

c God leaueth no good worke vnrewarded.

The Epiſtle vpon the 21 Sunday after Pentecoſt.

:: If mā could not be truely iuſt or haue iuſtice in him ſelf, hovv could he be clothed vvith iuſtice?

:: S. Auguſtine noteth in ſundrie places vpō this ſame text, that faith without charitie ſerueth not to ſaluation. *li. 50. ho. 7.*

b ἀνιέντες *Deu. 10, 17.*

c παναπλίαν

Eph. 2, 2

Eſ. 59, 17. 1. Theſ. 5, 8

THE

THE ARGVMENT OF THE EPISTLE OF S. PAVL TO THE PHILIPPIANS.

HOVV *S. Paul vvas called by a viſion into Macedonia, vve reade Act.* 16. *and hovv he came to Philippi being the firſt citie thereof, and of his preaching, miracles, and ſuffering there. And againe Act.* 19. Paul purpoſed in the Spirit, vvhen he had paſſed through Macedonia and Achaia, to goe to Hieruſalem, ſaying: After I haue been there, I muſt ſee Rome alſo. *Vvhich purpoſe he executed Act.* 20. *taking his leaue at Epheſus. And being aftervvard come into Achaia,* he had counſel to returne through Macedonia, *and ſo at length from Philippi he began his nauigation tovvard Hieruſalem, and from Hieruſalem being caried priſoner to Rome (Act.* 28.) *he vvrote from thence this Epiſtle to the Philippians: or rather in his ſecond apprehenſion, about* 10 *yeres after the firſt.*

In it he confirmeth them (as he did the Epheſians alſo about the ſame time) againſt the tentatiõ that they might haue in hearing that he vvere executed. therfore he firſt ſaith*: And I vvil haue you knovv brethren, that the things about me, are come to the more furtherance of the Goſpel: ſo that my bandes vvere made manifeſt in Chriſt in al the Court &c. *Secondly he ſignifieth that his deſire is,* to be diſſolued and to be vvith Chriſt. *but yet (leſt they ſhould be diſcomforted) that he hopeth* to come againe *to them. Vvhereof notvvithſtanding, that he hath yet no certaintie, he ſignifieth in ſaying*: I hope to ſend Timothee vnto you, immediatly as I ſhal ſee the things that concerne me. *Thirdly therefore he prepareth them againſt the vvorſt, ſaying*: I hope to come againe to you: but and if I be immolated, vpon the ſacrifice and ſeruice of your faith, I reioyce and congratulate vvith you al, and the ſelf ſame thing do you alſo reioyce and congratulate vvith me.

* Eph. 3.

Phil. 1. v. 12. 23. 26.

Phil. 2. v. 23. 24. 17.

Moreouer he partly vvarneth them (as he had done before) of thoſe Iudaical Falſe-apoſtles vvho preached circumciſion & Moyſes lavv to the Chriſtian Gentils: partly he exhorteth them to ſuffer perſecution, to liue vvel, and ſpecially to humble them ſelues one to an other, rather then by any pride to breake the peace & vnitie of the Church.

Phil. 3.

THE EPISTLE OF PAVL TO THE PHILIPPIANS.

CHAP. I.

Having signified that he vseth to thanke God for their vertue, 9 and also to pray for their encrease: 12 he certifieth them (for their confirmatiõ & comfort) vvhat good Was come through his trouble at Rome, 24 & that he doubteth not (though he rather desire martyrdom) but to come againe vnto them, 27 exhorting them to liue as they ought to do, 28 and namely not to shrinke for persecution.

PAVL and Timothee the seruants of IESVS Christ: to al the saínctes in Christ IESVS that are at Philippi, vvith the "Bishops and Deacons. † Grace to you and peace from God our father, and our Lord IESVS Christ. 1 2

† I giue thankes to my God in al memorie of you († alvvaies in al my praiers for al you, vvith ioy making petition) † for your communicating in the Gospel of Christ from the first day vntil novv. † trusting this same thing, that he which hath begõne in you a good worke, vvil perfit it vnto the day of Christ IESVS. † as it is reason for me, this to thinke for al you, for that I haue you in hart, & in my bandes, and in the defense, and the confirmation of the Gospel, al you to be partakers of my ioy. † For God is my vvitnes, hovv I couet you al in the bowels of IESVS Christ. 3 4 5 6 7 8

The Epistle vpon the 22 Sunday after Pentecost.

† And this I pray, that your charitie may more and more abound in knovvledge and in al vnderstanding: † that you may approue the better things, that you may be sincere and vvithout offence vnto the day of Christ, † replenished vvith the fruite of iustice by IESVS Christ, vnto the glorie and praise of God. ☙ 9 10 11

† And I vvil haue you knovv brethren, that the things about me are come to the more furtherance of the Gospel: 12

† so

13 † so that my bandes vvere made manifest in Christ in al the
14 court, and in al the rest, † that many of our brethren in our
Lord, hauing confidence in my bandes, vvere bold more
aboundantly vvithout feare to speake the vvord of God.
15 † Some in deede euen for enuie and contention: but some al-
16 so for good vvil preache Christ. † Some of charitie: knovv-
17 ing that I am set vnto the defense of the Gospel. † And some
of contention preache Christ not sincerely: supposing that
18 they raise affliction to my bandes. † But vvhat? So that by al
meanes, vvhether by occasion, or by truth, Christ be prea-
19 ched: in this also I reioyce, yea & vvil reioyce. † For I knovv
that this shal fall out to me vnto saluatiō by your praier and
20 the subministration of the Spirit of IESVS Christ, † ac-
cording to my expectation & hope, because in nothing shal
I be confounded, but in al confidence as alvvaies, novv also
shal Christ be magnified in my body, vvhether it be by life,
21 or by death. † For vnto me, to liue is Christ: and to die is
22 gaine. † And if to liue in the flesh, this vnto me be the fruit
23 of the vvorke, and vvhat I shal choose I knovv not. † And
I am straitened of the tvvo: hauing desire to be dissolued &
to be vvith Christ, a thing much more better. † but to abide
24 in the flesh, `necessarie' for you. † And trusting this, I know
that I shal abide and continue vvith you al, vnto your fur-
25 therance and ioy of the faith: † that your gratulation may
abound in Christ IESVS in me, by my comming againe to
you.
26 † Only * conuerse ye vvorthie of the Gospel of Christ:
that vvhether vvhen I come and see you, or els be absent, I
may heare of you that you stand in one Spirit, of one minde
27 labouring together to the faith of the Gospel. † And in no-
thing be ye terrified of the aduersaries, vvhich to them is
[b] cause of perdition: but to you of saluation, & this of God:
28 † for to you [c] it is giuen for Christ, not only that you beleeue
29 in him, but also that you suffer for him, † hauing the same
combat like as you haue seen in me, and novv `haue heard'
of me.

`more necessarie

Eph. 4,1

[c] ἐχαρίσθη

`doe heare

[b] ἔνδειξις, A manifest proofe and euidence.

ANNOTATIONS
CHAP. I.

2. Bishops

Bishops and Priests alwais distinct functions.

2. *Bishops and deacons.*] Vvicleffe and other Heretikes vvould proue by this that Priests are not here named, and for that there could not be many Bishops of this one tovvne, that there is no difference betvvixt a Bishop and a Priest, vvhich vvas the old hereſie of Aërius, of vvhich matter,* in other places: for this preſent it is ynough to knovv that in the Apoſtles time there vvere not obſerued alvvaies proper diſtinct names of either function, as they vvere quickly aftervvard, though they vvere alvvaies diuers degrees & diſtinct functions. *See S. Chryſoſtom, Oecumenius, Theophylactus, and the reſt of the Gracians vpon this place.*

* *See Annot. Tit. 1.v.5.*

CHAP. II.

He exhorteth them moſt inſtantly to keepe the vnitie of the Church, and to humble themſelues for that purpoſe one to an other, 5 by the example of the maruelous humilitie of Chriſt, 9 ſpecially ſeing hovv maruelouſly he is novv exalted for it. 12 Item to obedience, feare, and perſeuerance. 17 Inſinuating (leſt it ſhould aftervvardes trouble them) that he may be martyred at this time. 19 Timothee he hopeth to ſend, vvhom he highly commendeth: 25 as alſo Epaphroditus, vvhom he preſently ſendeth.

IF therfore there be any conſolation in 1
Chriſt, if any ſolace of charitie, if any ſocietie of ſpirit, if any bovvels of commiſeration: † fulfil my ioy, that you be of 2
one meaning, hauing the ſame charitie, of
one minde, agreing in one. † nothing 3
by contentiō, neither by vaine glorie: but
in humilitie, * eche coūting other better then them ſelues: Ro. 12, 10.
† * euery one not cōſidering the things that are their owne, 4
but thoſe that are other mens. † For this thinke in your 5 1 Cor. 10, 24.
ſelues, vvhich alſo in Chriſt IESVS, † vvho vvhen he vvas 6
in the forme of God, thought it no robberie, him ſelf to be
equal to God, † but he exinanited him ſelf, taking the forme 7
of a ſeruant, made into the ſimilitude of men, and in ſhape
found as man. † He * humbled him ſelf, made obediēt vnto 8 Heb. 2, 9
death: euen the death of the croſſe. † " For the vvhich thing 9
God alſo hath exalted him, and hath giuen him a name which
is aboue al names: † that * in the " name of IESVS euery knee 10 Eſ. 45, 14. Ro 14, 11.
bovve of the celeſtials, terreſtrials, and infernals: † and eue- 11
ry tongue cōfeſſe that our Lord IESVS Chriſt is in the glorie
of God the Father. ¶

The Epiſtle vpon Palme Sunday. And vpon Holy Roode day, Mai. 3.

The Epiſtle vpon Holy Roode day Septemb. 14. And in a Votiue Maſſe of the Holy Croſſe.

† Therfore my deereſt, (as you haue alvvaies obeied) 12
not as in the preſence of me only, but much more novv in
my abſence, " vvith feare and trembling vvorke your ſaluation. † For it is God that " vvorketh in you both to vvil 13
and to accompliſh, according to his good vvil. † And doe 14
ye al things vvithout murmurings and ſtaggerings: † that 15
you may be vvithout blame, and the ſimple children of God,

vvithout

vvithout reprehenſion in the middes of a crooked and peruerſe generation. among vvhom you ſhine as lightes in the
16 vvorld: † conteining the vvord of life :: to my glorie in the daie of Chriſt, becauſe I haue not runne in vaine, nor in
17 vaine laboured. † But and if I be :: immolated, vpon the "ſacrifice and ſeruice of your faith, I reioyce and congratulate
18 vvith you al. † And the ſelf ſame thing doe you alſo reioyce, and congratulate vvith me.
19 † And I hope in our Lord IESVS, to ſend Timothee vnto you quickly, that I alſo may be of good comfort, when
20 I knovv the things pertaining to you. † For I haue no mā ſo of one minde that vvith ſincere affection is careful for you.
21 † For :: al ſeeke the things that are their ovvne: not the
22 things that are IESVS Chriſts. † And knovv ye an experiment of him, that as a ſonne the father, ſo hath he ſerued
23 vvith me in the Goſpel. † This man therfore I hope to ſend vnto you, immediatly as I ſhal ſee the things that concerne
24 me. † And I truſt in our Lord that my ſelf alſo ſhal come to
25 you quickly. † But I haue thought it neceſſarie to ſend to you Epaphroditus my brother and coadiutor and fellovv ſouldiar, but your Apoſtle, and miniſter of my neceſſitie.
26 † Becauſe in deede he had a deſire tovvard you al: and vvas
27 penſife, for that you had heard that he vvas ſicke. † For in deede he vvas ſicke euen to death: but God had mercie on him: and not only on him, but on me alſo, leſt I ſhould haue
28 ſorovv vpon ſorovv. † Therfore I ſent him the more ſpedily: that ſeeing him, you may reioyce againe, and I may be
29 vvithout ſorovv. † Receiue him therfore vvith al ioy in
30 our Lord: and ſuch intreate vvith honour. † becauſe for the vvorke of Chriſt, he came to the point of death: yelding his life, that he might fulfil that vvhich on your part vvanted tovvard my ſeruice.

:: Such as haue by their preaching gained any to Chriſt, ſhal ioy and glorie therein excedingly at the day of our Lord.

:: Paſtors ought to be ſo zelous of the ſaluation of their flocke, that vvith S. Paul they ſhould offer them ſelues to death for the ſame.

:: Many forſake their teachers vvhen they ſee them in bandes and priſon for their faith, becauſe moſt mē preferre the vvorld before Chriſts glorie.

ANNOTATIONS
CHAP. II.

9. *For the vvhich.*] Caluin doth ſo abhorre the name of merite in Chriſtian men tovvard their ovvne ſaluation, that he vvickedly and vnlearnedly denieth Chriſt him ſelf to haue deſerued or merited any thing for him ſelf: though theſe vvordes (vvhich he ſhamefully vvritheth from the proper and plaine ſenſe, to ſignifie a ſequele and not a cauſe of his exaltation) and diuers other in holy vvrite, proue that he merited for him ſelf according to al learned mens iudgement. As Apoc 5. *The lambe that vvas ſlaine, is vvorthie to receiue povver and Diuinitie.* And Heb. 2. *We ſee* IESVS *for the paſſion of death, crovvned vvith glorie and honour.* See S. Auguſtine vpō theſe vvordes of the Pſalme 109. *propterea exaltabit caput.*

Caluins blaſphemie againſt Chriſts ovvne merites.

The Protestants vvill haue no reuerence done at the name of IESVS.

10. *Name of* IESVS.] By the like vvickednes they charge the faithful people for capping or kneeling vvhen they heare the name of IESVS. as though they vvorshipped not our Lord God therein, but the syllables or letters or other material elemẽts vvhereof the vvord vvritten or spoken consisteth, and al this, by sophistications to dravv the people from due honour and deuotion tovvard CHRIST IESVS, vvhich is Satans drift by putting scruples into poore simple mens mindes about his Sacraments, his Saincts, his Crosse, his name, his image, & such like, to abolish al true religiõ out of the vvorld, and to make them plaine Atheists. But the Church knovveth Satans cogitations, and therfore by the Scriptures and reason, vvarranteth and teacheth al her children to do reuerence vvhen so euer IESVS is named. becausе Catholikes do not honour these things nor count them holy, for their matter, colour, sound, and syllables, but for the respect and relation they haue to our Sauiour, bringing vs to the remembrance and apprehension of Christ, by sight, hearing, or vse of the same signes. els vvhy make vve not reuerence at the name of Iesus the sonne of Sirach, as vvel as of IESVS CHRIST? And it is a pitieful case to see these prophane subtelties of Heretikes to take place in religion, vvhich vvere ridiculous in al other trade of life. Vvhen vve heare our Prince or Soueraine named, vve may vvithout these scruples doe obeisance, but tovvardes Christ it must be superstitious.

Hovv Catholikes honour the name of IESVS, and other things pertaining to him.

12. *With feare and trembling.*] Against the vaine presumption of Heretikes that make men secure of their predestination and saluation, he vvilleth the Philippians to vvorke their saluation vvith feare and trembling, according to that other Scripture, *Blessed is the man that alvvaies is fearful.* Prouerb. 28, v. 14.

Vaine securitie of saluatiõ.

13. *Worketh in you.*] Of this thus saith S. Augustine, *Not becausе the Apostle saith, it is God that vvorketh in you both to vvil and vvorke, must vve thinke he taketh avvay our free vvill. For if it vvere so, then vvould he not a litle before haue vvilled them to vvorke their ovvne saluation vvith feare and trembling. For vvhen they be commaunded to vvorke, their free vvil is called vpon: but, vvith trembling and feare, is added, lest by attributing their vvel vvorking to them selues, they might be proud of their good deedes as though they vvere of them selues.* August. de gratia & lib. arbit. c. 9.

S. Augustine answereth the obiectiõ against free vvil.

17. *The sacrifice.*] The obedience of faith and martyrdom be so acceptable actes to God, vvhen they be voluntarily referred to his honour, that by a metaphore they be called sacrifice and pleasant hostes to God.

Martyrdom.

CHAP. III.

He vvarneth them of the False-apostles, 4 shevving that him self had much more to bragge of in Iudaisme then they: but that he maketh price of nothing but only of Christ, and of Christian iustice, and of suffering vvith him (12 vvherein yet he acknovvledgeth his imperfection) 17 exhorting them to beare Christes Crosse vvith him, and not to imitate those bellygods.

FROM hence forth my brethren, re- 1
ioyce in our Lord. To vvrite the same
things vnto you, to me surely it is not
tedious, and to you it is necessarie. † See 2
the dogges, see the euil vvorkers, see the
c concisiõ. † For vve are the c circumci- 3
sion, vvhich in spirit serue God: and vve
glorie in Christ IESVS, and not hauing
confidence in the flesh, † albeit I also haue confidence in 4
the flesh. † If any other man seeme to haue confidence in 5
the flesh, I more, † circumcised the eight day, of the stocke
of Israël, of the tribe of Beniamin, * an Hebrevv of He-
brevves: * according to the Lavv, a Pharisee: † according to 6
emulation, persecuting the Church of God: according to the
iustice that is in the Lavv, conuersing vvithout blame. † But 7
the

c By alluſiõ of vvords, he calleth the carnal Christiã Iews that yet boasted in the circũcision of the flesh, *concisiõ*: & him self & the rest that circũcided their hart and senses spiritually, the true *circumcision*. S. Chrys. Theophylact.

c κατα-
τομὴν
περιτομ

2. Cor. 1
22.
Act. 2
6.

the things that vvere gaines to me, thoſe haue I eſteemed for
8 Chriſt, detriments. † Yea but I eſteeme al things to be de-
triment for the paſſing knovvledge of IESVS Chriſt my
Lord: for vvhom I haue made al things as detriment, and do
9 eſteeme them as dung, that I may gaine Chriſt: † and may
be found in him not hauing " my iuſtice vvhich is of the
Lavv, but that vvhich is of the faith of Chriſt, vvhich is of
10 God iuſtice in faith: † to knovv him, and the vertue of his
reſurrection, and the ſocietie of his paſſions, configured to
11 his death, † :: if by any meanes I may come to the reſur-
12 rection vvhich is from the dead. † " Not that novv I haue
receiued, or novv am perfect: but I purſue, if I may compre-
hend vvherein I am alſo comprehended of Chriſt IESVS. ⊣
13 † Brethren, I do not account that I haue comprehended. Yet
one thing: forgetting the things that are behinde, but ſtret-
14 ching forth my ſelf to thoſe that are before, † I purſue to
the marke, [c] to the price of the ſupernal vocation of God in
15 Chriſt IESVS. † Let vs therfore as many as are perfect, be
thus minded: and if you be any " otherwiſe minded, this alſo
16 God hath reuealed to you. † Neuertheleſſe vvherevnto we
are come, that vve be of the ſame minde, let vs continue in
the ſame rule.
17 † [a] Be folovvers :: of me brethren: & obſerue them that
18 vvalke ſo as you haue our forme. † For * many vvalke
vvhom often I told you of (and novv vveeping alſo I tel
19 you) the enemies of the croſſe of Chriſt: † vvhoſe end is
deſtruction: vvhoſe God, is the belly: and their glorie in
20 their confuſion, vvhich minde vvorldly things. † But our
conuerſation is in heauen: vvhence alſo vve expect the Sa-
uiour, our Lord IESVS Chriſt, † vvho vvil reforme the body
21 of our humilitie, configured to the body of his glorie, ac-
cording to the operation vvhereby alſo he is able to ſubdue
al things to him ſelf.

The Epiſtle for a Confeſſor that is not a Biſhop.

:: If S. Paul ceaſed not to labour ſtill, as though he vvere not ſure to come to the marke vvithout continual endeuour: vvhat ſecuritie may vve poore ſinners haue of Heretikes perſuaſions & promiſes of ſecuritie and ſaluation by onely faith?

c *ad brauium*

' *vvil reueale*

Ro. 16, 17.

a The Epiſtle vpon the 23 Sunday after Pentecoſt. And for S. Clement, Nouemb. 23.

:: It is a goodly thing vvhen the Paſtor may ſo ſay to his flocke. Neither is it any derogatiõ to Chriſt, that the people ſhould imitate their Apoſtles life & doctrine, & other holy men, *S. Auguſtine, S. Benedict, S. Dominike, S. Francis.*

ANNOTATIONS.

CHAP. III.

9. *My iuſtice.*] Diuers Lutherans in their tranſlations do ſhamfully mangle this ſentence by tranſpoſing the vvordes, and falſe pointing of the partes thereof, to make it haue this ſenſe, that the Apoſtle vvould haue no iuſtice of his ovvne, but onely that iuſtice vvhich is in Chriſt. Vvhich is a falſe and heretical ſenſe of the vvordes, and not meant by S. Paul: vvho calleth that a mans ovvne iuſtice, vvhich he chalengeth by the vvorkes of the Lavv or nature vvithout the grace of Chriſt: and that Gods iuſtice (as S. Auguſtine expoundeth this place) not vvhich is in God, or by

Magdeburg. cent. 1. li. 2 c. 4. pag. 222.

The obiection againſt inherent iuſtice, anſvvered.

vvhich God is iuſt, but that vvhich is in man from God and by his giſt. *li. 3 cont. 2 ep. Pelag. c. 7. de Sp. & lit. c. 9.*

Double perfection: here, and in the life to come.

12. *Not that nowv.*] No man in this life can attaine the abſolute perfectnes either of iuſtice or of that knowvledge vvhich ſhal be in heauen: but yet there is alſo an other perfectnes, ſuch as according to this ſtate a man may reach vnto, vvhich in reſpect of the perfection in glorie, is ſmall, but in reſpect of other leſſer degrees of mans iuſtice and knowvledge in this life, may be called perfectnes. And in this ſenſe the Apoſtle in the next ſentence calleth him ſelf and others perfect, though in reſpect of the abſolute perfectnes in heauen, he ſaith here, he is not yet perfect nor hath yet attained therevnto.

The heretikes foliſh defenſe of their diſſenſions and diuiſions among them ſelues.

15. *Othervviſe minded.*] Vvhen Catholike men novv a daies charge Heretikes vvith their horrible diuiſions, diſſenſions, combattes, contentions, and diuerſities among them ſelues, as the Catholikes of al other ages did chalenge their Aduerſaries moſt truely and iuſtly for the ſame, (both becauſe vvhere the Spirit of God is not, nor any order or obedience to Superiors, there can be no peace nor vnitie, and ſpecially for that it is, as S. Auguſtine ſaith (*li. de agone Chriſt. c. 29*) the iuſt iudgement of God that they vvhich ſeeke nothing els but to diuide the Church of Chriſt, ſhould them ſelues be miſerably diuided among them ſelues) therfore (I ſay) vvhen men charge the Proteſtants vvith theſe things, they flee for their defence to this, that the old Fathers vvere not al of one iudgement in euery point of religion: that S. Cyprian ſtood againſt others, that S. Auguſtine and S. Hierom vvrote earneſtly in a certaine matter one againſt an other, that our Dominicans and Franciſcans, our Thomiſts and Scotiſts be not al of one opinion in diuers matters, and therfore diuiſions and contentions ſhould not be ſo preiudicial to the Zuinglians and Lutherans, as men make it. Thus they defend them ſelues: but ridiculouſly and againſt the rule of S. Paul here, acknowvledging that in this imperfection of mens ſcience in this life, euery one can not be free from al error, or thinke the ſame that an other thinketh: vvherevpon may riſe differences of vnderſtanding, opinion, and iudgement, in certaine hard matters vvhich God hath not reuealed or the Church determined, and therfore that ſuch diuerſitie is tolerable and agreable to our humane condition and the ſtate of the vvay that vve be in: alvvaies prouided, that the controuerſie be ſuch and in ſuch things, as be not againſt the ſet knowven rule of faith, as he here ſpeaketh, and ſuch as breake not mutual ſocietie, fellovvſhip, and communion in praier, ſeruice, Sacraments, and other offices of life and religion. for ſuch diuiſions and differences come neuer but of Schiſme or Hereſie, and ſuch are among the Heretikes, not onely in reſpect of vs Catholikes, but among them ſelues: as they knovv that be acquainted vvith the vvritings of Luther againſt Zuinglius, or Vveſtphalus againſt Caluin, or the Puritans againſt the Proteſtants, not onely charging one an other vvith Hereſie, Idolatrie, Superſtition, and Atheiſme, but alſo condemning ech others ceremonies or maner of adminiſtrations, til it come to excommunication, and baniſhment, yea ſometimes burning one of an other. Thus did not S. Cyprian, S. Auguſtine, S. Hierom, the Dominicans, Franciſcans, Thomiſts, Scotiſts, vvho al agree in one rule of faith, al of one communion, al moſt deere one to an other in the ſame, al (thankes be to God) come to one holy Maſſe, and receiue the ſame Sacraments, and obey one head through out al the vvorld. S. Auguſtine *li. 2 de bapt. c. 5.* ſhal make vp this matter vvith this notable ſentence: *We are men* (ſaith he) *and therfore to thinke ſomevvhat otherviſe then the thing is, is an humane tentation: but by louing our ovvne ſentence to much, or by enuying our betters, to procede vnto the ſacrilege of deuiding the mutual ſocietie and of making ſchiſme or hereſie, is diueliſh preſumption: in nothing to haue other opinion then the truth is, that is Angelical perfection.* And a litle after, *If you be any other vviſe minded, this God vvil reueale: but to them only* (ſaith he) *that vvalke in the vvay of peace, and that ſtray a ſide into no diuiſion or ſeparation.* Vvhich ſaying vvould God al our deere countrie men vvould marke, and come into the Church, vvhere onely, God reuealeth truth.

The difference betvvene the diſagreing of auncient fathers or other Catholikes, & the Heretikes diſſenſions among them ſelues.

The ſpiteful vvritings of Heretikes, one Secte againſt an other.

A notable place of S. Auguſtine.

CHAP. IIII.

He exhortath them to perſeuerance, 2 and certaine by name to vnitie, 5 to modeſtie, 6 to peace vvithout ſolicitude or careful anxietie, 8 to al that good is, 9 to ſuch things as they ſee in him ſelf. 10 that he reioyced in their contribution, not for his ovvne neede, but for their merite.

Therefore

1 THERFORE, my ‘deereſt brethren
and moſt deſired, my "ioy and my
crovvne: ſo ſtand in our Lord, my
'Euodia 2 deereſt. † 'Euchodia' I deſire & Syn-
tyché I beſeeche to be of one minde in
3 our Lord. † Yea and I beſeeche thee
my "ſincere companion, helpe thoſe
vvomen that haue laboured vvith me
in the Goſpel vvith :: Clement, and the reſt my coadiutors,
4 vvhoſe names are in the booke of life. † b Reioyce in our
5 Lord alvvaies: againe I ſay reioyce. † Let your modeſtie
6 be knovvven to al men. Our Lord is nigh. † Be nothing care-
c ἐν παντὶ τῇ προσ- ful: but c in euery thing by praier & ſupplicatiō vvith thākes-
ευχῇ 7 giuing let your petitions be knovven vvith God. † And the
peace of God vvhich paſſeth al vnderſtanding, keepe your
hartes and intelligences in Chriſt IESVS. H
8 † For the reſt brethren, vvhat things ſo euer be true,
vvhatſoeuer honeſt, whatſoeuer iuſt, vvhatſoeuer holy, what-
ſoeuer amiable, vvhatſoeuer of good fame, if there be any
vertue, if any praiſe of diſcipline, theſe things thinke vpon.
9 † Vvhich you haue both learned, and receiued, and heard, &
ſeen in me: theſe things doe ye, and the God of peace ſhall
10 be vvith you. † And I reioyced in our Lord excedingly,
that once at the length you haue c reflориſhed to care for me,
11 as you did alſo care: but you vvere occupied. † I ſpeake not
as it vvere for penurie. for I haue learned, to be cōtent vvith
12 the things that I haue. † I knovv both to be brought lovv, I
knovv alſo to abound: (euery vvhere, and in al things I am
inſtructed) both to be ful, & to be hungrie, both to abound,
13 and to ſuffer penurie. † I can al things in him that ſtreng-
14 theneth me. † Neuertheleſſe you haue done vvel, commu-
nicating to my tribulation.
15 † And you alſo knovv ô Philippians, that in the begin-
ning of the Goſpel, vvhen I departed from Macedonia, no
church communicated vnto me in the account of gift and
16 :: receite, but you only: † for vnto Theſſalonica alſo, once
17 and tvviſe you ſent to my vſe. † Not that I ſeeke the gift, but
18 I ſeeke the fruite abounding in your account. † But I haue al
things, and abound: I vvas filled after I receiued of Epa-
phroditus the things that you ſent, an odour of ſvveetenes,
19 an "acceptable hoſt, pleaſing God. † And my God ſupply

:: This Clement vvas afterwvard the 4 Pope of Rome from S. Peter, as S. Hierom vvriteth according to the cōmon ſupputation.

b The Epiſtle vpon the 3 Sunday in Aduent.

c This reflориſhing is the reuiuing of their old liberalitie, vvhich for a time had been ſlacke & dead. S. Chryſ.

:: He counteth it not mere almes or a free gift that the people beſtoweth on their Paſtors or preachers, but a certaine mutual traffike as it vvere, and enterchange: the one giuing ſpiritual, the other rēdering tēporal things for the ſame.

al your clacke according to his riches in glorie, in Christ IESVS. † And to God & our father be glorie vvorld vvithout end. Amen. 20

† Salute ye euery saincte in Christ IESVS. † The brethren that are vvith me, salute you. Al the sainctes salute you: but especially they that are of Cæsars house. † The grace of our Lord IESVS Christ be vvith your spirit. Amen. 21 22

c χριστου

ANNOTATIONS
CHAP. IIII.

The revvard of preachers.

1. *My ioy.*] He calleth them his ioy and crovvne, for that he expected the crovvne of euerlasting life as a revvard of his labours tovvardes them. Vvhereby vve may learne also, that besides the essential glorie vvhich shal be in the vision and fruition of God, there is other manifold felicitie incident in respect of creatures.

Suspitious translation.

3. *Sincere companion.*] The English Bibles vvith one consent interprete the Greeke vvordes, *faithful yokefellovv*, perhaps to signifie (as some vvould haue it) that the Apostle here speaketh to his vvife: but they must vnderstand that their Maisters Caluin and Beza mislike that exposition, and * al the Greeke fathers almost much more reiect it, and it is against S. Paules ovvne vvordes speaking to the vnmaried, That it is good for them to remaine so, euen as him self did. 1. *Cor.* 7, 8. Vvhereby it is euident he had no vvife, and therfore meaneth here some other his coadiutor and fellovv-labourer in the Gospel.

S. Paul had no vvife.

S. Chrys. Theodore. Oecum. Theophyl.

Almes giuen religiously.

18. *Acceptable.*] Hovv acceptable almes are before God, vve see here: namely vvhen it is giuen for religion to deuout persons for a recompense of spiritual benefites. for so it putteth on the condition of an oblation or sacrifice offered to God, and is most acceptable and svvete in his sight.

THE ARGVMENT OF THE EPISTLE OF S. PAVL TO THE COLOSSIANS.

THE Epiſtle to the Coloſsians is not only in ſenſe, but almoſt in vvordes alſo, all one vvith the Epiſtle to the Epheſians, and vvas ſent alſo by the ſame meſſenger Tychicus. c. 4. v. 7. And in it he maketh like mention of his bandes and ſufferings .c. 1. v. 24. and c. 4. v. 3,18. And therfore no doubt it vvas vvritten at Rome at the ſame time, to vvitte, in his laſt apprehenſion, yet before he knevv of his martyrdom.

This difference there is, that he had himſelf preached to the Epheſians, but vvith the Coloſsians he had neuer bene, as he ſignifieth c. 2. v. 1. Therefore although in matters of exhortation he be here briefer then to the Epheſians, yet in matters of doctrine he is longer. And generally he aſſureth them, that to be the truth, vvhich their Apoſtle Epaphras had taught them, but namely he giueth them vvarning both of the Iudaical Falſe-apoſtles, vvho ſought to corrupt them vvith ſome ceremonies of Moyſes lavv: and alſo of the Platonike Philoſophers, vvho reiected Chriſt (vvho is in deede the head of the Church and Mediator to bring vs to God) and in ſteed of him, brought in certaine Angels as more excellēt then he, vvhom they termed, Minores dij, teaching the people to ſacrifice vnto them (calling that, humilitie) that they might bring them to the great God. Vvith vvhich falſehod the hereſie of Simon Magus a long time deceiued many, as vve reade in Epiph. hær. 21.

Againſt ſuch therefore S. Paul telleth the Coloſsians, that Chriſt is the Creator of all the Angels, God in perſon, the head of the Church, the principall in all reſpects: that he is the Redeemer, Mediator, and pacifier betvvene God and men, and therefore by him vve muſt goe to God, ſo that vvhether vve pray our ſelues, or deſire any other in earth or in heauen to pray for vs, al muſt be done (as the Cath. Church in euery Collect doth) Per Chriſtum dominum noſtrum, that is, through Chriſt our Lord .or, per Do. noſtrum Ieſum Chriſtum filium tuum, qui tecum viuit & regnat, &c. Vvhereby the Church profeſſeth cōtinually againſt ſuch ſeductions, both the Mediatorſhip, and the Godhead of Chriſt.

THE

THE EPISTLE OF PAVL TO THE COLOSSIANS.

CHAP. I.

Saying, that he thanketh God for their excellent faith and charitie, and continually praieth for their encreaſe, he doeth vvithal giue vvitnes to the preaching of their Apoſtle Epaphras, and extolleth the grace of God in bringing them to Chriſt, vvho is cheefe aboue al, and peacemaker by his bloud. This is the Goſpel not of Epaphras alone, but of the vniuerſal Church, and of Paul himſelf vvho alſo ſuffereth for it.

PAVL an Apoſtle of IESVS Chriſt 1
by the vvil of God, and brother Ti-
mothee: † to them that are at Co- 2
loſſa ſainctes and faithful brethren in
Chriſt IESVS. † Grace to you and 3
peace from God our Father and our
Lord IESVS Chriſt.

Vve giue thankes to God and
the Father of our Lord IESVS Chriſt
alvvaies for you, praying: † hearing your faith in Chriſt 4
IESVS, and the loue vvhich you haue tovvard al the ſainctſ,
† for the hope that is laid vp for you in heauen, vvhich you 5
haue heard in the vvord of the truth of the Goſpel, † that 6
is come to you, as alſo :: in the vvhole vvorld it is, and fru-
ctifieth, and grovveth, euen as in you, ſince that day that you
heard & knevv the grace of God in truth, † as you learned 7
of Epaphras our deereſt fellovv-ſeruant, vvho is a faithful
miniſter of IESVS Chriſt for you, † vvho alſo hath mani- 8
feſted to vs your loue in ſpirit. † Therfore [b] vve alſo from 9
the day that vve heard it, ceaſe not praying for you and deſi-
ring, that you may be filled vvith the knovvledge of his vvil,
in al vviſedom, and ſpiritual vnderſtanding: † that you may 10
vvalke [c] vvorthie of God, in al things pleaſing: Fructifying
in

:: He ſheweth that the Churche and Chriſtes Goſpel ſhould daily grovv and be ſpred at length through the whole world. Which can not ſtand vvith the heretikes opinion of the decay thereof ſo quickly after Chriſtes time, nor agree by any meanes to their obſcure Conuenticles. See S. Auguſtine ep. 80. *in fine.*

b The Epiſtle vpon the 24 Sunday after Pentecoſt.

c So S. Ambr. & the Gr. Doctors. or thus: *vvorthily, pleaſing God &c.*

c ἀξίως κυρίου

in [c] al good vvorke,& increasing in the knovvledge of God:
11 † in al povver strengthened according to the might of his
12 glorie, in al patience and longanimitie vvith ioy † giuing thankes to God and the Father, vvho hath made vs :: vvorthy
13 vnto the part of the lot of the saincts in the light: † vvho hath deliuered vs from the povver of darkenes, and hath
14 translated vs into the kingdom of the sonne of his loue, † in vvhom vve haue redemption, the remission of sinnes: ⊣
15 † vvho is the * image of the inuisible God, the first-borne of
Hebr.1,3 *Io. 1, 3.*
16 al creature: † because * in him vvere created al things in heauen, and in earth, visible, and inuisible, vvhether Thrones, or Dominations, or Principalities, or Potestates: † al by him,
17 & in him vvere created: † and he is before al, and al consist in
18 him. † And he is the head of the body, the CHVRCH, vvho is the beginning, first-borne of the dead: that he may be in al
19 things holding the primacie: † because in him it hath vvel
20 pleased, al fulnes to inhabite: † and by him to reconcile al things vnto him self, pacifying by the bloud of his crosse, vvhether the things in earth, or the things that are in heauen.
21 † And you, vvhereas you vvere sometime alienated and
22 enemies in sense, in euil vvorkes: † yet novv he hath reconciled in the body of his flesh by death, to present you holy
23 & immaculate, and blameles before him: † if yet ye cõtinue in the faith, grounded and stable, and vnmoueable from the hope of the Gospel vvhich you haue heard, vvhich is preached among al creatures that are vnder heauen, vvhereof I
24 Paul am made a minister. † Vvho novv reioyce in suffering for you, and " do accomplish those things that vvant of the passions of Christ, in my flesh for his body, vvhich is the
25 CHVRCH: † vvhereof I am made a minister according to the dispensation of God, vvhich is giuen me tovvard you, that I
26 may fulfil the vvord of God, † the mysterie that hath been hidden from vvorldes and generations, but novv is mani-
27 fested to his saincts, † to vvhõ God vvould make knowen the riches of the glorie of this sacrament in the Gentiles,
28 vvhich is Christ, in you the hope of glorie, † vvhom vve preache, admonishing euery man, and teaching euery man in al vvisedom, that vve may present euery man perfect in
29 Christ IESVS. † Vvherein also I labour striuing according to his operation vvhich he vvorketh in me in povver.

[c] Many things requisite, and diuers things acceptable to God beside faith.

:: We are not onely by acceptation or imputation partakers of Christes benefites, but are by his grace made worthie thereof, and deserue our saluation condignely.

ANNOTATIONS
CHAP. I.

There is no want in Christes passions vvhich he suffred in him self as head: but there is vvant in those passions of Christ vvhich he daily suffereth in his body the Church, and the members thereof.

24. Do accomplish that vvanteth.] As Christ the head and his body make one person mystical and one full Christ, the Church being therfore his plenitude, fulnes, or complement *Ephes.* 1: so the passions of the head and the afflictions of the body and members make one complete masse of passions. Vvith such difference for al that, betvvene the one sort and the other, as the preeminence of the head (and specially such a head) aboue the body, requireth and giueth. And not only those passions vvhich he suffered in him self, vvhich vvere fully ended in his death, and vvere in them selues fully sufficient for the redemption of the vvorld & remission of al sinnes, but al those vvhich his body and members suffer, are his also, and of him they receiue the condition, qualitie, and force to be meritorious and satisfactorie. for though there be no insufficiencie in the actions or passions of Christ the head, yet his vvisedom vvil, and iustice requireth and ordaineth,* that his body and members should be fellovves of his passions, as they looke to be fellovves of his glorie: that so suffering vvith him and by his example, they may applie to them selues and others the general medicine of Christes merites and satisfactions, as it is effectually also applied to vs by Sacraments, sacrifice, and other vvaies also: the one sort being no more iniurious to Christes death then the other, notvvithstanding the vaine clamours of the Protestants, that vvould vnder pretence of Christes Passion, take avvay the valure of al good deedes. Herevpon it is plaine novv, that this accomplishment of the vvants of Christes Passions, vvhich the Apostle and other Saincts make vp in their flesh, is not meant but of the penal and satisfactorie vvorkes of Christ in his members, euery good man adding continually (and specially Martyrs) somevvhat to accomplish the full measure thereof: and these be the plenitude of his passions and satisfactions, as the Church is the plenitude of his person: & therfore these also through the communion of Saincts and the societie that is not onely betvvene the head and the body, but also betvvene one member and an other, are not only satisfactorie and many vvaies profitable for the sufferers them selues, but also for other their fellovv-members in Christ. for though one member can not merite for an other properly, yet may one beare the burden and discharge the debt of an other, both by the lavv of God and nature. and it vvas a ridiculous Heresie of Vvicleffe to deny the same. Yea (as vve see here) the passions of Saincts are alvvaies suffered for the common good of the vvhole body, and sometimes vvithal by the sufferers special intention they are applicable to special persons one or many: as here the Apostle ioyeth in his passions for the Collossians, in an other place his afflictions be for the saluation of the Corinthians, sometimes he vvisheth to be *Anáthema*, that is according to Origens exposition (*in li. nu. ho.* 10 *&* 24.) a sacrifice for the Ievves, and he often speaketh of his death as of a libation, host, or offering, as the fathers do of al Martyrs passions. Al vvhich dedicated and sanctified in Christes bloud and sacrifice, make the plenitude of his Passion, and haue a forcible crie, intercession, and satisfaction for the Church and the particular necessities thereof. In vvhich, as some do abound in good vvorkes and satisfactions (as S. Paul, vvho reckeneth vp his afflictions and glorieth in them 2 *Cor.* 11: and Iob, vvho auoucheth that his penalties farre surmounted his sinnes: and our Ladie much more, vvho neuer sinned, and yet suffered so great dolours) so other some do vvant, and are to be holpen by the aboundance of their fellovv-members.

Ro. 8, 17. *Leo ser.* 19. *de passio.*

2. *Cor.* 1, 6. *Ro.* 9, 3. *Phil.* 2. 2 *Tim.* 4. *Iob* 6.

The ground of Indulgéces or pardons.

Vvhich entercourse of spiritual offices and the recompense of the vvants of one part by the store of the other, is the ground of the old libels of Indulgence vvhereof is treated before out of S. Cyprian (See the Annotations 2 *Cor.* 2. v. 10) and of al indulgences or pardons, vvhich the Church daily dispenseth vvith great iustice and mercie, by their hands in vvhom Christ hath put the vvord of our reconcilement, to vvhom he hath committed the keies to keepe and vse, his sheepe to feede, his mysteries and al his goods to dispense, his povver to binde and loose, his commission to remitte and reteine, and the stevvardship of his familie to giue euery one their meate and sustenance in due season.

CHAP. II.

He is careful for them, though he vvere neuer vvith them: that they rest in the vvonderful vvisedom vvhich is in Christian religion, and be not caried avvay either vvith Philosophie, to leaue Christ and to sacrifice to Angels: or vvith Iudaisme, to receiue any ceremonies of Moyses lavv.

FOR

1 FOR I vvil haue you knovv brethren,
vvhat maner of care I haue for you and
for them that are at Laodicia, and vvho-
soeuer haue not seen my face in the flesh:
2 † that their hartes may be comforted,
instructed in charitie, & vnto al the ri-
ches of the fulnes of vnderstāding, vnto
the knovvledge of the mysterie of God
3 the Father of Christ IESVS, † in vvhom be al the treasures
4 of vvisedom and knovvledge hidde. † But this I say :: that
5 no man deceiue you in loftines of vvordes. † For although
I be absent in body, yet in spirit I am vvith you: reioycing, &
seeing your order, & the constancie of that your faith which
6 is in Christ. † Therfore as you haue receiued IESVS Christ
7 our Lord, vvalke in him, † rooted and built in him, and con-
firmed in the faith, as also you haue learned, abounding `in
him' in thankes-giuing.
8 † Bevvare lest any man deceiue you" by philosophie, and
vaine fallacie: according to the tradition of men, according
to the elements of the vvorld, and not according to Christ.
9 † For in him dvvelleth al the fulnesse of the Godhead cor-
10 porally: † and you are in him replenished, vvho is the head
11 in al Principalitie and Povver: † in vvhom al you are cir-
cumcised vvith circumcision not made by hand in spoiling
12 of the body of the flesh, in the circumcision of Christ, † bu-
ried vvith him in Baptisme: in vvhō also you are risen againe
by the faith of the operation of God, vvho raised him vp
13 from the dead. † And you *vvhen you vvere dead in the of-
fenses and the prepuce of your flesh, did he quicken toge-
14 ther vvith him: pardoning you al offenses, † vvyping out
the hand vvriting `of decree' that vvas against vs, vvhich
vvas contrarie to vs. and the same he hath taken out of the
15 vvay, fastening it to the crosse: † and spoiling the Principa-
lities and Potestats, c hath ledde them confidently in open
16 shevv, triumphing them in him self. † Let no man therfore
iudge you" in meate or in drinke, or in part of a festiual day,
17 or of the Nevv-moone, or of Sabboths: † vvhich are a
shadovv of things to come, but the body Christs.
18 † Let no man seduce you, b vvilling in the humilitie and
"religion of Angels, vvalking in the things vvhich he hath
19 not seen, in vaine puffed vp by the sense of his flesh, † and

:: Heretikes do most commonly deceiue the people with eloquēce namely such as haue it by the gift of nature, as the Heretikes of al ages had, & lightly al seditious persons, vvhich dravv the vulgar sort to sedition by the allurement of their tongue. Nothing (saith S. Hierom. *ep. 2. ad Nepotian.*) is so easie as vvith volubilitie of tongue to deceiue the vnlearned multitude, which whatsoeuer it vnderstandeth not, doth the more admire and wonder at the same. The Apostle here calleth it, πιθανολογίαν, persuasible speache.

b That is, Wilful or selfwilled in voluntarie religiō. for that is, θέλων ἐν θρησκείᾳ, whereof commeth the Word folowing ἐθελοθρησκία, *Superstitiō. v. 23. See Annot. v. 21.*

c ἐπιχορηγούμενον. That is, taking submiſtration of ſpiritual life and nouriſhment by grace from Chriſt the head.

"not holding the head, vvhereof the vvhole body by ioyntes and bandes being [c] ſerued & compacted, grovveth to the increaſe of God. † If then you be dead vvith Chriſt, from the elements of this vvorld :" vvhy do you yet [c] decree as liuing in the vvorld? † Touch not, taſt not, hãdle not: † which things are al vnto deſtruction by the very vſe, according to the precepts and doctrines of men. † vvhich are in deede "hauing a ſhevv of vviſedom in ſuperſtition and humilitie, and not to ſpare the body, not in any honour to the filling of the fleſh.

c δογματίζεσθε

ANNOTATIONS
CHAP. II.

Philoſophie and other humane ſciences hovv profitable or hurtful to the Church of God.

8. By Philoſophie.] Philoſophie and al humane ſcience, ſo long as they be ſubiect and obedient to Chriſt (as they be in the Schooles of Chriſtian Catholike men) be not forbidden, but are greatly commended and be very profitable in the Church of God. Othervviſe vvhere ſecular learning is made the rule of religion and commaundeth faith, there it is pernicious and the cauſe of al hereſie and infidelitie. for the vvhich, S. Hierom and before him Tertullian call Philoſophers, *the Patriarkes of Heretikes*, and declare that al the old hereſies roſe onely by to much admiring of prophane Philoſophie. *Hiero. ad Cteſiph. cont. Pelag. c. 1. Tertul. de præſcr. & cont. Hermog. & cont. Marcio. li. 5.* And ſo do theſe nevv ſectes no doubt in many things. for, other arguments haue they none againſt the preſence of Chriſt in the B. Sacrament but ſuch as they borovv of Ariſtotle and his like, concerning quantitie, accidents, place, poſition, dimenſions, ſenſes, ſight, taſt, and other ſtraites of reaſon, to vvhich they bring Chriſtes myſteries. Al Philoſophical arguments therfore againſt any article of our faith be here condemned as deceitful, and are called alſo here, *the tradition of men*, *and the elements of the vvorld*. The better to reſiſt vvhich fallacies and traditions of Heathen men, the Schoole learning is neceſſarie, vvhich keepeth Philoſophie in avve and order of faith, and vſeth the ſame to vvithſtand the Philoſophical and ſophiſtical deceites of the Heretikes and Heathen. So the great Philoſophers S. Denys, S. Auguſtine, Clemens Alexandrinus, Iuſtine, Lactantius and the reſt, vſed the ſame to the great honour of God and benefite of the Church. So came S. Cyprian, S. Ambroſe, S. Hierom, and the Greeke fathers, furniſhed vvith al ſecular learning vnto the ſtudie of Diuinitie, vvhereof ſee S. Hierom *ep.* 84 *ad Magnum Oratorem*.

Schoole learning.

Scriptures abuſed by the Proteſtants againſt Chriſtian faſting & holydaies.

16. In meate.] The Proteſtants vvilfully or ignorantly applie al theſe kindes of forbearing meates, to the Chriſtian faſtes: but it is by the circunſtance of the text plaine (as S Auguſtine alſo teacheth) that the Iudaical obſeruation and diſtinction of certaine cleane and vncleane meates is forbidden to the Coloſſians, vvho vvere in danger to be ſeduced by certaine Ievves, vnder pretence of holines to keepe the Lavv touching meates and feſtiuities and other like, vvhich the Apoſtle ſhevveth vvere onely ſhadovves of things to come: vvhich things are come, and therfore the ſaid ſhadovves to ceaſe. Vvhere he nameth the Sabboths and feaſtes of the nevv moone, that no man neede to doubt but that he ſpeaketh onely of the Ievviſh daies and kindes of faſtes and feaſtes, and not of Chriſtian holidaies or faſting daies at all.

Aug. ep. 59. ad Paulin. in ſolut. quæſt.

S. Paules place cõcerning religion of Angels, explicated: and that

18. Religion of Angels.] By the like falſe application of this text as of the other before, the Heretikes abuſe it againſt the inuocation or honour of Angels vſed in the Catholike Church, vvhere the Apoſtle noteth the vvicked doctrine of Simon Magus and others (See S. Chryſ. *ho. 7 in hunc locum*. and *Epiph. hær.* 21.) vvho taught, Angels to be our mediators and not Chriſt, *non tenens caput, not holding the head*, as the Apoſtle here ſpeaketh, & preſcribed ſacrifices to be offered vnto them, meaning indifferently as vvel the il Angels as the good. Vvhich doctrine the ſaid Heretike had of Plato, vvho taught, that ſpirites (vvhich he calleth *dæmones*) vvere to be honoured as mediators next to God. Againſt vvhich S. Auguſtine diſputeth *li.* 8. 9. & 10 *de ciuit.* as the condemneth alſo the ſame vndue vvorſhip *li.* 10 *Confeſſ. cap.* 42. S. Hierom (q. 10 ad Algaſiam) expoundeth this alſo of il ſpirites or diuels, vvhom he proueth (out of S. Steuens ſermon *Act.* 7) that the Ievves did vvorſhip, auouching that they ſerue them ſtill, ſo many of them and ſo often as they obſerue the Lavv. Of vvhich idolatrie alſo to Angels Theodorete ſpeaketh vpon this place, declaring that the Ievves defended their ſuperſtition tovvardes Angels by that, that the Lavv vvas giuen by them,

deceitfully

deceitfully at once inducing the Coloſſiãs, both to keepe the lavv, & to honouring of the Angels as the giuers of the ſame. Vvhereby diuers of the faithful vvere ſo ſeduced, that they forſooke Chriſt and his Church and ſeruice, and committed idolatrie to the ſaid Angels. Againſt vvhich abominations the Councel of Laodicia Cap. 35 tooke order, accurſing all that forſooke our Sauiour and committed idolatrie to Angels, and contemning Chriſt, kept conuenticles in the name of ſpirites and Idols. of vvhich kinde of vvorſhip of Angels and Diuels ſee Clemens Alexand. Strom. 3. Tertulliã (*li.* 5. *cont. Marcion.*) expoundeth this place of the falſe teachers that feined them ſelues to haue reuelatiõ of Angels, that the Lavv ſhould be kept touching differẽce of cleane & vncleane meates. Vvhich is very agreable to that * in the Epiſtle to Timothee, vvhere S. Paul calleth abſtaining from meates after the Ievviſh or heretical maner, *the doctrine of Diuels*: vvhereof ſee more in the annotation vpon that place. Haimo a godly aũcient vvriter, vpon this place, ſaith further, that ſome Philoſophers of the Gentils and ſome of the Ievves alſo taught, that there vvere foure Angels Preſidents of the foure elements of mans body, and that in feined hypocriſie (vvhich the Apoſtle here calleth humilitie) they pretended to vvorſhip by ſacrifice the ſaid Angels. Theophylacte expoundeth this feined humilitie, of certaine Heretikes, that pretending the mediatorſhip to be a derogation to Chriſts maieſtie, vvorſhipped Angels as the only mediators. Al vvhich vve ſet dovvne vvith more diligẽce, that the Heretikes may be aſhamed to abuſe this place againſt the due reuerence and reſpect or praiers made to the holy Angels. Vvhom the Scriptures record ſo often to offer our praiers vp to God, and to haue been lavvfully reuerenced of the Patriarkes, neuer as gods, but as Gods miniſters and meſſengers. *Ioſu.* 5, 14. *Tob.* 12, 12. *Gen.* 48, 16. *Angelus qui eruit me.* 1 *Tim.* 5, 21. And that they may be praied vnto, & can helpe & heare vs, ſee S. Hierom *in cap.* 10 *Danielis.* S. Ambroſe *in Pſal.* 118. *ſer* 1. S. Auguſtine *li.* 10 *de ciuit. Dei c.* 12. Bede *li.* 4 *in Cantica c.* 24.

the Proteſtants vvickedly abuſe it againſt the due honour & inuocation of Angels.

1 Tim. 4, 1.

19. *Not holding the head.*] Becauſe he hath much a do vvith ſuch falſe preachers as taught the people to preferre the Angels vvhich gaue the Lavv, or other vvhatſoeuer, before Chriſt: in this Epiſtle, and to the Epheſians, he often affirmeth Chriſt to be our head, yea and to be exalted far aboue al creatures, Angels, Poteſtats, Principalities, or vvhatſoeuer.

20. *Why doe you.*) A maruelous impudent tranſlation of theſe vvordes in the Engliſh Bibles thus, *Why are you burdened vvith traditions?* Vvhereas the Greeke hath not that ſignification: but to make the name of Tradition odious, here they put it of purpoſe, not being in the Greeke: and in other places where Traditions are cõmended (1 Cor. 11. *and* 2 *Theſ.* 2.) and where the Greeke is ſo moſt flatly (παραδόσεις) there they tranſlate it, *Inſtructions, ordinances*, &c.

δογματίζεσθε

Heretical tranſlation.

21. *Touch not.*] The Heretikes (as before and alvvaies) very vainely alleage this againſt the Catholike faſtings: vvhen it is moſt cleere that the Apoſtle reprehendeth the foreſaid falſe teachers that thought to make the Chriſtians ſubiect to the obſeruation of the ceremonies of the old Lavv, of not eating hogges, conies, hares fleſh, and ſuch like, not to touch a dead corps nor any place vvhere a vvomã in her floures had ſittẽ, & other infinite doctrines of touching, taſting, vvaſhing, eating, and the reſt, either commaunded to the old people by God, or (as many things vvere) voluntarily taken vp by them ſelues, ſometime cleane againſt Gods ordinance, and often friuolous and ſuperſtitious. Vvhich ſort as Chriſt in the Goſpel, ſo here S. Paul calleth the precepts and doctrines of men, and ſuperſtition, and (as the Greeke vvord ſignifieth) * voluntarie vvorſhip, that is inuented by Heretikes of their ovvne head vvithout the vvarrant of Chriſt in the Scriptures, or the Holy Ghoſt in the Church, or eny lavvful authoritie of ſuch vvhom Chriſt commaundeth vs to obey. Againſt ſuch Sect-Maiſters therfore as vvould haue yoked the faithful againe vvith the Ievviſh or Heretical faſtes of Simon Magus and the like, S. Paul ſpeaketh, and not of the Churches faſtes or doctrines.

Scripture abuſed againſt the Churches faſtes.

ἐθελοθρησκεία

23. *Hauing a ſhevv.*] Againe the Heretikes of our time obiect, that theſe foreſaid falſe teachers pretended holines, vviſedom, and chaſtiſement of their bodies (for ſo S. Paul ſaith) by forbidding certaine meates according to the Ievves obſeruation, euen as the Catholikes do. It is true they did ſo, and ſo do moſt vices imitate vertues. for if chaſtiſing of mens bodies and repreſſing their concupiſcences and luſtes vvere not godly, and if abſtinence from ſome meates vvere not laudably and profitably vſed in the Church for the ſame purpoſe, no Heretikes (to induce the aboliſhed obſeruations and differences of meates of the Ievves, or the condemnation of certaine meates and creatures as abominable according to others) vvould haue falſely pretented the chaſtiſement of their fleſh, or made other ſhevv of vviſedom and pietie, to found their vnlavvful Heretical or Iudaical ſuperſtition concerning the ſame. The Catholike Church & her children, by the example of Chriſt, S. Iohn Baptiſt, the Apoſtles and other bleſſed men, do that lavvfully, godly, religiouſly, and ſincerely in deede to the end aforeſaid, vvhich theſe falſe Apoſtles onely pretended to do. So * S. Paul did chaſtiſe his body in deede, by vvatching, faſting, and many other afflictons, and that vvas lavvful and vvas true vviſedom and pietie in deede. The foreſaid Heretikes not ſo, but to induce the Coloſſians to Iudaiſme and other abominable errors, did but pretend theſe things in hypocriſie.

The hypocritical abſtinẽce of old Heretikes, maketh nothĩg againſt true and ſincere faſting, but cõmendeth it.

1 Cor. 9, 27. 2 Cor. 11, 27.

CHAP. III.

He exhorteth to mortifie and put of al corrupt maners of the old man, and to put on ſuch vertues as are for the newv man. 18 In particular alſo, vviues and huſbands, children and parents, ſeruants and maiſters, ech ſort to do their duetie.

The Epiſtle vpon Eaſter euc.

IF THEREFORE you be riſen vvith Chriſt, ſeeke the things that are aboue: vvhere Chriſt is ſitting on the right hand of God. † Minde the things that are aboue, not the things that are vpon the earth. † For you are dead: and your life is hidde vvith Chriſt in God. † Vvhen Chriſt ſhal appeare, your life: then you alſo ſhal appeare vvith him in glorie. ℣

† * Mortifie therfore your members that are vpon the earth, fornication, vncleanneſſe, luſt, euil concupiſcence, and "auarice, vvhich is [c] the ſeruice of Idols. † for vvhich things the vvrath of God commeth vpon the children of incredulitie. † in vvhich you alſo vvalked ſometime, vvhen you liued in them. † But novv lay you alſo al avvay: anger, indignation, malice, blaſphemie, filthie talke out of your mouth. † Lie not one to an other: * ſpoiling your ſelues of the old man vvith his actes, † and "doing on the nevv, him that is renevved vnto knovvledge, * according to the image of him that created him. † vvhere there is not, Gentile and Ievve, circumciſion and prepuce, Barbarous and Scythian. bonde and free: but al, and in al Chriſt.

1 2 3 4 5 6 7 8 9 10 11

Eph. 5, 3.

[c] εἰδωλο-λατρεία.

Eph. 4, 22.

Gen. 1, 26.

The Epiſtle vpon the 5 Sunday after the Epiphanie.

† Put ye on therfore as the elect of God, holy, and beloued, * the bovvels of mercie, benignitie, humilitie, modeſtie, patience, † ſupporting one an other: and pardoning one an other, if any haue a quarel againſt any man. as alſo our Lord hath pardoned vs: ſo you alſo. † But aboue al theſe things haue charitie, vvhich is the band of perfectiō: † & let the peace of Chriſt [c] exult in your hartes, vvherein alſo you are called in one body: and be thankeful. † Let the vvord of Chriſt dvvel in you aboundantly, in al vviſedom: teaching and admoniſhing your ovvne ſelues, vvith pſalmes, hymnes, and ſpiritual cāticles, in grace ſinging in your hartes to God. † Al vvhatſoeuer you doe in vvord or in vvorke, al things in the name of our Lord IESVS Chriſt, giuing thankes to God and the Father by him. ℣

12 *Eph. 4, 32.* 13 14 15 16 17

[c] βραβεύω, triumph and haue the victorie

† * Vvomen

Eph. 5, 22. *1.Pet.* 3, 7. *Eph.*6,1.

18 † * Vvomen be ſubiect to your huſbands,as it behoueth
19 in our Lord. † * Men, loue your vviues: and be not bitter
20 tovvard them. † * Children obey your parents in al things:
21 for that is vvel pleaſing to our Lord. † Fathers,prouoke not your children to indignation: that they become not diſcouraged.

Eph. 6,5 *Tit.*2. 9. *1. Pet.*2, 18.

22 † * Seruants, obey in al things, your maiſters according to the fleſh,not ſeruing to the eie, as pleaſing men,
23 but in ſimplicitie of hart, fearing God. † Vvhatſoeuer you doe,vvorke it from the hart as to our Lord, and not to men:
24 † knovving that you ſhal receiue of our Lord the :: retri-
25 bution of inheritance.Serue our Lord Chriſt. † For he that doeth iniurie, ſhal receiue that vvhich he hath done vniuſtly: and * there is not acceptiõ of perſons vvith God.

:: Retribution or revvard for good vvorkes: ἀνταπόδοσις, vvhich ſignifieth rendering one for an other.

*Deu.*10, 17. *Ro.* 2, 11. *Gal.*2,6.

ANNOTATIONS
CHAP. III.

3. Auarice, vvhich is the ſeruice of idols.] Here is a maruelous impudent and foliſh corruption in the vulgar Engliſh Bible printed the yere 1577 and (as it ſeemeth) moſt authoriſed. Vvhere for their errour againſt the Images of Chriſt and his Saincts, and to make image and idol,al one: the tranſlator,for that vvhich the Apoſtle ſaith in Greeke,*Couetouſnes is idolatrie*,maketh him to ſay in Engliſh, *Couetouſnes is vvorſhipping of images*: as alſo *Eph. 5, 4* he tranſlateth thus, *The couetous perſon is a vvorſhipper of images*: for that vvhich the Apoſtle ſaith, *The couetous man is an idolater*, meaning ſpiritual idolatrie,becauſe he maketh money his God. In vvhich ſenſe to call this ſpiritual idolatrie,vvorſhipping of images, is to ridiculous, and muſt needes procede of blinde hereſie. Heretical and fooliſh tranſlation.

9. Doing on the nevv.] By this and the vvhole diſcourſe of this chapter conteining an exhortation to good life, and to put on the habite of the nevv man vvith al vertues: vve may ſee,our iuſtice in Chriſt to be a very qualitie and forme inherent in our ſoul,adorning the ſame, and not an imputation onely of Chriſtes righteouſnes, or a hiding onely of our ſinnes and vvickednes,vvhich the Heretikes falſely affirme to remaine in vs after baptiſme and alvvaies during life. See S. Auguſtine *de pec. mer. & remiſ. li. 2 c. 7. & cont. Iulian. li. 6 c. 7.* Iuſtice an inherent qualitie in vs.

CHAP. IIII.

He exhorteth to inſtance in praier, 5 and to vviſedom in behauiour. 7 He ſendeth Tychicus. 10 He doeth commendations, 15 and inioyneth to be done.

1 YOV Maiſters, that vvhich is iuſt and equal, doe to your ſeruants: knovving that you alſo haue a
2 Maiſter in heauen. † * Be inſtant in praier: vvat-
3 ching in it in thankes giuing, † * praying vvithal :: for vs alſo,that God may opẽ vnto vs the doore of ſpeache to ſpeake the myſterie of Chriſt (for the vvhich alſo I am
4 bound) † that I may manifeſt it, ſo as I ought to ſpeake.
5 † * Vvalke vvith vviſedom tovvard them that be vvithout: redeeming

*Luc.*18,1 *Eph.* 6, 18. 2. *Theſ.* 3,1

Eph. 5, 15.

:: S.Paul euer much deſireth the praiers of the faithful: whereby vve learne the great efficacie of them.

redeeming the time. † Your talke alvvaies, in grace let it be 6
ſeaſoned vvith ſalte: that you may knovv hovv you ought
to anſvver euery man.

† The things that are about me, Tychicus our deereſt 7
brother, and faithful miniſter, & fellovv-ſeruant in our Lord,
vvil make you vnderſtand al, † vvhom I haue ſent to you 8
for this ſame purpoſe, that he may know the things that con-
cerne you, and may comfort your hartes, † vvith * Oneſi- 9
mus the moſt deere and faithful brother vvho is of you.
Al things that are done here, ſhal they doe you to vnder-
ſtand.

† Ariſtarchus my fellovv-priſoner ſaluteth you, & Marke 10
the coſin-german of Barnabas (concerning vvhom you haue
receiued commaundements, If he come to you, receiue him)
† and Ieſus that is called Iuſtus: vvho are of the Circumci- 11
ſion. theſe only are my coadiutors in the kingdom of God:
vvhich haue been a comfort to me. † Epaphras ſaluteth you 12
vvho is of you, the ſeruant of Chriſt IESVS, alvvaies care-
ful for you in praiers, that you may ſtand perfect and ful in al
the vvil of God. † For I giue him teſtimonie that he hath 13
much :: labour for you, and for them that be at Laodicia, and
that are at Hierapolis. † * Luke the moſt deere phyſicio ſalu- 14
teth you: and Demas. † Salute the brethren that are at 15
Laodicia: and Nymphas and the Church that is in his houſe.
† And vvhen the epiſtle ſhal be read vvith you, make that 16
it be read alſo in the Church of the Laodicians: and that
you read that vvhich is of the Laodicians. † And ſay to Ar- 17
chippus, See the miniſterie vvhich thou haſt receiued of our
Lord, that thou fulfil it. † The ſalutation: vvith mine owne 18
hand, Paules. Be mindeful of my bandes. Grace be vvith you.
Amen.

Phile. 10.

2 *Tim.* 4,10.11

* He did not only pray, but tooke other great paines to procure Gods grace for the Coloſſians: perhaps by watching, faſting, and doing other penance of body: that God would not ſuffer them to fall from their receiued faith to the ſecte of Simon Magus or the Iudaizing chriſtians.

THE

THE ARGVMENT OF THE FIRST EPISTLE OF S. PAVL TO THE THESSALONIANS.

HOVV S. Paul vvith Silas (or Siluanus) and Timothee according to a vision calling him out of Asia into Macedonia, came to Philippi being the first citie thereof, vve reade Act. 16. And hovv againe from Philippi, after scourging and imprisoning there, he came to Thessalonica being the head citie of that countrie, vve reade Act. 17. vvhere after 3 vveekes preaching, the Ievves stirred the citie against them, and pursued them also to Beræa: so that Paul vvas conueied from thence to Athens, vvhere he expected the cõming of Silas & Timothee from the foresaid Beræa in Macedonia, but receiued them (as vve haue Act. 18.) at Corinth in Achaia.

Hauing therefore left the Thessalonians in such persecution, and being careful to knovv hovv they did in it, he vvas desirous to returne vnto them, as he signifieth in the 2 chapter of this Epistle v. 17. But (as he there addeth) Satan hindered vs. therefore tarying himself at Athens, he sendeth Timothee vnto them. at vvhose returne vnderstanding their constancie, he is much comforted, as he declareth c. 3. So then they are all three together at the vvriting of this Epistle, as also vve haue in the title of it: Paul and Siluanus and Timothee to the Church of the Thessalonians. And therefore it seemeth to haue bene vvritten at Corinth, not at Athens: because after the sending of Timothee to Thessalonica, they mette not at Athens againe, but at Corinth.

The first three chapters of it are, to confirme and comfort them against the tentations of those persecutions. The other tvvo are of exhortation, to liue according to his preceptes, namely in sanctification of their bodies, and not in fornication: to loue one an other: to comfort one an other about their frendes departed, vvith the doctrine of the Resurrection, and vvith continuall preparation to die: the laietie to obey, and the Cleargie to be diligent in euery point of their office.

THE FIRST EPISTLE OF PAVL TO THE THESSALONIANS.

CHAP. I.

He thanketh God for them, 4 and gathereth that they are elect, because his preaching at their first conuersion vvas vvith diuine povver, and they on the other side receiued it vvith al ioy, notvvithstanding the great persecution that vvas raised against them.

The Epistle vpon the 6 Sunday after the Epiphanie.

PAVL and Siluanus and Timotheë to the Church of the Thessalonians in God the Father, & our Lord IESVS Christ. Grace to you and peace. 1

† Vve giue thankes to God alvvaies for al you: making a memorie of you in our praiers without intermissiõ, † minde- 2 3
ful of the vvorke of your faith and labour, and of the charitie, & of the enduring of the hope of our Lord IESVS Christ, before God and our father: † knovving brethren 4
beloued of God, your election: † that our Gospel hath not 5
been to you in word only, but in povver and the holy Ghost, and in much fulnesse, as you knovv vvhat maner of men vve haue been among you for your sakes. † And you became 6
"folovvers of vs, & of our Lord: receiuing the vvord in much tribulation, vvith ioy of the holy Ghost: † so that you were 7
made a paterne to al that beleeue in Macedonia & in Achaia. † For from you vvas bruited the vvord of our Lord: not on- 8
ly in Macedonia and in Achaia, but in euery place, your faith vvhich is to God vvard, is proceded, so that it is not neces- 9
sarie for vs to speake any thing. † For they them selues re-
port of vs vvhat maner of entring vve had to you: and how you are turned to God :: from Idols, to serue the liuing and true God, † and to expect his Sonne from heauen (vvhom 10

:: In this and the like places the Heretikes malitiously & most falsely translate, construe, & apply al things meãt of the Heathẽ idols, to the memories and images of Christ and his saincts, namely the English Bibles of the yeres 1562. 1577. See the Annotatiõ 1 Io. 5, 21.

he

he raiſed vp from the dead) IESVS, vvho hath deliuered vs from the vvrath to come. ⊣

ANNOTATIONS
CHAP. I.

6. Folovvers of vs.] S. Paul is bold to commend them for imitation of him, yea and to ioyne him ſelf in that point vvith Chriſt, to be their paterne to vvalke after. Vvhere without curioſitie he nameth him ſelf firſt, and our Lord aftervvard, becauſe he vvas a more neere and ready obiect then Chriſt, vvho vvas not nor could not be folovved but through the preaching and conuerſation of the Apoſtle, vvho vvas in their ſight or hearing. And this imitation of ſome holy man or other, hath made ſo many Religious men of diuers orders and rules, al tending to the better imitation of Chriſt our Lord. See the like vvordes of the Apoſtle, 1 Cor. 11, 1. *and Philip.* 3,17.

Religious perſons imitation of diuers holy men is the imitatiō of Chriſt him ſelf.

CHAP. II.

He calleth euen them ſelues to vvitnes, that his preaching vnto them vvas as he ſaid, in moſt commendable maner. 13 And againe on the other ſide he thanketh God for their maner of receiuing it: that is, vvith al ioy, notvvithſtanding the perſecution of their ovvne citizens.

1 FOR your ſelues knovv, brethren, our entrance vnto you, that it vvas not vaine:
2 † but c hauing ſuffered before and * been abuſed vvith contumelies (as you knovv) at Philippi, vve had confidence in our God, to ſpeake vnto you the Goſpel of
3 God in much carefulnes. † For our exhortation vvas not of errour, nor of vncleanneſſe, nor in deceite:
4 † but as vve vvere approued of God that the Goſpel ſhould be committed to vs, ſo vve ſpeake: not as pleaſing men, but
5 God, vvho proueth our hartes. † For neither haue we been at any time in the vvord of adulation, as you knovv: nor in
6 occaſion of auarice, God is vvitnes: † nor ſeeking glorie of
7 men, neither of you, nor of others. † Vvhereas vve might haue been a burdé to you, as the Apoſtles of Chriſt: but vve became `children' in the middes of you, as if a nource ſhould
8 cheriſh her children: † ſo hauing a deſire to you, vve would gladly deliuer vnto you not only the Goſpel of God, but alſo our ovvne ſoules: becauſe you are become moſt deere
9 vnto vs. † For you are mindeful, brethren, of * our labour and toile. day & night vvorking, leſt vve ſhould charge any
10 of you, vve preached among you the Goſpel of God. † You

c A notable example for Catholike preachers, and paſsing comfortable, whē in the middes of perſecutiōs and reproches they preache ſincerely, to pleaſe God & not men.

Act. 16, 12. 23.

Mild

Act. 20, 4. 1. *Cor.* 9, 12. 1. *Theſ.* 3,

are vvitneſſes and God, hovv holily and iuſtly and vvithout blame, vve haue been to you that did beleeue. † as you 11
knovv in vvhat maner we deſiring and comforting you, haue adiured euery one of you (as a father his children) that you vvould vvalke vvorthie of God, vvho hath called you into his kingdom and glorie.

† Therfore vve alſo giue thankes to God vvithout in- 12
termiſſion: becauſe that vvhen you had receiued of vs the vvord of the hearing of God, you receiued it not as the vvord of men, but (as it is in deede) the vvord of God, who vvorketh in you that haue beleeued. † For you, brethren, 13
are become folovvers of the churches of God that be in Iewrie, in Chriſt IESVS: for you alſo haue ſuffered the ſame things
:: If the Apoſtle vvithout iniurie to god, in right good ſenſe call his ſcholers the Theſſaloniãs, his hope, ioy, glorie: vvhy blaſpheme the Proteſtãts the Cath. Church & her childrẽ for terming our B. Ladie or other Saincts, their hope, for the ſpecial confidẽce they haue in their praiers?
of your ovvne lineage, as they alſo of the Ievves, † vvho 14
both killed our Lord IESVS, and the Prophets, and haue perſecuted vs, and pleaſe not God, and are aduerſaries to al men,
† prohibiting vs to ſpeake to the Gentiles that they may be 15
ſaued, to make vp their ſinnes alvvaies. for the vvrath of God is come vpon them euen to the end. † But vve, brethren, c de- 16
priued of you for a ſhort time, in ſight, not in hart: haue haſtened the more aboundantly to ſee your face vvith much deſire. † For vve vvould haue come to you, I Paul certes, 17
once and againe: but Satan hath hindered vs. † For vvhat is 18
our hope, or ioy, or crovvne of glorie? :: Are not you before our Lord IESVS Chriſt in his comming? † For you are 19
our glorie and ioy.

c ἀπορφανισθέντες

ANNOTATIONS
CHAP. II.

Not only the vvrittẽ vvord, is the vvord of God.

12. *The vvord of God.*] The Aduerſaries vvil haue no vvord of God but that vvhich is vvritten and conteined in the Scripture: but here they might learne that al Paules preaching before he vvrote to them, vvas the very vvord of God. They might alſo learne that vvhat ſoeuer the lavvful Apoſtles, Paſtors, and Prieſtes of Gods Church preach in the vnitie of the ſame Church, is to be taken for Gods ovvne vvord, and ought not to be reputed of them for doctrines of men or Phariſaical traditions, as they falſly call canons, precepts, and decrees of holy Church.

CHAP. III.

Becauſe he could not come himſelf, as he deſired, he ſent Timothee. 6 At vvhoſe returne novvv vnderſtanding that they ſtand ſtil ſtedfaſt, notvvithſtãding al thoſe perſecutions, he reioyceth exceedingly: 10 praying that he may ſee them againe, 12 and for their increaſe in charitie.

FOR

1 FOR the vvhich cauſe forbearing no longer,
it pleaſed vs to remaine at Athens, alone.
2 † And vve ſent Timothee our brother, & the
miniſter of God in the Goſpel of Chriſt, to
confirme you and exhort you for your faith,
3 † that no man be moued in theſe tribulations, for your ſelues
4 knovv, that vve are appointed to this. † For euen vvhē vve
vvere vvith you, vve foretold you that vve ſhould ſuffer tri-
5 bulatiōs, as alſo it is come to paſſe, & you knovv. † Therfore
I alſo forbearing no lōger, ſent to knovv your faith: leſt per-
6 haps he that tempteth, hath tempted you, & our labour be
Act. 18, 5. made vaine. † But now *Timothee cōming vnto vs frō you,
& reporting to vs your faith & charitie, and that you haue a
good remēbrance of vs alvvaies, deſiring to ſee vs, as vve al-
7 ſo you: † therfore vve are cōforted, brethrē, in you, in al our
8 neceſſitie & tribulation, by your faith, † becauſe novv vve
9 liue, if you ſtand in our Lord. † For vvhat thankes-giuing
can vve render to God for you, in al ioy vvherevvith vve re-
10 ioyce for you before our God, † night and day more aboun-
dantly praying that vve may ::ſee your face, and may accom-
pliſh thoſe things that vvant of your faith.

:: Though letters or epiſtles in abſēce giue great comfort and confirmation in faith, yet it is preaching in preſence by vvhich the faith of Chriſt and true religion is alvvais both begunne and accompliſhed.

11 † And God him ſelf and our Father, and our Lord IESVS
12 Chriſt direct our vvay to you. † And our Lord multi-
plie you, and make your charitie abound one to an other, &
13 tovvard al men: as vve alſo in you, † to cōfirme your hartes
vvithout blame, in holineſſe, before God and our Father, in
the comming of our Lord IESVS Chriſt vvith al his Sain-
ctes. Amen.

CHAP. IIII.

He exhorteth them to liue as he taught them: and namely to abſteine from al fornicatiō, 9 to loue one an other, 11 to meddle onely vvith their ovvne matters, 12 to behaue them ſelues vvel tovvard the Infidels. 13 Touching their frendes departed, he comforteth them, ſhevving that they ſhal meete againe at the Reſurrection, and be vvith Chriſt for euer.

1 FOR the reſt therfore, brethren, vve deſire & be- The Epſtle vpon the 2 Sunday in Lent.
ſeeche you in our Lord IESVS, that as you haue
receiued of vs hovv you ought to vvalke, and
to pleaſe God, as alſo you doe vvalke, that you
2 abounde more. † For you knovv vvhat precepts I haue gi-

uen to you by our Lord IESVS. † For this is the vvil of 3
God, your ſanctificatiõ: that you abſtaine from fornication,
† that euery one may knovv to poſſeſſe his veſſel in ſanctifi- 4
cation and honour: † not in the paſſion of luſt, as alſo the 5
Gentiles that knovv not God, † and that no man ouergoe, 6
nor circumuent his brother in buſineſſe: becauſe our Lord is
reuenger of al theſe things, as vve haue foretold you, & haue
teſtified. † For God hath not called vs into vncleanneſſe: 7
but into ſanctification. ¶ † Therfore he that deſpiſeth theſe 8
things, deſpiſeth " not man but God, vvho alſo hath giuen
his holy Spirit in vs.

c Al Catholike Chriſtians make one fraternitie or brotherhod.

† But concerning the charitie of the[c] fraternitie, vve haue 9
no neede to vvrite to you: † for * your ſelues haue learned
of God to loue one an other. † Yea and you doe it tovvard 10
al the brethren in al Macedonia. But vve deſire you brethrẽ, 11
that you :: aboũd more: † & that you employ your indeuour
to be quiet, & that you doe your ovvne buſineſſe, & vvorke
vvith your ovvne handes, as we haue cõmaunded you: † and 12
that you vvalke honeſtly tovvard them that are vvithout:
and neede nothing of any mans.

:: Chriſtian men ought to procede and profite continually in good vvorkes and iuſtification.

The Epiſtle in a Maſſe for the dead vpon the day of the burial or depoſition.

† And vve vvil not haue you ignorant, brethren, concer- 13
ning them that " ſleepe, that you be not ſorovvful, as alſo
others that haue no hope. † For if vve beleeue that IESVS 14
died and roſe againe, ſo alſo God them that haue ſlept by
IESVS vvil bring vvith him. † For this vve ſay to you in 15
the vvord of our Lord, * that :: vve vvhich liue, vvhich are
remaining in the aduent of our Lord, ſhal not preuent them
that haue ſlept. † For our Lord him ſelf in commaundement 16
and in the voice of an * Archangel and in the trõpet of God
vvil deſcend from heauen: and the dead that are in Chriſt,
ſhal riſe againe firſt. † Then vve that liue, that are left, vvith- 17
al ſhal be taken vp vvith them in the cloudes to meete
Chriſt, into the aire, and ſo alvvaies vve ſhal be vvith our
Lord. † Therfore cõfort ye one an other in theſe vvordes. ¶ 18

:: He ſpeaketh in the perſon of thoſe that ſhal be aliue vvhen our Saviour returneth to iudgement.

Io.13,34 15, 17. Heb.13,1

1.Cor.15, 23.

Mt. 24, 31. 1.Cor. 13, 52.

ANNOTATIONS
CHAP. IIII.

The precepts of the Church.

8. *Not man but God.*] He that deſpiſeth the Churches or her lavvful Paſtors precepts, offendeth no leſſe then if he contemned Gods expreſſe commaundements. For they be of the holy Ghoſt, and are not to be counted among the commaundements of men onely.

13. *Sleepe.*] Some Heretikes peruerſly inferred of this that the ſoules did ſleepe til the day of iudgement: vvhere it is meant of the bodies onely.

CHAP. V.

To talke of the time of the Resurrection is not necessarie, but to prepare our selues against that time so sodaine and so terrible to the vnprepared. 12 He beseecheth the laietie to be obedient, 14 and the Clergie to be vigilant, vvith many short precepts moe.

1 AND of the times and momentes, brethren,
2 you neede not that vve vvrite to you. † For
your selues knovv perfectly that the day of
our Lord shal so come, as* a theefe in the night.
Mt. 24, 44. 2 Pet. 3,10 Apoc. 3,3 16, 15.
† For vvhen they shal say, peace & securitie:
3 then shal sodaine destruction come vpon them, as the paines
to her that is vvith childe, and they shal not escape. † But
4 you brethren are not in darkneſſe: that the same day may as a
theefe ouertake you.

5 † For al you are the children of light, and children of the
6 day: vve are not of the night nor of darkneſſe. † Ther-
fore let vs not sleepe as also others: but let vs vvatch and be
7 sober. † For they that sleepe, sleepe in the night: & they that
8 be drunke, be drunke in the night. † But vve that are of the
Esa. 59, 17. Eph. 6, 17. day, are sober, * hauing on the breast-plate of faith and :: cha-
9 ritie, and a helmet, the hope of saluation. † For God hath
not appointed vs vnto vvrath, but vnto the purchasing of
10 saluation by our Lord IESVS Christ, † vvho died for vs:
that vvhether vve vvatch, or sleepe, vve may liue together
11 vvith him. † For the vvhich cause comfort one an other: &
edifie one an other, as also you doe.

12 † And vve beseeche you brethren, that you vvil knovv
them that labour among you, and that gouerne you in our
13 Lord, and admonish you: † that you haue them more a-
boudãtly in charitie for their vvorke. haue peace vvith them.
Pro. 17, 13. Ro. 12 1. Pet. 3,9.
14 † [b] And vve beseeche you brethren, admonish the vnquiet,
comfort the vveake-minded, beare vp the vveake, be patient
15 to al. † See that * none render euil for euil to any man: but
16 alvvaies that vvhich is good pursue tovvards eche other, and
Luc. 18, 1.
17 tovvards al. † Alvvaies reioyce. † [c] Pray * vvithout inter-
18 mission. † In al things giue thankes. for this is the vvil of
19 God in Christ IESVS in al you. † The Spirit extinguish not.
20 † Prophecies despise not. † But " proue al things: hold that
21 which is good. † From al appearance of euil refraine your
22 selues.

23 † And the God of peace him self sanctifie you in al things:

:: A christian mans vvhole armour is not faith only, but al the three vertues here named.

b The Epistle vpõ the Imber Saturday in Lent.

c To desire eternal life of him that onely can giue it, is to pray vvithout intermission: but because that desire is oftẽ by worldly cares cooled, certaie houres and times of vocal praier vvere appointed. *See S. Aug. ep. 121 ad Probam.*

that

that your vvhole ſpirit, and ſoule and body vvithout blame may be preſerued in the comming of our Lord IESVS Chriſt. ☩ † He is faithful, that hath called you, vvho alſo vvil doe it. † Brethren pray for vs. † Salute al the brethren in a holy kiſſe. † I adiure you by our Lord that this epiſtle be read to al the holy brethren. † The grace of our Lord IESVS Chriſt be vvith you. Amen. 24 25 26 27 28

ANNOTAT. CHAP. V.

Not raſhly to credite euery ſpirit.

10 *But prooue.*] Though vve may not extinguiſh the ſpirit, nor cõtemne the prophets, yet vve muſt bevvare vve be not deceiued by geuing to light credite to euery one that vaũteth him ſelf of the ſpirit, as Arch-heretikes euer did. vve muſt trie thẽ by the doctrine of the Apoſtles & the Spirit of the Catholike Church, vvhich can not beguile v

THE ARGVMENT OF THE SECOND EPISTLE OF S. PAVL TO THE THESSALONIANS.

* Act. 18. v. 11.

THE ſecond to the Theſſalonians hath in the title as the firſt: Paul and Siluanus and Timothee, *&c. And therfore it ſeemeth to haue bene vvritten in the ſame place, to vvitte, at Corinth, vvhere they remained* * a yere and ſixe moneths, *& ſtraight vpon their anſwer to the firſt epiſtle.*

Firſt he thanketh God for their increaſe, and perſeuẽrance (comforting them againe in thoſe perſecutions) and praieth for their accompliſhment. Secondly he aſſureth them, that the day of Iudgement is not at hand, putting them in remembrãce vvhat he told them thereof by vvord of mouth, vvhen he vvas preſent (as therfore he biddeth them aftervvard * *to hold his Traditions vnvvritten, no leſſe then the vvritten,) to vvitte, that all thoſe perſecutions and hereſies, raiſed then, and aftervvard againſt the Catholike Church, vvere but the myſterie of Antichriſt, and not Antichriſt him ſelf. but that there ſhould come at length a plaine Apoſtaſie, & thẽ (the vvhole forerunning myſterie being once perfitly vvrought) ſhould folovv the reuelation of Antichriſt him ſelf in perſon (as after all the myſteries of the old Teſtament, Chriſt IESVS our Lord came him ſelf in the fulnes of time.) And then at length after all this, the day of Iudgement and ſecond comming of Chriſt ſhal be at hand, and not before, vvhatſoeuer pretenſe of viſion, or of ſome ſpeach of mine (ſaith S. Paul) any make to ſeduce you vvithal, or of my former epiſtle, or any other. For vvhich cauſe alſo, in the end of this epiſtle, he biddeth them to knovv his hand,* vvhich is a ſigne in euery epiſtle.

* c. 2. v. 15.

Laſtly he requeſteth their praiers, and requireth them to keepe his commaundements and Traditions, namely that the poore vvhich are able, get their ovvne liuing vvith vvorking, as he alſo gaue them example, though he vvere not bound thereto.

THE

THE SECOND EPISTLE OF PAVL TO THE THESSALONIANS.

CHAP. I.

He thanketh God for their increase in faith and charitie, and constancie in persecution (assuring them that they merite thereby the kingdom of God, as their persecutors do damnation:) 11 and also praieth for their accomplishment.

1 PAVL and Siluanus and Timothee: to the churche of the Thessalonians in God our Father and our Lord IESVS Christ. † 2 Grace to you and peace from God our Father and our Lord IESVS Christ.

† 3 Vve ought to giue thankes alvvaies to God for you brethren, so as meete is, becausе your faith increaseth excedingly, and the charitie of euery one of you 4 aboundeth tovvards eche other: † so that vve our selues also glorie in you in the churches of God, for your patience, and faith in al your persecutions and tribulations, vvhich 5 you sustaine † for an example of the iust iudgemēt of God, that ::you may be [c] counted vvorthie of the kingdom of 6 God, for the vvhich also you suffer. † if yet it be iust vvith 7 God to repay tribulation, to them that vexe you: † and to you that are vexed, rest with vs in the reuelation of our Lord 8 IESVS from heauen vvith the Angels of his povver, † in flame of fire, giuing reuenge to them that knovv not God, & 9 that obey not the Gospel of our Lord IESVS Christ. † vvho shal suffer eternal paines in destruction, from the face of our 10 Lord and from the glorie of his povver: † vvhen he shal come to be ::glorified in his saincts, and to be made marvelous in al them that haue beleeued, becausе our testimonie

[c] καλαξιωθῆναι ὑμᾶς

1. Thes. 4, 16.

::Note that by constant and patient suffering of afflictiōs for christ men are made vvorthie (so the Greeke signifieth, as the Aduersaries them selues trāslate v. 11.) of the crowne or kingdom of heauen, and so do merite and deserue the same. *See Anno. Luc.* 20, 35. And the Apostle here saith that it is Gods iustice no lesse to repay glorie to the afflicted, then to render punishmēt to them that afflict, becausе of their contrarie deserts or merites.

::Christ shal be glorified in his Saincts, that is, by the

great and vnspeakable honour & exaltatiō of them he shal be honoured, as now he is: the honour vvhich the Church doth to them, not diminishing Christs glorie (as the Aduersaries foolishly pretēd) but exceedingly augmenting the same.

concerning you vvas credited in that day. † Vvherein also vve pray alvvaies for you, that our God [c] make you vvorthie of his vocation, and accomplish al the good pleasure of his goodnesse & the vvorke of faith in povver, † that the name of our Lord IESVS Christ may be glorified in you, and you in him, according to the grace of our God, and of our Lord IESVS Christ. 11 12

[c] ἀξιώσῃ

CHAP. II.

He requireth them, in no case to thinke that Domesday is at hand, 3 repeating vnto them, that there must before come first a reuolt, secondly the reuelation also of Antichrist him self in person, and that Antichrist shal not permit any God to be vvorshipped but onely him self: that also vvith his lying vvonders he shal vvinne to him the incredulous Iewes. But Christ shal come then immediatly in maiestie, and destroy him and his. 13 Therfore he thanketh God for the faith of the Thessalonians, 15 and biddeth them sticke to his Traditions both vvritten and vnvvritten, & praieth God to cōfirme them.

The Epistle in the Imber Saturday of Aduent.

AND vve desire you, brethren, by the cō- 1
ming of our Lord IESVS Christ, and of our congregatiō into him: † that you be 2
not easily moued from your sense, nor be terrified, neither by spirit, nor by word, nor by epistle as sent by vs, "as though the day of our Lord vvere at hand. † Let 3
no man seduce you by any meanes, for" vnlesse there come [c] a reuolt first, and "the man of sinne be reuealed, the sonne of perdition, † vvhich is an aduersarie & is "extolled :: aboue 4
al that is called God, or that is worshipped, so that he sitteth "in the temple of God, shevving him self as though he were God. † Remember you not, that vvhen I vvas yet vvith 5
you, I told you these things? † And now "vvhat letteth, you 6
knovv: that he may be reuealed in his time. († For novv the 7
mysterie of iniquitie vvorketh: only that he vvhich novv holdeth, doe hold, vntil he be taken out of the vvay.) † And 8
then that vvicked one shal be reuealed * vvhom our Lord IESVS shal kil vvith the spirit of his mouth: & shal destroy vvith the manifestation of his aduent, him, † vvhose com- 9
ming is according to the operatiō of Satan, "in al povver, and lying signes and vvonders, † and in al seducing of iniquitie 10
to them that perish, for that they haue not receiued the charitie of the truth that they might be saued. † Therfore 11
:: God vvil send them the operation of errour, to beleeue lying:

[c] ἀποστασία

Chr. Ieuvv. vvhat can be more plain against the Pope, then this? Is he not exalted aboue God, that he praieth most humbly not onely to christ, but also to his B. mother and al his Saincts?

:: *Deus mittet* (saith S. Aug. *li. 20. de Ci. c. 19.*) *quia Deus Diabolum facere ista permittet.* God *Wil send, because* God *Wil permit the Diuel to do these things.* Whereby vve may take a general rule that Gods action or working in such things is his permissiō. *See Annot. Rom. 1. 24.*

Es. 11, 4

12 lying: † that al may be iudged vvhich haue not beleeued the truth, but haue consented to iniquitie.

13 † But vve ought to giue thākes to God alvvaies for you, brethrē beloued of God, that he hath chosen you first-fruites vnto saluation, in sanctification of spirit and faith of the

14 truth: † into the vvhich also he hath called you by our Gospel, vnto the purchasing of the glorie of our Lord IESVS

15 Christ. † Therfore brethren stand: and hold [c] the" traditiōs vvhich you haue learned, vvhether it be by vvord, or by our

16 epistle. † And our Lord IESVS Christ him self, and God & our father vvhich hath loued vs, and hath giuen eternal con-

17 solation, and good hope in grace, † [c] exhort your hartes, and confirme you in euery good vvorke and vvorde.

c τὰς παραδόσεις

c παρακαλέσαι

c This vvord of exhorting implieth in it comfort and consolation: as 2. *Cor.* 1. *v.* 4. & 6.

ANNOTATIONS
CHAP. II.

2. *As though the day.*] The curiositie of man fed by Satans deceites, hath sought to knovv and to giue out to the vvorld, such things as God vvil not impart to him, nor be necessarie or profitable for him to knovv: so farre, that both in the Apostles daies and often aftervvard, some haue feined reuelations, some falsely gathered out of the Scriptures, some presumed to calculate and coniecte by the starres, and giuen furth to the vvorld a certaine time of Christes coming to iudgement. Al vvhich seducers be here noted in the person of some that vvere about to deceiue the Thessalonians therein. And S. Augustine (in his 80 Epistle ad Hesychium) proueth that no man can be assured by the Scriptures of the day, yere, or age, that the end of the vvorld or the second Aduent shal be.

The day of iudgment vncertaine, and to be left to Gods secretes.

3. *Vnles there come a reuolt first.*] Though vve can not be assured of the moment, houre, or any certaine time of our Lordes cōming, yet he vvarranteth vs that it vvil not be before certaine things be fulfilled, vvhich must come to passe by the course of Gods prouidence and permission before, vvhich are diuers, vvhereof in other places of Scriptures vve be forevvarned. Here he vvarneth vs of tvvo specially, of a reuolt, defection or an apostasie, and of the comming or reuelation of Antichrist. Vvhich tvvo pertaine in effect both to one, either depending of the other, and shal fall (as it may be thought) neere together, and therfore S. Augustine maketh them but one thing.

Two special signes before the later day: a general apostasie, and the comming of Antichrist.

This apostasie or reuolt, by the iudgement in maner of al auncient vvriters, is the general forsaking & fall of the Romane empire. So Tertullian *li. de resur. carnis.* S. Hierom *q.* 11 *ad Algasiam.* S. Chrysostom *ho.* 4. and S. Ambrose vpon this place, S. Augustine *De Ciuit. Dei li.* 20 c. 19. Al vvhich fathers and the rest * Caluin presumptuously condemneth of errour and follie herein, for that their exposition agreeth not vvith his and his fellovves blasphemous fiction that the Pope should be Antichrist. To establish vvhich false impietie, they interprete this reuolt or apostasie to be a general reuolt of the visible Church from God, vvhose house or building (they say) vvas sodenly destroied, and lay many yeres ruined, and ruled onely by Satan and Antichrist. So saith the foresaid Arch-heretike here, though for the aduantage of his defence and as the matter els vvhere requireth, he seemeth (as al their fashion is) to speake in other places quite contrarie: but vvith such colour and collusion of vvordes, that neither other men nor him self can tell vvhat he vvould haue or say. And his fathers Vvicleffe and Luther, his fellovves and folovvers Illyricus, Beza, and the rest, are (for the time of the Churches falling from Christ) so various among them selues, and so contrarie to him, that it is horrible to see their confusion, and a pitieful case that any reasonable man vvil folovv such companions to euident perdition.

Caluin. in hunc locū.

The heretikes interpretatiō of this apostasie, & their cōdēning of the fathers.

But concerning this errour and falshod of the Churches defection or reuolt, it is refuted sufficiently by S. Augustine against the Donatistes in many places. Vvhere he proueth that the Church shal not faile to the vvorldes end, no not in the time of Antichrist: affirming them to deny Christ, and to robbe him of his glorie & inheritance bought vvith his bloud, vvhich teach that the Church may faile or perish. *Li. de vnit. Ec.* c. 12. 13. *De Ciuit. li.* 20 *c.* 8. *In Psal.* 85 *ad illud, Tu solus Deus magnus.*

There can be no apostasie of the visible Churche from God.

magnus. pſ. 70 Cons. 2. & Pſal. 60. De vtil. cred. c. 8. S. Hierom refuteth the ſame vvicked Hereſie in the *Luciferians, prouing againſt them, that they make God ſubiect to the Diuel, and a poore miſerable Chriſt, that imagine the Church his body may either periſh or be driuen to any corner of the vvorld. both of them anſvver to the Heretikes arguments grounded on Scriptures falſely vnderſtood, vvhich vvere to long here to rehearſe. It is ynough for the Chriſtian reader to knovv, that it is an old deceite and excuſe of al Heretikes and Schiſmatikes, for defence of their forſaking Gods Church, that the Church is periſhed, or remaineth hidden, or in them ſelues onely and in thoſe places vvhere they and their folovvers dvvel: to knovv alſo, that this is reproued by the holy Doctors of the primitiue Church, and that it is againſt Chriſtes honour, povver, prouidence, and promis.

* *Dialog. adu. Lucifer. c.* 6

If the Aduerſaries had ſaid that this reuolt vvhich the Apoſtle foretelleth ſhal come before the vvorldes end, is meant of great numbers of Heretikes & Apoſtataes reuolting from the Church, they had ſaid truth of them ſelues and ſuch others, vvhom S. Iohn calleth Antichriſtes. And it is very like (be it ſpoken vnder the correction of Gods Church and al learned Catholikes) that this great defection or reuolt ſhal not be onely from the Romane empire, but ſpecially from the Romane Church, and vvithal from moſt points of Chriſtian religion. not that the Catholike Chriſtians, either in the time of Antichriſt or before, ſhal refuſe to obey the ſame, but for that neere to the time of Antichriſt and the conſummation of the vvorld, there *is* like to be a great reuolt of kingdoms, peoples, and Prouinces from the open external obedience and communion thereof. Vvhich reuolt hauing been begunne and continued by Heretikes of diuers ages, reſiſting & hating the Seate of Peter (vvhich they called *cathedram peſtilentiæ, the chaire of peſtilence*, * in S. Auguſtines daies) becauſe it is Chriſtes fort erected againſt Hel gates and al Heretikes, and being novv vvonderfully increaſed by theſe of our daies the next precurſors of Antichriſt as it may ſeeme, ſhal be fully atchieued a litle before the end of the vvorld by Antichriſt him ſelf. though euen then alſo, vvhen for the fevv daies of Antichriſtes reigne the external ſtate of the Romane Church and publike entercourſe of the faithful vvith the ſame may ceaſe, yet the due honour and obedience of the Chriſtians tovvard it, and communion in hart vvith it, and practiſe thereof in ſecrete, and open confeſſing thereof if occaſion require, ſhal not ceaſe, no more then it doth novv in the Chriſtians of Cypres and other places vvhere open entercourſe is forbidden.

li. 2. cont lit. Petil c. 51.

It is very like, the Apoſtle ſpeaketh of a great apoſtaſie frō the See of Rome, and from moſt articles of the Catho. faith.

1 Io. 2. v. 18.

The wonderful prouidece of God in preſeruing the See of Rome more then al other ſtates, notwithſtanding manifold dangers and ſcandals.

This is certaine and vvonderful in al vviſe mens eies, and muſt needes be of Gods prouidence, & a ſingular prerogatiue, that this Seate of Peter ſtandeth, vvhen al other Apoſtolike Sees be gone: that it ſtood there for certaine ages together vvith the ſecular ſeate of the Empire: that the Popes ſtood vvithout vvealth, povver, or humane defenſe, the Emperours knovving, vvitting, and ſeeking to deſtroy them, and putting to the ſvvord aboue thirtie of them one after an other, yea and being as much afraid of them as if they had been *æmuli imperij*, *Competitors of their Empire*, as S. Cyprian noteth (*epiſt. 52 ad Antonianum. num.* 3) of S. Cornelius Pope in his daies, and Decius then Emperour: againe, that the Emperours aftervvard yelded vp the citie vnto them, continuing for al that in the Emperial dignitie ſtill: that the ſucceſſors of thoſe that perſecuted them, laid dovvne their crovvnes before their Seate and ſepulcres, honouring the very memories and Relikes of the poore men vvhom their predeceſſors killed: that novv vvel neere theſe 1600 yeres this Seat ſtandeth, as at the beginning in continual miſerie, ſo novv of long time for the moſt part in proſperitie, vvithout al mutation in effect, as no other kingdom or State in the vvorld hath done, euery one of them in the ſaid ſpace being manifoldly altered. It ſtandeth (vve ſay) al this vvhile (to vſe S. Auguſtines vvordes *de vtil. cred. c.* 17.) *Fruſtra circumlatrantibus hæreticis, the Heretikes in vaine barking about it*, not the firſt Heathen Emperours, not the Gothes and Vandals, not the Turke, not any ſackes or maſſakers by Alaricus, Genſericus, Attila, Borbon, and others, not the emulation of ſecular Princes, vvere they kings or Emperours, not the Popes ovvne diuiſions among them ſelues and manifold difficulties and dangers in their elections, not the great vices vvhich haue been noted in ſome of their perſons, not al theſe nor any other endeuour or ſcādal could yet preuaile againſt the See of Rome, nor is euer like to preuaile til the end of the vvorld dravv neere, at vvhich time this reuolt (here ſpoken of by the Apoſtle) may be in ſuch ſort as is ſaid before, and more ſhal be ſaid in the Annotations next folovving.

Many Antichriſts, as fore runners of the great Antichriſt.

2. The man of ſinne.] There vvere many euen in the Apoſtles time (as vve ſee by the 4 Chapter of S. Iohns firſt epiſtle and in the vvritings of the aūcient fathers) that vvere forerunners of Antichriſt, and for impugning Chriſtes truth and Church vvere called antichriſtes, vvhether they did it by force and open perſecution, as Nero and others either Heathen or Heretical Emperours did, or by falſe teaching and other deceites, as the Heretikes of al ages. in vvhich common and vulgar acception S. Hierom ſaith, al belonged to Antichriſt that vvere not of the communion of Damaſus then Pope of Rome. *Hiero. ep. 57 ad Damaſ.* and in an other place, al that haue nevv names after the peculiar calling of Heretikes, as Arians, Donatiſtes (and as vve ſay novv, Caluiniſtes, Zuinglians, & c.) al ſuch (ſaith he) be Antichriſtes. *Dial. cont. Lucifer, c.* 9. Yea theſe later of our time much more then any of the former, for diuers cauſes vvhich ſhal aftervvard be ſet dovvne. Neuertheleſſe they nor none of them are that great Aduerſarie, enemie, and impugner of Chriſt, vvhich is by a peculiar diſtinction and ſpecial ſignification named, *the Antichriſt*, 1 Io. 2. and *the man of ſinne*, *the*

The great Antichriſt ſhal be one ſpecial and notorious man.

the sonne of perdition, the Aduersarie, described here & els vvhere, to oppose him self directly against God & our Lord IESVS CHRIST. The Heathen Emperours vvere many, Turkes be many, Heretikes haue been and novv are many, therfore they can not be that one great Antichrist vvhich here is spoken of, and vvhich by the article alvvaies added in the Greeke, is signified to be one special and singular man: as his peculiar & direct opposition to Christs person in the 5 chapter of S. Iohns Gospel v. 43: the insinuation of the particular stocke and tribe vvhereof he should be borne, to wit, of the Ievves (for of them he shal be receiued as their Messias *Io. 5. v. 43*) and of the tribe of Dan. *Iren. li. 5. Hieron. com. in c. 11 Dan. Augustſ. q. in Ios. q. 22*: the note of his proper name *Apoc.* 13: the time of his appearing so neere the vvorldes end: his short reigne, his singular vvast and destruction of Gods honour and al religion, his feined miracles, the figures of him in the Prophets and Scriptures of the nevv & old Testament: al these & many other arguments proue him to be but one special notorious Aduersarie in the highest degree, vnto vvhom al other persecutors, Heretikes, Atheistes, and vvicked enemies of Christ and his Church, are but members and seruants.

Gen. 49, 17.

ὁ ἀντίχριστος. ὁ υἱὸς ἀπωλείας. ὁ ἄνθρωπος ἁμαρτίας, ὁ ἀνθυπείμενος.

And this is the most common sentence also of al aũcient fathers. Onely Heretikes make no doubt but Antichrist is a vvhole order or succession of men. vvhich they hold against the former euident Scriptures and reasons, onely to establish their foolish and vvicked paradoxe, that Christes cheefe Minister is Antichrist, yea the vvhole order. Vvherein Beza specially pricketh so high, that he maketh Antichrist (euen this great Antichrist) to haue been in S. Paules daies, though he vvas not open to the vvorld. Vvho it should be (except he meane S. Peter, because he vvas the first of the order of Popes) God knovveth. And sure it is, except he vvere Antichrist, neither the vvhole order, nor any of the order can be Antichrist, being al his lavvful successors both in dignitie and also in truth of Christes religion. Neither can al the Heretikes aliue proue that they or any of them vsed any other regiment or iurisdiction Ecclesiastical in the Church, or forced the people to any other faith or vvorship of God, then Peter him self did preach and plant. Therfore if the rest be Antichrist, let Beza boldly say that S. Peter vvas so also, and that diuers of the aũcient Catholike fathers did serue and vvorke (though vnvvares) tovvardes the setting vp of the great Antichrist, for so doth that blasphemous penne boldly vvrite in his Annotations vpon this place: and an English printed booke of late comming forth out of the same schoolẽ, hath these vvordes: *As for Leo and Gregorie Bishops of Rome, although they vvere not come to the ful pride of Antichrist, yet the mysterie of iniquitie hauing vvrought in that Seate neere fiue or sixe hundred yeres before them, and then greatly increased, they vvere deceiued vvith the long continuance of errour.* Thus vvriteth a malapert scholer of that impudent schole, placing the mysterie of Antichrist as vvorking in the See of Rome euen in S. Peters time, and making these tvvo holy fathers great vvorkers and furtherers of the same. vvhereas an other English Rabbine doubted not at Paules crosse to speake of the self same fathers as great Doctors and Patrones of their nevv Gospel, thus: *O Gregorie, ô Leo, if vve be deceiued, you haue deceiued vs.* Vvhereof vve giue the good Christian Reader vvarning more diligently, to bevvare of such damnable bookes and Maisters, carying many vnaduised people to perdition.

Beza in hoc cap.

Against D. Sanders rocke pag. 248. & pag. 278.

Iuel.

The Caluinistes place Antichrist in the See of Rome, in S. Paules daies.

They make S. Leo & S. Gregorie, great furtherers of Antichristes pride.

4. *Extolled.*] The great Antichrist vvhich must come neere the vvorldes end, shal abolish the publike exercise of al other religions true and false, and pull dovvne both the B. Sacrament of the altar, vvherein cõsisteth specially the vvorship of the true God, and also al Idols of the Gentils, and sacrifices of the Ievves, generally al kinde of religious vvorship, sauing that vvhich must be done to him self alone. vvhich vvas partly prefigured in such kings as published that no God nor man but them selues should be praied vnto for certaine daies, as * Darius and such like. Hovv can the Protestants then for shame and vvithout euident cõtradiction, auouch the Pope to be Antichrist, vvho (as vve say) honoureth Christ the true God vvith al his povver, or (as they say) honoureth Idols, and chalengeth no diuine honour to him self, much lesse to him self onely, as Antichrist shal do? He hũbly praieth to God, & lovvly kneeleth dovvne in euery Church at diuers altars erected to God in the memories of his Saincts, and praieth to them. He saieth or heareth Masse daily vvith al deuotion, he confesseth his sinnes to a Priest as other poore men do, he adoreth the holy Eucharist vvhich Christ affirmed to be his ovvne body, the Heretikes call it an Idol (no maruel if they make the Pope his Vicar Antichrist, vvhen they make Christ him self an Idol:) These religious dueties doth the Pope, vvhereas Antichrist shal vvorship none, nor pray to any, at the least openly.

Dan. c. 6.

Antichrist shal suffer no worship or adoration, but of him self only. therfore the Pope can not be Antichrist.

4. *In the temple.*] Most auncient vvriters expound this of the Temple in Hierusalem, vvhich they thinke Antichrist shal build vp againe, as being of the Ievves stocke, and to be acknovvledged of that obstinate people (according to our Sauiours prophecie Io. 5) for their expected and promised Messias. *Iren. li. 5 in fine. Hyppolyt. de consum. mundi. Cyril. Hieros. Caech. 15. Author op. imp. ho. 49. in Mat.* See S. Hierom *in* 11 *Dan. Grego. li. 31. Moral. c. 11.* Not that he shal suffer them to vvorship God by their old maner of sacrifices, (al vvhich he vvil either abolish, or conuert to the onely adoration of him self: though at the first to apply him self to the Ievves, he may perhaps be circumcised and keepe some part of the law) for it is here said that he shal sitte in the Temple as God, that is, he shal be adored there by sacrifice and diuine honour, the name and vvorship of the true God vvholy defaced. And this they thinke to be *the abominatiõ of desolation* foretold by Daniel, mentioned by our Sauiour, prefigured and resembled by Antiochus and others, that defaced the

In vvhat temple Antichrist shal sitte.

Dan. 9. Mat. 24. 1 Mach. 1.

worſhip of the true God by prophanation of that Temple, ſpecially by abrogating the daily ſacrifice, which was a figure of the only ſacrifice and continual oblation of Chriſtes holy body and bloud in the Church, as the aboliſhing of that, vvas a figure of the aboliſhing of this, vvhich ſhal be done principally & moſt vniuerſally by Antichriſt him ſelf (as novv in part by his forerunners) through out al Nations and Churches of the vvorld (though then alſo Maſſe may be had in ſecret, as it is novv in nations vvhere the ſecular force of ſome Princes prohibiteth it to be ſaid openly.) For although he may haue his principal ſeate and honour in the Temple and citie of Hieruſalem, yet he ſhal rule ouer the vvhole vvorld, and ſpecially prohibite that principal vvorſhip inſtituted by Chriſt in his Sacraments, as being the proper Aduerſarie of Chriſtes perſon, name, lavv, and Church. the prophanation and deſolation of vvhich Church by taking avvay the ſacrifice of the altar, is the proper abomination of deſolation, and the vvorke of Antichriſt onely.

The abomination of deſolation conſiſteth cheefely in aboliſhing the ſacrifice of the altar.

S. Auguſtine therfore *li.* 20 *de ciuit. c.* 19. and S. Hierom *q.* 11 *ad Algaſiam.* do thinke, that this ſitting of Antichriſt in the temple, doth ſignifie his ſitting in the Church of Chriſt, rather then in Salomons temple. Not as though he ſhould be a cheefe member of the Church of Chriſt, or a ſpecial part of his body myſtical, and be Antichriſt and yet vvithal continuing vvithin the Church of Chriſt, as the Heretikes feine, to make the Pope Antichriſt (vvhereby they plainely confeſſe and agniſe that the Pope is a member of the Church, *& in ipſo ſinu Eccleſiæ, and in the very boſome of the Church,* ſay they:) for that is ridiculous, that al Heretikes vvhom S. Iohn calleth Antichriſtes as his precurſors, ſhould go out of the Church, and the great Antichriſt him ſelf ſhould be of the Church, & in the Church, & cõtinevv in the ſame. and yet to them that make the vvhole Church to reuolt from God, this is no abſurditie. But the truth is, that this Antichriſtian reuolt here ſpoken of, is from the Catholike Church: and Antichriſt, if he euer vvere of or in the Church, ſhal be an Apoſtata and a renegate out of the Church, and ſhal vſurpe vpon it by tyrannie, and by chalenging vvorſhip, religion, & gouernement thereof, ſo that him ſelf ſhal be adored in al the Churches of the vvorld vvhich he liſt to leaue ſtanding for his honour. And this is to ſitte in the temple or * againſt the Temple of God, as ſome interprete. If any Pope did euer this, or ſhal do, then let the Aduerſaries call him Antichriſt.

Hovv Antichriſt ſhal ſit in the Church.

Neither Antichriſt nor his precurſors, are mẽbers of the Church.

Beza.

* εἰς τὸν ναὸν

And let the good Reader obſerue, that there be tvvo ſpecial cauſes vvhy this great man of ſinne is called Antichriſt. The one is, for impugning Chriſtes kingdom in earth, that is to ſay, his ſpiritual regiment vvhich he conſtituted and appointed in his Church, and the forme of gouernement ordained therein, applying al to him ſelf by ſingular tyrannie and vſurpation, in vvhich kinde S. Athanaſius (*ep. ad Solit. vit. degentes.*) is bold to call the Emperour Conſtantius being an Arian Heretike, Antichriſt, for making him ſelf *Principem Epiſcoporum, Prince ouer the Biſhops and Preſident of Eccleſiaſtical iudgements &c.* The other cauſe is, for impugning Chriſtes Prieſthod, vvhich is only or moſt properly exerciſed in earth by the ſacrifice of the holy Maſſe, inſtituted for the commemoration of his death, & for the external exhibition of godly honour to the B. Trinitie, vvhich kinde of external vvorſhip by ſacrifice no lavvful people of God euer lacked. And by theſe tvvo things you may eaſily perceiue, that the Heretikes of theſe daies do more properly and neerely prepare the vvay to Antichriſt and to extreme deſolation, then euer any before, their ſpecial hereſie being againſt the ſpiritual Primacie of Popes and Biſhops, and againſt the ſacrifice of the altar, in vvhich tvvo the ſoueraintie of Chriſt in earth conſiſteth.

Antichriſt (by interpretatiõ, *One againſt Chriſt*) vvhy ſo called.

Proteſtants & Caluiniſts the neere forerũners of Antichriſt.

S. Auguſtins humilitie in interpreting the ſcriptures

6. What letteth.] S. Auguſtine (*li.* 20 *c.* 19 *de ciuit dei.*) profeſſeth plainely that he vnderſtandeth not theſe vvordes, nor that that folovveth of the myſterie of iniquitie, and leaſt of al that vvhich the Apoſtle addeth, *Only that he vvhich holdeth novv, do hold &c.* Vvhich may humble vs al and ſtay the confident raſhnes of this time, namely of Heretikes, that boldly feine hereof vvhatſoeuer is agreable to their hereſie and phantaſie. The Apoſtle had told the Theſſalonians before by vvord of mouth a ſecret point vvhich he vvould not vtter in vvritting, and therfore referreth them to his former talke. The myſterie of iniquitie is cõmonly referred to Heretikes, vvho vvorke to the ſame, and do that that Antichriſt ſhal do, but yet not openly, but in couert and vnder the cloke of Chriſtes name, the Scriptures, the vvord of the Lord, ſhevv of holines, &c. Vvhereas Antichriſt him ſelf ſhal openly attempt and atchieue the foreſaid deſolation, and Satan novv ſeruing his turne by Heretikes vnderhand, ſhal tovvard the laſt end vtter, reueale, & bring him forth openly. and that is here, *to be reuealed*, that is, to appeare in his ovvne perſon.

The myſterie of iniquitie is the couert working of heretikes toward the manifeſt reuelation of Antichriſt himſelf.

Theſe other vvordes, *Only that he vvhich novv holdeth, hold*: Some expound of the Emperour, during vvhoſe continuance in his ſtate, God ſhal not permit Antichriſt to come, meaning that the very Empire ſhal be vvholy deſolate, deſtroied, and taken avvay before or by his comming: vvhich is more then a defection from the ſame, vvhereof vvas ſpoken before: for there ſhal be a reuolt from the Church alſo, but it ſhal not be vtterly deſtroied. Others ſay, that it is an admonition to al faithful, to hold faſt their faith and not to be beguiled by ſuch as vnder the name of Chriſt or Scriptures ſeeke to deceiue them, til they that novv pretend religion and the Goſpel, end in a plaine breach, reuolt, and open apoſtaſie by the appearance of Antichriſt, vvhom al Heretikes ſerue in myſterie, that is, couertly and in the Diuels meaning, though the vvorld ſeeth it not, nor them ſelues at the beginning thought it, as novv euery day more & more al men perceiue they tend to plaine Atheiſme and Antichriſtianiſme.

9. In

9. *In al povver.*] Satan vvhose povver to hurt is abridged by Christ, shal then be let loose, and shal assist Antichrist in al maner of signes, vvonders, and false miracles, vvherby many shal be seduced, not only sevves: But al such as be deceiued and caried avvay by vulgar speache only, of Heretikes that can vvorke no miracles, much more shal folovv this man of sinne doing so great vvonders. And such both novv do folovv Heretikes, and then shal receiue Antichrist, that deserue so to be forsaken of God, by their forsaking of the vnitie and happie fellovvship of Saincts in the Catholike Church, vvhere onely *is the Charitie of truth*, as the Apostle here speaketh.

What kinde of men shal folow Antichrist.

15. *Traditions.*] Not onely the things vvritten and set dovvne in the holy Scriptures, but al other truthes and pointes of religion vttered by vvord of mouth and deliuered or giuen by the Apostles* to their scholers by tradition, be so here approued and els vvhere in the Scripture it self, that the Heretikes purposely, guilfully, and of il cõscience (that belike reprehendeth them) refraine in their translations, from the Ecclesiastical and most vsual vvord, *Tradition*, euer-more vvhen it is taken in good part, though it expresse most exactly the signification of the Greeke vvord: but vvhen it soundeth in their fond phantasie against the traditions of the Church (as in deede in true sense it neuer doth) there they vse it most gladly. Here therfore and * in the like places, that the reader might not so easily like of Traditions vnvvritten, here commended by the Apostle, they translate it, *Instructions*, *Constitutions*, *Ordinances*, and vvhat they can inuent els, to hide the truth from the simple or vnvvarie Reader, vvhose translations haue no other end but to beguile such by art and conueiance.

Hereticaltrãslation.

Traditions vnvvritten.

* *See S. Dionys Areopag. Ec. Hier. c. 1. παραδόσεις*

* I. Cor. 11 2. Thes. 3.

But S. Chrysostom (*ho. 4 in 1 Thes. 2.*) and the other greeke scholies or commentaries say herevpon, both vvritten and vnvvritten precepts the Apostles gaue by tradition, and both be vvorthy of obseruation. S. Basil (*De Sp. Sancto c. 29 in principio.*) thus, *I account it Apostolike to continevv firmely euen in vnvvritten traditions.* and to proue this, he alleageth this place of S. Paul. In the same booke c. 17 he saieth, *If vve once go about to reiect vnvvritten customs as things of no importance, vve shal, ere vve be avvare, doe damage to the principal partes of the faith, and bring the preaching of the Gospel to a naked name.* And for example of these necessarie traditions, he nameth the signe of the Crosse, praying tovvards the east, the vvords spoken at the eleuatiõ or shevving of the holy Eucharist, vvith diuerse cerimonies vsed before & after the consecration, the halovving of the font, the blessing of the oile, the anointing of the baptized vvith the same, the three immersions into the font, the vvordes of abrenuntiatiõ and exorcismes of the partie that is to be baptised &c. *Vvhat scripture* (saith he) *taught these and such like? none truly, al comming of secret and silent tradition, vvherevvith our fathers theught it meete to couer such mysteries.*

Their authoritie & estimation, & examples of some peculiar traditions out of the fathers.

S. Chrysostom.

S. Basil.

S. Hierom (*Dialog. cont. Lucif. c. 4. et ep. 28 ad Licinii.*) reckeneth vp diuers the like traditiõs, vvilling men to attribute to the Apostles such customs as the Church hath receiued in diuers christian countries. S. Augustine esteemeth the Apostolike traditions so much, that he plainely affirmeth in sundrie places, not onely the obseruation of certaine festiuities, fastes, ceremonies, & vvhatsoeuer other solemnities vsed in the Catholike Church, to be holy, profitable, and Apostolike, though they be not vvritten at al in the scriptures: but he often also vvriteth, that many of the articles of our religion and pointes of highest importance, are not so much to be proued by scriptures, as by tradition. namely auouching that in no vvise vve could beleeue that children in their infancie should be baptized, *if it vvere not an Apostolical tradition. De Gen. ad lit. li. 10 c. 23.* Tradition caused him to beleeue that the baptized of heretikes should not be rebaptized, notvvithstanding S. Cyprians authoritie and the manifold scriptures alleaged by him, though they seemed neuer so pregnant. *De bap. li. 2. c. 7.* By tradition onely, he and others condemned Heluidius the heretike for denying the perpetual virginitie of our Lady. And vvithout this, be the Scriptures neuer so plaine, no Arian, no Macedonian, no Eutychian, no Pelagian, no Zuinglian vvil yeld. *We must vse tradition*, (saith S. Epiphanius *her. 61 Apostolicorum.*) *For the Scripture hath not al things: and therfore the Apostles deliuered certaine things in vvritting, certaine by tradition.* and for that he alleageth this place also of S. Paul. And againe *her. 55. Melchised. There be boundes set dovvne for the foundation and building vp of our faith, the tradition of the Apostles, and holy Scriptures, and succession of doctrine, so that truth is euery vvay fenced.*

S. Hierom.

S. Augustine.

S. Epiphanius.

S. Irenæus (*li. 3. c. 4.*) hath one notable chapter, that in al questions vve must haue recourse to the traditions of the Apostles: teaching vs vvithal, that the vvay to trie an Apostolical tradition and to bring it to the fountaine, is by the Apostolike succession of Bishops, but specially of the Apostolike See of Rome: declaring in the same place that there be many barbarous people, simple for learning, but for constancie in their faith most vvise, vvhich neuer had Scriptures, but learned onely by tradition. Tertullian. (*li. de corona militis. nu. 3.*) reckeneth vp a great number of Christian obseruations or customs (as S. Cyprian in many places doth in maner the same) vvhereof in fine he concludeth, *Of such and such if thou require the rule of Scriptures, thou shalt finde none. Tradition shal be alleaged the author, custom the confirmer, and faith the obseruer.* Origen also of this matter vvriteth in plaine termes, that

S. Irenæus.

Tertullian.

S. Cyprian.

Origen.

that there be many thinges done in the Church (vvhich he there nameth) vvhereof there is no easier reason to be giuen then tradition from Christ and the Apostles. *ho. 5. in Numer.* S. Dionysius Areopagita referreth the praying and oblation for the dead in the Liturgie or Masse, to an Apostolical tradition. *in fine Ec. Hierarch. c. 7. parte 3.* So doth Tertullian *De coron. militis.* S. Augustine *De cura pro mortuis* c. 1. S. Chrysostom *ho. 3. in ep. ad Philip. in Moral.* S. Damascene *Ser. de defunctis in initio.*

The Scriptures giuen vs by tradition, and the sense thereof.

Vve might adde to al this, that the Scriptures them selues, euen al the bookes and partes of the holy Bible, be giuen vs by tradition: els vve should not nor could not take them (as they be in deede) for the infallible vvord of God, no more then the vvorkes of S. Ignatius, S. Clement, S. Denys, and the like. The true sense also of the Scriptures (vvhich Catholikes haue & heretikes haue not) remaineth stil in the Church by tradition. The Crede is an Apostolike traditiō. *Ruffin. in expo. Symb. in principio. Hiero. ep. 61. c. 9. Ambros. Ser. 38. Aug. de Symb. ad Catechum. li. 3. c. 1.* And vvhat Scriptures haue they to proue that vve must accept nothing not expresly vvritten in Scriptures? Vve haue to the contrarie, plaine Scriptures, al the fathers, most euident reasons, that vve must either beleeue traditions or nothing at al. And they must be asked vvhether, if they vvere assured that such and such things (vvhich be not expressed in Scriptures) vvere taught and deliuered by vvord of mouth from the Apostles, they vvould beleeue them or no? If they say no, then they be impious that vvil not trust the Apostles preaching: if they say they vvould, if they vvere assured that the Apostles taught it: then to proue vnto them this point, vve bring them such as liued in the Apostles daies, and the testimonies of so many fathers before named neere to those daies, and the vvhole Churches practise and assēueratiō descending dovvne from man to man to our time. vvhich is a sufficient proofe (at least for a matter of fact) in al reasonable mens iudgement. specially vvhen it is knovven that S. Ignatius the Apostles equal in time, vvrote a booke of the Apostles traditions, as Eusebius vvitnesseth *li. 3. Ec. hist. c. 30.* And Tertullians booke of prescriptiō against Heretikes, is to no other effect but to proue that the Church hath this vantage aboue Heretikes, that she can proue her truth by plaine Apostolike tradition, as none of them can euer do.

An inuincible argument for the credite of Traditions.

CHAP. III.

He desireth their praiers, 4 and inculcateth his precepts and traditions, namely of vvorking quietly for their ovvne liuing, commaunding to excommunicate the disobedient.

FOR the rest, brethren, pray for vs, that 1
the vvord of God may haue course and Ep. 6, 18.
be glorified, as also vvith you: † and 2 Col. 4, 3.
that vve may be deliuered from importunate and naughtie men. for al men haue not faith. † But our Lord is faithful, vvho vvil confirme and keepe you 3
from euil. † And vve haue confidence 4
of you in our Lord, that the things vvhich vve commaund, both you doe, and vvil doe. † And our Lord direct your 5
hartes in the charitie of God, and patience of Christ.

† And vve denounce vnto you, brethren, in the name of 6
our Lord IESVS Christ, that you vvithdravv your selues frō euery brother vvalking inordinatly, and not according to the
[c] traditiō vvhich they haue receiued of vs. † For your selues 7
knovv hovv you ought to imitate vs: for vve haue not been

[c] παραδοσιν

vnquiet

(c Here also (as is noted before 2 *Thess.* 2. 15) the aduersaries in their translatiōs auoid the vvord, *Tradition*, being plaine in the Greeke, lest them selues might seeme to be noted as men vvalking inordinately, and not according to Apostolical Tradition, as al Schismatikes, Heretikes, and rebels to gods Church doe.

Act. 20. 1. Cor. 4. 1. Th. 2. 1. Cor. 9, 5.

8 vnquiet among you: † * neither haue vve eaten bread of
any man gratis, but in labour & in toile night and day vvor-
9 king, leſt vve ſhould burden any of you. †* Not as though
vve had not authoritie: but that vve might giue our ſelues a
10 paterne vnto you for to imitate vs. † For alſo vvhen vve
vvere vvith you, this vve denounced to you, that if any vvil
11 not vvorke, "neither let him eate. † For vve haue heard of
certaine amõg you that vvalke vnquietly, vvorking nothing,
12 but curiouſly meddling. † And to them that be ſuch vve
denounce, & beſeeche them in our Lord IESVS Chriſt, that
vvorking vvith ſilence, they eate their ovvne bread.

Gal. 6, 9.

13 † But you brethren * fainte not vvel-doing. † And if
14 any "obey not our vvord," note him by an epiſtle: † and do
15 not companie vvith him, that he may be confounded: and
do not eſteeme him as an enemie, but admoniſh him as a
16 brother. † And the Lord of peace him ſelf giue you euerla-
17 ſting peace in euery place. Our Lord be vvith you al. † The
ſalutation, vvith mine ovvne hand, Paules: vvhich is a ſigne
18 in euery epiſtle. ſo I vvrite. † The grace of our Lord IESVS
Chriſt be vvith you al. Amen.

ANNOTATIONS
CHAP. III.

10. *Neither let them eate.*] It is not a general precept or rule, that euery man ſhould liue by his handvvorke, as the Anabaptiſtes argue falſely againſt Gentlemen, and the Caluiniſtes applie it peruerſely againſt the vacant life of the Clergie, ſpecially of Monkes and other Religious men. But it is a natural admonitiõ onely, giuen to ſuch as had not vvherevvith to liue of their ovvne, or any right or good cauſe vvhy to chalenge their finding of others, and to ſuch as vnder the colour of Chriſtian libertie did paſſe their time idly, curiouſly, vnprofitably, and ſcandalouſly, refuſing to do ſuch vvorkes as vvere agreable to their former calling and bringing vp. Such as theſe, vvere not tolerable, ſpecially there and then, vvhen the Apoſtle and others (that might lavvfully haue liued of the altar and their preaching) yet to diſburden their hearers, and for the better aduancement of the Goſpel, vvrought for their liuing: *proteſting neuertheles continually, that they might haue done othervviſe, as vvel as S. Peter and the reſt did, vvho vvrought not, but vvere found othervviſe iuſtly and lavvfully, as al ſortes of the Clergie preaching or ſeruing the Church and the altar, be and ought to be, * by the lavv of God and nature. Vvhoſe ſpirituall labours far paſſe al bodily trauailes, vvhere the dueties and functions of that vocation be done accordingly: as S. Auguſtine affirmeth of his ovvne extraordinarie paines incident to the Eccleſiaſtical affaires and regiment: in ſteede of vvhich, if the vſe of the Church and his infirmitie vvould haue permitted it, he vviſheth he might haue laboured vvith his handes ſome houres of the day. as ſome of the Clergie did euer voluntarily occupie them ſelues in teaching, vvriting, grauing, painting, planting, ſovving, embrodering, or ſuch like ſeemely and innocent labours. *See S. Hierom ep. 114. ſeu præf. in Iob. and in vit. Hilario.*

1 Cor. 9.

** See S. Cypr. ep. 66.*

The heretikes cauillation againſt Religious mẽ that vvorke not, anſvvered.

The ſpiritual trauailes of the Clergie.

Religious mẽ working with their handes.

And Monkes for the moſt part in the primitiue Church (fevv of them being Prieſts, and many taken from ſeruile vvorkes and handicraftes, yea often times profeſſed of bondmen, made free by their maiſters to enter into religiõ) vvere appointed by their Superiors to vvorke certaine houres of the day, to ſupply the lackes of their Monaſteries: as yet the

Religious do (vvomen ſpecially) in many places, vvhich ſtandeth vvell vvith their profeſſion. And S. Auguſtine vvriteth a vvhole booke (*de opere Monachorum to.* 3) againſt the errour of certaine diſordered Monkes that abuſed theſe vvordes, (*Nolite eſſe ſoliciti, be not careful &c.* and *Reſpicite volatilia cæli, behold the foules of the aire &c.*) to proue that they ſhould not labour at al, but pray only and commit their finding to God: not only ſo excuſing their idlenes, but preferring them ſelues in holines aboue other their fellowes that did vvorke, and erroneouſly expounding the ſaid Scriptures for their defence: as they did other Scriptures, to proue they ſhould not be ſhauen after the maner of Monkes. Vvhich letting their heads to grow he much blameth alſo in them. *See li. 2. Retract. c. 21. & de op. Monach. c.* 31. and S. Hierom *ep.* 48. *c.* 3. of Nonnes cutting their heare.

Monkes were ſhauen in the primitiue Church, and Nonnes clipped of their heare.

Vvhere by the vvay you ſee that the Religious vvere ſhauen euen in S. Auguſtines time, vvho reprocheth them for their heare, calling them *Crinitos, Hearelings*, as the Heretikes novv contrarievviſe deride them by the vvord *Raſos, Shauelings*. So that there is a great difference betvvene the auncient Fathers and the nevv Proteſtants. And as for hand labours, as S. Auguſtine in the booke alleaged, would not haue Religious folke to refuſe them, vvhere neceſsitie, bodily ſtrength, and the order of the Church or Monaſterie permit or require them: ſo he expreſly vvriteth, that al can not nor are not bound to vvorke, and that vvho ſo euer preacheth or miniſtreth the Sacraments to the people or ſerueth the altar (as al Religious men commonly novv do) may chalenge their liuing of them vvhom they ſerue, and are not bound to vvorke, * no nor ſuch neither as haue been brought vp before in ſtate of Gentlemen, and haue giuen avvay their lands or goods, and made them ſelues poore for Chriſtes ſake. Vvhich is to be noted, becauſe the Heretikes affirme the ſaid Scripture and S. Auguſtine to condemne al ſuch for idle perſons.

S. Auguſtines opinion concerning Religious mens working or not working.

li. de op Monach. c. 21.

14. *Obey not.*] Our Paſtors muſt be obeied, and not onely ſecular Princes. and ſuch as vvill not be obedient to their ſpiritual gouernours, the Apoſtle (as S. Auguſtine ſaith) giueth order and commaundement that they be corrected by correption or admonition, *By degradation, excommunication, and other lavvful kindes of puniſhments. Cont. Donatiſt. poſt collat. c.* 4. 20. Read alſo this holy fathers anſwer to ſuch as ſaid, *Let our Prelates commaund vs onely vvhat vve ought to do, and pray for vs that vve may do it: but let them not correct vs.* Vvhere he proueth that Prelates muſt not onely commaund and pray, but puniſh alſo if that be not done vvhich is commaunded. *Li. de correp. & grat. c.* 3.

Eccleſiaſtical cenſures againſt the diſobedient.

14. *Note him.*] Diſobedient perſons to be excommunicated, and the excommunicated to be ſeparated from the companie of other Chriſtians, and the faithful not to keepe any companie or haue conuerſation vvith excommunicated perſons, neither to be partaker vvith them in the fault for vvhich they are excommunicated, nor in any other act of religion or office of life, except caſes of mere neceſsitie and other preſcribed and permitted by the law: al this is here inſinuated, and that al the Churches cenſures be grounded in Scriptures and the examples of the Apoſtles.

Not to communicate with excõmunicate perſons but in certaine caſes.

THE

THE ARGVMENT OF THE FIRST EPISTLE OF S. PAVL TO TIMOTHEE.

AFTER *the Epiſtles to the Churches, nowv folowv his Epiſtles to particular perſons, as to Timothee, to Titus, vvho vvere Biſhops: and to Philémon.*

Of Timothee vve reade Act. 16. *hovv S. Paul in his viſitation tooke him in his traine at Lyſtra, circumciding him before, becauſe of the Ievves. he vvas then a Diſciple, that is to ſay, a Chriſtian man. Aftervvard the Apoſtle gaue him holy Orders, and conſecrated him Biſhop, as he teſtifieth in both theſe Epiſtles vnto him.* 1. *Tim.* 4. *v.* 14. *and* 2. *Tim.* 1. *v.* 6.

He vvriteth therfore vnto him as to a Biſhop, and himſelf expreſſeth the ſcope of his firſt Epiſtle, ſaying: Theſe things I vvrite to thee, that thou maieſt knovv hovv thou oughteſt to conuerſe in the Houſe of God, vvhich is the Church. *And ſo he inſtructeth him (and in him, al Biſhops) hovv to gouerne both himſelf, & others. and touching himſelf, to be an example & a ſpectacle to alſortes, in al vertue. as touching others, to prohibit alſuch as goe about to preach othervviſe then the Catholike Church hath receiued, and to inculcate to the people the Catholike faith: to preach vnto yong and old, men and vvomen: to ſeruants, to the riche, to euery ſort conueniently. Vvith vvhat circumſpection to giue orders, & to vvhat perſons: for vvhom to pray: vvhom to admit to the vovv of vvidovvhod &c.* 1 Timoth. 3.

This Epiſtle vvas vvritten, as it ſeemeth, after his firſt empriſonmẽt in Rome, vvhen he vvas diſmiſſed and ſet at libertie. and thereupon it is, that he might ſay here, I hope to come to thee quickly. *to vvit vnto Epheſus, vvhere* ★ *he had deſired him to remaine. although in his voiage to Hieruſalem, before his being at Rome, he ſaid at Milétum to the Clergie of Epheſus, vpõ probable feare:* And now behold I knovv, that you ſhal no more ſee my face. 1 Timoth. 3. ★ 1 Tim. 1. Act. 20. v. 25. 38.

Vvhere it vvas vvritten, it is vncertaine: though it be commonly ſaid, at Laodicia. Vvhich ſeemeth not, becauſe it is like he vvas neuer there, as may be gathered by the Epiſtle to the Coloſſians, vvritten at Rome in his laſt trouble, vvhen he vvas put to death. Col. 2. v. 1.

THE FIRST EPISTLE OF PAVL TO TIMOTHEE.

CHAP. I.

He recommendeth vnto him, to inhibite certaine Ievves vvho iangled of the Lævv as though it vvere contrarie to his preaching. II *Against vvhom he auoucheth his miniſterie, though he acknovvledge his vnvvorthines.*

PAVL an Apoſtle of IESVS Chriſt ac- 1
cording to the commaundement of God
our ſauiour, and of Chriſt IESVS our
hope: † to Timothee his beloued ſonne 2
in the faith. Grace, mercie, and peace from
God the father, and from Chriſt IESVS
our Lord.

† As I deſired thee to remaine at Epheſus vvhen I vvent 3
into Macedonia, that thou ſhouldeſt denounce to certaine
"not to teache othervviſe, † nor to attend" to fables and ge- 4
nealogies hauing no ende: vvhich miniſter "queſtions rather
then the edifying of God vvhich is in faith. † But" the ende 5
of the precept is charitie from a pure hart, and :: a good con-
ſcience, and a faith not feined. † From the vvhich things 6
certaine ſtraying, are turned into [c] vaine talke, † "deſirous 7
to be doctors of the Lavv, not vnderſtanding neither vvhat
things they ſpeake, nor of vvhat they affirme. † But vve know 8
that * the Lavv is good, if a man vſe it lavvfully: † knovving 9
this that" the Lavv is not made to the iuſt man, but to the
vniuſt, and diſobedient, to the impious and ſinners, to the
vvicked and contaminate, to killers of fathers and killers of
mothers, to murderers, † to fornicatours, to lyers vvith mã- 10
kinde, to man-ſtealers, to liers, to periured perſons, and vvhat
other thing ſoeuer is contrarie to ſound doctrine, † vvhich 11

is

:: S. Auguſtine ſaith, He that liſt to haue the hope of heauẽ let him looke that he haue a good cõſciẽce. to haue a good conſcience, let him beleeue & vvorke vvel. for that he beleeueth, he hath of faith: that he vvorketh, he hath of charitie. Præfat. in Pſa. 31.

[c] ματαιολογίαν,

Ro. 7, 12

is according to the Gospel of the glorie of the blessed God, vvhich is committed to me.

12 † I giue him thankes vvhich hath strengthened me, Christ IESVS our Lord, because he hath esteemed me faithful, put-
13 ting me in the ministerie. † vvho before vvas blasphemous and a persecutor & contumelious. but I obteined the mercie
14 of God, because I did it being ignorant in incredulitie. † And the grace of our Lord ouer-abounded vvith faith and loue,
15 vvhich is in Christ IESVS. † A faithful saying, & vvorthie
Mt.9,13. of al acceptatiõ, that Christ IESVS came into this vvorld * to
Mr.2,17. 16 saue sinners, of vvhõm I am the cheefe. † But therfore haue I obtained mercie: that in me first of al Christ IESVS might shevv al patience, [c] to the information of them that shal
17 beleeue on him vnto life euerlasting. † And to the king of the vvorldes, immortal, inuisible, onely God, honour & glorie for euer and euer. Amen.
18 † This precept I commend to thee ô Timothee: according to the prophecies going before [c] on thee, that thou warre
19 in them a good vvarfare, † hauing faith and a good conscience, :: vvhich certaine repelling, haue made shipvvracke
20 about the faith. † Of vvhom is Hymenæus & Alexander: vvhom I haue" deliuered to Satan, that they may learne not to blaspheme.

c πρὸς ὑποδύπωσιν

c ἐπί σε

:: Euil life and no good conscience is often the cause that men fall to Heresie from the faith of the Catholike Church. Againe, this plainely reproueth the heretikes false doctrine, saying, that no man can fall from the faith that he once truely had.

ANNOTATIONS
CHAP. I.

3. *Not to teach othervvise.*] The proper marke of Heretikes & false preachers, is, to teach othervvise or contrarie to that vvhich they found taught and beleeued generally in the vnitie of the Catholike Church before their time: al doctrine that is odde, singular, new, differing from that vvhich vvas first planted by the Apostles, and descẽded downe from them to al nations and ages folowing vvithout contradiction, being assuredly erroneous. * The Greeke vvord vvhich the Apostle here vseth, expresseth this point so effectually, that in one compound terme he giueth vs to vvit, that an Heretike is nothing els but an after-teacher, or teacher-otherwise. vvhich euen it self alone is the easiest rule euen for the simple to discerne a false Prophet or preacher by, specially vvhen an heresie first beginneth. Luther found al Nations Christian at rest and peace in one vniforme faith, and al preachers of one voice and doctrine touching the B. Sacrament and other Articles: so that vvhat so euer he taught against that vvhich he found preached and beleeued, must needes be an other doctrine, a later doctrine, an after-teaching or teaching-othervvise, and therfore consequently must needes be false. And by this admonitiõ of S. Paul, al Bishops are vvarned to take heede of such, and specially to prouide that no such odde teachers arise in their dioceses.

*ἑτεροδιδασκαλεῖν

Teaching othervvise then the doctrine receiued, is a special marke of Heretikes.

Luthers teaching othervvise.

4. *To fables.*] He speaketh specially of the Iewes after-doctrines and humane constitutions repugnant to the lawes of God, vvhereof Christ giueth warning *Mt.* 23 and in other places, vvhich are conteined in their Cabala and Talmud: generally of al heretical doctrines, vvhich in deede, how so euer the simple people be beguiled by thẽ, are nothing but fabulous inuentions, as vve may see in the Valentinians, Manichees, and others of old: by the brethren of loue, Puritans, Anabaptistes, and Caluinistes of our time. For

Al heretical doctrine is fables.

which cause Theodorete entitleth his booke against Heretikes, *Hereticarum fabularum, Of Heretical fables.*

Curious questioning in religion.

4. *Questions.*] Let our louing brethren consider vvhether these contentious and curious questionings and disputes in religion, vvhich these vnhappie heresies haue ingendered, haue brought forth any increase of good life, any deuotion, or edification of faith and religion in our daies. and then shal they easily iudge of the truth of these new opinions, and the end that wil folovv of these innouations. In truth al the world now seeth they edifie to Atheisme and no othervvise.

Charitie the very formal cause of our iustification.

5. *The end Charitie.*] Here againe it appeareth, that Charitie is the cheefe of al vertues, and the end, consummation, and perfection of al the law and precepts. and yet the Aduersaries are so fond as to preferre faith before it, yea to exclude it from our iustification. Such obstinacie there is in them that haue once in pride & stubbernes forsaken the euident truth. Charitie doubtles which is here commended, is iustice it self, and the very formal cause of our iustification, as the vvorkes proceding thereof, be the vvorkes of iustice. *Charitas inchoata* (saith S. Augustine) *inchoata iustitia: Charitas prouecta, prouecta iustitia: Charitas magna, magna iustitia: Charitas perfecta, perfecta iustitia est. Charitie novv beginning, is iustice beginning: Charitie grovven or increased, is iustice grovven or increased: great Charitie, is great iustice: perfect Charitie, is perfect iustice. Li. de nat. & grat. c. 70.*

Heretikes great boasters, but vnlearned.

7. *Destrous to be Doctors.*] It is the proper vice both of Iudaical and of Heretical false teachers, to professe knowledge and great skill in the Lavv and Scriptures, being in deede in the sight of the learned most ignorant of the vvord of God, not knowing the very principles of diuinitie, euen to the admiration truely of the learned that reade their bookes or heare them preach.

Libertines alleage scripture.

9. *The lavv not made to the iust.*] By this place and the like, the Libertines of our daies vvould discharge them selues (vvhom they count iust) from the obedience of lawes. But the Apostles meaning is that the iust man doth vvel, not as compelled by lavv or for feare of punishment due to the transgressors thereof, but of grace & mere loue tovvard God & al goodnes, most vvillingly, though there were no law to commaund him.

Excommunication of Heretikes, and the effect thereof.

10. *Deliuered to Satan.*] Hymenæus and Alexander are here excõmunicated for falling from their faith & teaching heresie: an example vnto Bishops to vse their spiritual power vpon such. In the primitiue Church, corporal affliction through the ministerie of Satan vvas ioyned to excommunication. Vvhere we see also the diuels readines to inuade them that are cast out by excommunication, from the fellowship of the faithful, and the supereminent povver of Bishops in that case. Vvhereof S. Hierom (*ep. 1. ad Heliod. c. 7*) hath these memorable vvordes: *God forbid* (saith he) *I should speake sinistrously of them, vvho succeeding the Apostles in degree, make Christes body vvith their holy mouth, by vvhom vve are made Christians: vvho hauing the keies of heauen, do after a sort iudge before the day of iudgement: vvho in sobrietie and Chastitie haue the keeping of the spouse of Christ.* And a litle after, *They may deliuer me vp to Satan, to the destruction of my flesh, that the spirit may be saued in the day of our Lord Iesus. And in the old Lavv vvhosoeuer vvas disobedient to the Priests, Was either cast out of the campe and so stoned of the people, or laying dovvne his necke to the svvord, expiated his offense by his bloud: but novv the disobedient is cut of vvith the spiritual svvord, or being cast out of the Church, is torne by the furious mouth of Diuels.* So saith he. Vvhich vvordes vvould God euery Christiã man vvould vveigh.

The Priests high authoritie of Excommunication.

The terrible effect thereof.

CHAP. II.

By his Apostolike authoritie he appointeth publike praiers to be made for al mẽ vvithout exception. 8 also men to pray in al places: 9 and vvomen also in semely attire, 11 to learne of men, and not to be teachers in any vvise, but to seeke saluation by that vvhich to them belongeth.

:: Euen for heathen kings & Emperours by vvhom the Church suffereth persecution: much more for al faithful Princes & powers.

I Desire therfore first of al things that" obsecrations, praiers, postulations, thankes- 1
geuings be made for al men, † :: for kings 2
and al that are in preeminence: that vve
may leade a quiet and a peaceable life in
al pietie and chastitie. † For this is good 3
and acceptable before our Sauiour God,

vvho

4 † " vvho vvill al men to be ſaued, and to come to the knovv-
5 ledge of the truth, † For there is one God," one alſo media-
6 tour of God and men, man Chriſt IESVS: † vvho gaue him
ſelf a redemption for al, vvhoſe teſtimonie in due times is cõ-
7 firmed. † * vvherein I am appointed a preacher & an Apo-
ſtle (I ſay the truth, I lie not) doctor of the Gentiles in faith
and truth.

8 † I vvil therfore that men pray in euery place: lifting vp
9 pure handes, vvithout anger and altercation. † In like ma-
ner * vvomen alſo in comely attire: vvith demureneſſe and
ſobrietie adorning them ſelues, not in plaited heare, or gold,
10 or pretious ſtones, or gorgeous apparel, † but that vvhich
11 becõmeth vvomen profeſſing pietie by good vvorkes. † Let
12 a vvoman learne in ſilence, vvith al ſubiection. † But * to
teach" I permit not vnto a vvoman, nor to haue dominion
13 ouer the man: but to be in ſilẽce. † For * Adam vvas formed
14 firſt: then Eue. † and Adam vvas not ſeduced: but the
15 vvoman being ſeduced, vvas in preuarication. † Yet ſhe
ſhal be ſaued by generation of children: if `they' continue in
faith & loue and ſanctification vvith ſobrietie.

and people both ſpiritual and temporal, for vvhom as members of Chriſtes body, and therfore ioyning in praier & oblation vvith the miniſters of the Church, the Prieſtes more properly and particularly offer the holy Sacrifice. See S. Auguſtine *de orig. animæ li.1.c.9.*

1.Tim.1, 1.

1. Pet. 3, .

1. Cor. 4,34.

Gen. 1, 7. 3, 6.

ſhe

ANNOTATIONS
CHAP. II.

The praiers & petitions in the Maſſe, deduced out of the Apoſtles vvordes by S. Auguſtine, & other fathers.

1. *Obſecrations.*] This order of the Apoſtle S. Auguſtine (*ep.*59) findeth to be fulfilled ſpecially in the holy celebration of the Maſſe, vvhich hath al theſe kindes, expreſſed here in foure diuers vvordes perraining to foure ſortes of praiers. the difference vvhereof he exactly ſeeketh out of the proper ſignification and difference of the Greeke vvordes. And he teacheth vs that the firſt kind of praiers vvhich here be called, *obſecrations*, are thoſe that the Prieſt ſaith before the conſecration: that the ſecond called, *Praiers*, be al thoſe vvhich are ſaid in and after the Conſecration, & about the Receiuing, including ſpecially the *Pater noſter*, vvherewith the vvhole Church (ſaith he) in maner endeth that part. as S. Hierom alſo affirmeth, that Chriſt taught his Apoſtles to vſe the *Pater noſter* in the Maſſe. Sic docuit, & c. *So taught he his Apoſtles, that daily in the Sacrifice of his body the faithful ſhould be bold to ſay, Pater noſter &c. Li.3 cont. Pelag. cap.*5. Where he alludeth to the very vvordes novv vſed in the preface to the ſaid *Pater noſter* in the ſaid Sacrifice, *audemus dicere, Pater noſter.* The third ſort called here in the text, *Poſtulatiõs*, be thoſe vvhich are vſed after the Cõmunion, as it vvere for dimiſſing of the people vvith benediction, that is, vvith the Biſhops or Prieſts bleſſing. Finally the laſt kinde, vvhich is *Thankes-giuings*, concludeth al, * vvhen the Prieſt and people giue thankes to God for ſo great a myſterie then offered and receiued. Thus the ſaid holy father handleth this text ep. 59 to Paulinus.

PATER NOSTER in the Maſſe.

ἱκεσιας. προσευχὰς. ἐντεύξεις. εὐχαριστίας. Theoph. in hunc loc.

S. Epiphanius alſo inſinuateth theſe vvordes of the Apoſtle to pertaine to the Liturgie or Maſſe, vvhen he thus vvriteth to Iohn Biſhop of Hieruſalem. *Vvhen vve accompliſh our praiers after the rite of the holy Myſteries, vve pray both for al others, and for thee alſo.* ep.60 c. 2 ad 10. Hieroſolym. apud Hieronymum. And moſt of the other fathers expoũd the foreſaid vvordes, of publike praiers made by the Prieſt, vvhich are ſaid in al Liturgies or Maſſes both Greeke and Latin, for the good eſtate of al that be in high dignitie, as kings and others. *See* S. *Chryſ. ho. 6. in* 1 *Tim.* & *S. Ambr. in hunc loc. Proſper de vocat. li.* 1. *c.* 4. So exactly doth the practiſe of the Church agree vvith the Precepts of the Apoſtle and the Scriptures, and ſo profoũdly do the holy fathers ſeeke out the proper ſenſe of the Scriptures, vvhich our Proteſtants do ſo prophanely, popularely, and lightly ſkimme ouer, that they can neither ſee nor endure the truth.

Praier in the Maſſe for kings and other.

4 *Vvho vvil al men*] The perishing or damnation of men must not be imputed to God, vvho delighteth not in any mans perdition, but hath prouided a general medicine & redemption to saue al from perishing that vvil accept it, or that haue it applied vnto them by his Sacraments and other meanes by him ordained, and so vvould haue al saued by his conditional vvil and ordinance: that is, if men vvil them selues, by accepting, doing, or hauing done vnto them al things requisite by Gods lavv. for God vseth not his absolute vvil or povver tovvardes al in this case. But he that list see the manifold senses (al good and true) that these vvordes may beare, let him see S. Augustine, *Ad articul. sibi falso impos. resp. 2. to. 7. Ench. c. 103. Ep. 107. De cor. & grat. c. 15*, and *S. Damascene li. 2 de orthod. fide c. 29.*

God vvil no mans perditió but the saluation of al.

5 *One mediator.*] The Protestants are to peuish and pitifully blind, that charge the Catholike Church & Catholikes, vvith making moe Mediators then one, vvhich is Christ our Sauiour, in that they desire the Saincts to pray for them, or to be their patrones and intercessors before God. V ve tel them therfore that they vnderstand not vvhat it is to be a Mediator, in this sense that S. Paul taketh the vvord, and in vvhich it is properly and onely attributed to Christ. For, to be thus a Mediator, is, * by nature to be truely both God and man, to be that one eternal Priest and Redeemer, vvhich by his sacrifice and death vpon the Crosse hath reconciled vs to God, and paied his bloud as a full and sufficient raunsom for al our sinnes, him self vvithout neede of any redemption, neuer subiect to possibilitie of sinning: againe, to be the singular Aduocat and Patrone of mankind, that by him self alone and by his ovvne merites procureth al grace & mercie to mankind in the sight of his Father, none making any intercession for him, nor geuing any grace or force to his praiers, but he to al: none asking or obtaining either grace in this life, or glorie in the next, but by him. In this sort then (as S. Augustine truely saith, Cont. ep. Parm. li, 2. c. 8.) neither Peter nor Paul, no nor our B. Lady, nor any creature vvhatsoeuer, can be our Mediator. The aduersaries thinke to basely of Christes mediation, if they imagine this to be his onely prerogatiue, to pray for vs, or that vve make the saincts our Mediators in that sort as Christ is, vvhen vve desire them to pray for vs. vvhich is so far inferior to the singular mediation of him, that no Catholike euer can or dare thinke or speake so basely vnto him, as to desire him to pray for vs: but vve say, *Lord haue mercie vpō vs, Christ haue mercie vpon vs*: & not, *Christ pray for vs*, as vve say to our Ladie and the rest. Therfore to inuocate Saincts in that sort as the Catholike Church doth, can not make them our Mediators as Christ is, vvhom vve must not inuocate in that sort. And as vvel make vve the faithful yet liuing, our Mediators (by the Aduersaries arguments) vvhen vve desire their praiers, as the departed Saincts.

Hovv there is but one Mediator, Christ: and vvhat it is to be such a Mediator.

* *Aug. li. 9. de Ciu. cap. 15. De fid. ad Pet. c. 2.*

The different maner of praying to Christ, and to Saincts.

Kyrie eleison. Christe eleison.

But novv touching the vvord *Mediator*, though in that singular sense proper to our Sauiour, it agreeth to no mere creature in heauen or earth, yet taken in more large and common sort by the vse of Scriptures, doctors, and vulgar speach, not onely the Saincts, but good men liuing, that pray for vs and help vs in the vvay of saluation, may and are rightly called Mediators. As S. Cyril li. 12 Thesaur. c. 10 proueth, that Moyses according to the Scriptures and Ieremie and the Apostles and others be Mediators. Read his ovvne vvordes, for they plainely refute al the Aduersaries cauillations in this case. And if the name of * sauiour and redeemer be in the Scriptures giuen to men, vvithout derogation to him that is in a more excellent and incomparable maner the onely Sauiour of the vvorld: vvhat can they say, vvhy there may not be many Mediators, in an inferior degree to the onely and singular Mediator? S. Bernard saith, *Opus est mediatore ad Mediatorem Christum, nec alter nobis vtilior quam Maria.* that is, *We haue neede of a mediator to Christ the Mediator, and there is none more for our profite then our Ladie.* Bernard. Ser, qui incipit, *Signum magnum apparuit &c. post Ser. 5 de Assumpt.* S. Basil also in the same sense, vvriting to Iulian the Apostata, desireth the mediation of our Ladie, of the Apostles, Prophets, and Martyrs, for procuring of Gods mercie and remission of his sinnes. His vvordes are cited in *Conc. Nic. 2. act. 4. pag.* 110 & 111. Thus did and thus beleeued al the holy fathers, most agreably to the Scriptures, and thus must al the children of the Church do, be the Aduersaries neuer so importunate and vvilfully blinde in these matters.

Hovv there be many mediators, as there be many sauiours, and redeemers, euē in the Scriptures.

Iud. 3, 9. 2 Esd. 9, 27. Act. 7, 35.

12. *I permit not.*] In times of licentiousnes, libertie, and heresie, vvomen are much giuen to reading, disputing, chatting, and iangling of the holy Scriptures, yea and to teach also if they might be permitted. but S. Paul vtterly forbiddeth it, and the * Greeke Doctors vpon this place note that the vvoman taught but once, that vvas vvhen after her reasoning vvith Satan, she persuaded her husband to transgression, and so she vndid al mankind. And in the Ecclesiastical vvriters vve find that vvomen haue been great promoters of euery sort of heresie (vvhereof see a notable discourse in S. Hierom *ep. ad Ctesiph. cont. Pelag. c. 2.*) vvhich they vvould not haue done, if they had according to the Apostles rule, folovved pietie and good vvorkes, and liued in silence and subiection to their husbands.

Women great talkers of Scripture, and promoters of heresie.

* *S. Chrys. Ho. 9. in 1. Tim.*

CHAP.

CHAP. III.

Of vvhat qualitie they must be, vvhom he ordaineth Bishops, & and Deacons.
14 and the cause of his vvriting to be, the excellencie of the Catholike Church, and of Christ, vvho is the obiect of our religion.

1 
Faithful saying. If a man desire a Bishops of-
2 fice, he desireth "a good worke. † * It behoueth
Tit. 1, 6. therfore" a Bishop to be irreprehensible, the
husband" of one vvife, sobre, vvise, comely,
3 chast, a man of hospitalitie, a teacher, † not
giuen to vvine, no fighter, but modest, no quareler, not coue-
4 tous, † vvel ruling his ovvne house, [c] hauing his children
5 subiect vvith al chastitie. † But if a man knovv not to rule
his ovvne house: hovv shal he haue care of the Church of
6 God? † "Not [b] a neophyte: lest puffed into pride, he fall into
7 the iudgment of the Deuil. † And he must haue also good
testimonie of them that are vvithout: that he fall not into
reproch and the snare of the Deuil.
8 † Deacons in like maner [c] chast, not double tonged, not
9 giuen to much vvine, not folovvers of filthie lucre: † ha-
10 uing the mysterie of faith in a pure cõscience. † And let these
also be proued first: & so let them ministers, hauing no crime.
11 † The vvomen in like maner chast, not detracting, sober,
12 faithful in al things. † Let deacons be the husbandes of one
13 vvife: vvhich rule vvel their children, & their houses. † For
they that haue ministred vvel, shal purchase to them selues
a good degree, and much confidence in the faith vvhich is
in Christ IESVS.
14 † These things I vvrite to thee, hoping that I shal come
15 to thee quickly. † but if I tary long, that thou maiest knovv
how thou oughtest to conuerse" in the house of God, which
is the CHVRCH of the liuing God, " the piller and ground
16 of truth. † And manifestly it is a great sacrament of pietie,
vvhich vvas manifested in flesh, vvas iustified in spirit, ap-
peared to Angels, hath beene preached to gentils, is beleeued
in the vvorld, is assumpted in glorie.

[c] He saith, *hauing children*, not, *getting children. S. Ambr. Ep. 82.*

[b] *Neophytus* is he that vvas lately christened or nevvely planted in the mystical body of Christ.

ANNOTATIONS
CHAP. III.

The great charge, & great merite, of Eccleſiaſtical funcions.

1. *A good vvorke.*] Nothing (ſaith S. Auguſtine) *in this life, and ſpecially in this time, is eaſier, pleaſanter, or more acceptable to men, then the office of a Biſhop, Prieſt, or Deacon, if the thing be done onely for faſhion ſake and flatteringly: but nothing before God more miſerable, more lamentable, more damnable.* Againe, *There is nothing in this life, and ſpecially at this time, harder, more laborious, or more dangerous, then the office of a Biſhop, Prieſt, or Deacon: but before God nothing more bleſſed, if they vvarre in ſuch ſort as our Captaine commaundeth.* Auguſt. ep. 148.

The Apoſtle vnder the name of Biſhop inſtructeth Prieſtes alſo.

2. *A Biſhop.*] That vvhich is here ſpoken of a Biſhop (becauſe the vvordes Biſhop & Prieſt in the nevv Teſtament be often taken indifferently for both or either of the tvvaine, as is noted in an other place) the ſame is meant of euery Prieſt alſo: though the qualities here required, ought to be more ſingular in the Biſhop, then in the Prieſt, according to the difference of their degrees, dignities, and callings.

The heretikes opinion cõcerning Prieſts mariage.

2. *Of one vvife.*] Certaine Biſhops of Vigilantius ſect (vvhether vpon falſe conſtruction of this text, or through the filthines of their fleſhly luſt) vvould take none to the Cleargie, except they vvould be maried firſt, *not beleeuing* (ſaith S. Hierom aduerſ. Vigilant. c. 1.) *that any ſingle man liueth chaſtly, ſhevving hovv holily they liue them ſelues, that ſuſpect il of euery man, and vvil not giue the Sacrament* (of Order) *to the Cleargie, vnles they ſee their vviues haue great bellies, and children vvalling at their mothers breaſtes.* Our Proteſtants though they be of Vigilantius ſect, yet they are ſcarſe come ſo farre, to commaund euery Prieſt to be maried. Neuertheles they miſlike them that vvil not marrie, ſo much the vvorſe, and they ſuſpect il of euery ſingle perſon in the Church, thinking the gift of chaſtitie to be very rare among them, & they do not onely make the ſtate of mariage equal to chaſt ſingle life, vvith the Heretike Iouinian, but they are bold to ſay ſometimes, that the Biſhop or Prieſt may do his duety and charge better maried, then ſingle: expreſly againſt S. Paul, vvho affirmeth that the vnmaried thinke of the things that belong to God, and that the maried be diuerſely diſtracted and intangled vvith the vvorld. 1 *Cor.* 7.

S. Paules place, *of one vvife*, excludeth bigamos from holy Orders.

The Apoſtle then, by this place vve novv treate of, neither commaũdeth, nor counſeleth, nor vviſheth, nor vvould haue Biſhops or Prieſts to marrie, or ſuch onely to be receiued as haue been maried: but, that ſuch an one as hath been married (ſo it vvere but once, and that to a virgin) may be made Biſhop or Prieſt. Which is no more then an inhibition that none hauing been tvviſe maried or being *bigamus*, ſhould be admitted to that holy Order. And this expoſition onely is agreable to the practiſe of the vvhole Church, the definition of aũcient Councels, the doctrine of al the fathers vvithout exception, and the Apoſtles tradition. Vvhich ſenſe S. Chryſoſtom vvholy folovveth vpon the Epiſtle to Titus (though here he folovv not vvholy the ſame ſenſe.) *Ho. 2 in ep. ad Tit.* S. Ambroſe alſo vpon this place, and moſt plainely and largely in his 82 Epiſtle *poſt med.* giuing the cauſe why *bigamus* can not be made Biſhop or Prieſt, in fine affirmeth, not onely the Apoſtle but the holy Councel of Nice to haue taken order that none ſhould be receiued into the Cleargie, that vvere tvviſe maried. S. Hierom *Ep.* 83. *ad Oceanum c.* 2. *& ep.* 2. *c.* 18. *ep.* 11. *c.* 2 expreſly vvriteth that the Cleargie is made of ſuch as haue had but one vvife, at leaſt after Baptiſme: for he thought that if one vvere often maried vvhen he vvas yet no Chriſtian, he might notvvithſtanding be ordered Biſhop or Prieſt. But S. Ambroſe ep. 82. S. Auguſtine *de bono Coniug. c.* 18. S. Innocentius the firſt *ep.* 2. *c.* 5. 6. *to.* 1. *Concil.* S. Leo, *ep.* 87 * S. Gregorie, & after them the vvhole Church, exclude thoſe alſo vvhich haue been tvviſe maried vvhen ſo euer. vvhereof S. Auguſtine giueth goodly reaſon and example in the place alleaged. S. Leo *ep.* 87 addeth further, & proueth that the mã is coũted bigamus, & not the huſband of one vvife, in reſpect of holy Orders, not onely if he hath had tvvo vviues, but if his one vvife vvere not a virgin. vvhich being obſerued in the high Prieſts of the old lavv, muſt needes be much rather kept novv. See alſo the booke *de Eccleſiaſticis dogmatibus c.* 72, in S. Auguſtines vvorkes. * *li.* 2 *ep.* 25. *Leuit.* 21.

Vvho are counted *bigami.*

The Heretical clergie nothing regardeth the Apoſtles preſcription of one vvife.

None euer maried after holy Orders.

They that vvere made Prieſts of maried men, abſteined from their vviues.

And by theſe fevv you may ſee hovv ſhamefully the ſtate of the new heretical Cleargie of our time is fallen from the Apoſtolike and al the fathers practiſe and doctrine herein. Vvho do not onely take men once or tvviſe maried before, but (vvhich vvas neuer heard of before in any perſon or part of the Catholike Church) they marie after they be Biſhops or Prieſts, once, tvviſe, and as often as their luſtes require. Whereas it vvas neuer lawful in Gods Church to marrie after Holy Orders. Neither is there one authentical example thereof in the world. For thoſe of vvhom Nice Councel ſpeaketh, vvere maried before, & were but tolerated ouely to vſe their wiues: the fathers in the ſame Councel prouiding expreſly at the ſame time, that none from thence forth ſhould marrie after they came to holy Orders, *and that according to the aũcient tradition of the Church*, as Socrates and Sozomenus declare in moſt plaine vvordes. See Suidas in the vvord *Paphnutius.* And in vvhat countrie ſo euer they haue been permitted to haue carnal dealing euen vvith their vviues whom they had before, it was not according to the exact rule of the Apoſtles & Churches tradition, by vvhich al that be in holy Orders, ſhould wholy abſtaine, not onely from marying, but euen from their wiues before maried. Vvhereof thus vvriteth S. Epiphanius *Socrat.* li. 1 c. 8. *Sozom.* li. 1 c. 22.

nius *hæres. 59 cont. Catharos. The holy preaching of God receiueth not, after Christ, them that marrie againe after their vviues departure, by reason of the great dignitie and honour of Priesthod. And this the holy Church of God obserueth vvith al sinceritie. Yea if he doth not receiue the once maried person that yet vseth his vvife and begetteth children: but onely such an one if he taketh to be Deacon, Priest, Bishop, or Subdeacõ, as abstaineth from his one vvife, or is a vvidovver, specially vvhere the holy canõs be sincerely kept. But thou vvilt say vnto me, that in certaine places Priests, Deacons, and Subdeacons do yet beget children* (belike this holy father neuer heard of any Bishop that did so, and therfore he leaueth out that order, vvhich he named vvith the other in the former part of the sentence) *but that is not done according to order and rule, but according to mans minde, vvhich by time slacketh, and for the great multitude* (of Christian people) *vvhen there vvere not found sufficient for the ministerie. &c.* the rest of his vvordes be goodly for that purpose.

S. Epiphanius.

Mariage of Priests is contrarie to the aũcient canõs.

Eusebius also *Euang. demonst. li. 1. c. 9* saith, that such as be consecrated to the holy ministerie, should abstaine vvholy from their vviues vvhich they had before. S. Hierom *Apolog. ad Pammach. c. 8* proueth, that such of the Apostles as were maried, did so, and that the Clergie ought to do the same by their example. Yea in his time he testifieth (*Cont. Vigil. c. 1.*) that they did liue single in maner through the World, eué in the East Church also. *What,* saith he, *shal the Churches of the East do, vvhat they of Ægypt, of the See Apostolike: vvhich take to the Clergie, either virgins, or the continent and vnmaried, or such as if they haue vviues, cease to be husbands?* And againe he saith *in Apolog. ad Pãmach c. 3.* (See also c. 8.) *If maried men like not vvel of this, let them not be angrie vvith me, but vvith the holy Scriptures, vvith al Bishops, Priests, Deacons, and the vvhole companie of Priests and Leuites, that knovv they can not offer sacrifices if they vse the act of mariage.* S. Augustine *de adult. Coniug. li. 2. c. 20.* maketh it so plaine a matter that al Priests should liue chast, that he writeth, that euen such as vvere forced (as many vvere in the primitiue Church) to be of the Clergie, vvere bound to liue chast, yea and did it vvith great ioy and felicitie, neuer complaining of these necessities and intolerable burdens, or impossibilities of liuing chast, as our flesh ly companie of new Ministers and Superintendents do novv, that thinke it no life vvhithout vvomen. much like to S. Augustine before his conuersion, vvhen he vvas yet a Manichee, vvho (as him self reporteth *Confess. li. 6. c. 3*) admiring in S. Ambrose al other his incomparable excellencies, yet counted al his felicities lesse, because he lacked a vvoman, vvithout vvhich he thought (in time of his infidelitie) no man could liue. But after his conuersion thus he said to God of S. Ambrose: *What hope he had, and against the tentations of his excellencie vvhat a fight he felt, or rather vvhat a comfort and solace in tribulation, and his secrete mouth vvhich vvas vvithin in his hart, vvhat sauourie and svveete ioyes it tasted of thy bread, neither could I coniecture, neither had I tried.*

Euseb.

S. Hierom.

S. Augustine.

See S. Leo ep. 92. c. 3.

S. Ambrose.

See Tertullian *li. 1 ad vxorem.* S. Cyprian *de singul. Clericor.* the first Councel of Nice *can. 3. Conc. Tolet. 2 can. 3. Conc. Aurelian. 3 can. 2.* of Carthage the second cap. 2, of Neocæsarea cap. 1, of Ancyra cap. 10. and you shal find that this vvas generally the Churches order euen from the Apostles time, though in some places by the licentiousnes of many, it vvas sometime not so religiously looked vnto. Vvhereby you may easily refute the impudent clamors of Heretikes against Siricius, Gregorie 7, and others, vvhom they falsely make the authors of the Cleargies single life.

Tertullian. S. Cyprian. Councels.

6. *Not a Neophyte.*] That vvhich is spoken here properly and principally of the nevvly baptized (for so the vvord Neophyte doth signifie) the fathers extend also to al such as be but nevvly retired from prophane occupations, ciuil gouernement, vvarfare, or secular studies, of vvhom good trial must be taken before they ought to be preferred to the high dignitie of Bishop or Priest. though for some special prerogatiue and excellencie, it hath in certaine persons been othervvise, as in S. Ambrose and some other notable men. Tertullian (*li. de præscript.*) noteth Heretikes for their lightnes in admitting euery one vvithout discretion to the Cleargie. *Their Orders* (saith he) *are rash, light, incõstant: novv they place Neophytes, then secular men, then our Apostataes, that they may tie them by glorie and preferment, Whom vvith the truth they can not. Novvhere may a man sooner prosper and come forvvard, then in the campe of rebelles, vvhere to be onely, is to deserue much. therfore one to day a Bishop, to morovv somevvhat els: to day a Deacon, to morovv Lector, that is, a Reader: to day a Priest, to morovv a lay man. for to laie men also they enioyne the functions of Priestes.* And S. Hierom *ep. 83 ad Oceanum c. 4.* saith of such, *Yesterday a Catechumene or nevvly conuerted, to day a Bishop: yesterday in the theatre, to day in the Church: at night in the place of games and maisteries, in the morning at the altar: a vvhile ago a great patrone of stageplaiers, novv a consecrator of holy virgins.* And in an other place, *Out of the bosome of Plato and Aristophanes they are chosen to a Bishoprike, vvhose care is, not howv to sucke out the marovv of the Scriptures, but howv to soothe the peoples eares vvith florishing declamations.* Dialog. cont. Lucifer. c. 5.

None rashly to be admitted to the Clergie

Heretikes admit al sortes vvithout exception.

8. *Deacons.*] Vnder the name of Deacons are here conteined Subdeacons, as before vnder the name of Bishop, Priests also vvere comprehended. for to these foure pertaineth the Apostles precept and order touching one vvife, and touching continẽcie and chastitie, as by the alleaged Councels and fathers (namely by the vvordes of S. Epiphanius) doth appeare. for they onely be in holy Orders, as seruing by their proper function about the Altar and the B. Sacrament: in respect

Leo ep. 92. c. 3. Greg. li. 1, ep. 42.

The three holy orders, only bound to chastitie.

The 4 inferiour orders not bound to chastitie.

vvhereof, the law of chastitie pertaineth to them, and not to the foure inferior Orders of *Acolyti, Exorcistæ, Lectores*, and *Ostiarij*. Vvho neither by precept nor vovv be bound to perpetual chastitie, as the others of the holy and high Orders be bound, both by precept and promis or solemne assent made vvhen they tooke Subdeaconship.

Al the seuen orders auncient, euē from Christ and the Apostles time.

Al these degrees and orders to haue been euer since Christes time in the Church of God, it might be proued by al antiquitie· but for as much as the Apostles purpose is not here to recken vp al the Ecclesiastical Hierarchie, it neede not be treated of in this place. But we vvish the learned to reade the 3.4.5.6.7.8.9 chapters of the 4 Councel of Carthage, vvhereat S. Augustine vvas present: vvhere they shal see the expresse callings, offices, and maner of ordering or creating al the said sortes, and shal vvel perceiue these things to be most auncient and venerable. Let them read also Eusebius historie, the 35 Chapter of the 6 booke, vvhere for al these orders he reciteth Cornelius epistle to Fabius, concerning Nouatus. Likewise S. Cyprian in many places, namely *ep.* 55.*nu.* 1. Where see the notes vpon the same. *S. Hiero. ep.* 2. *c.* 6. Of Subdeacon there is mention in S. Augustine. *ep.* 74. *and ep.* 20 *de epistolis* 22 *in edit. Paris. S. Epiph. hær.* 59. S. Cyprian *ep.* 24. S. Ignatius *ep.* 9 ad Antiochenos. and in the 43 canon of the Apostles. *Conc. Tolet.* 2. *can.* 1 *&* 3. *Conc. Laodicen. can.* 21. *Epist. Epiph. apud Hiero.* 60. *c.* 1.

S. Ambrose calleth the B. of Rome Rector of the vvhole Church.

15. *In the house of God.*] *Al the vvorld being Gods, yet the Church onely is his house, the Rector or Ruler vvhereof at this day.* (saith S. Ambrose vpon this place) *is damasus*. Where let our louing brethren note vvel, how cleere a case it vvas then, that the Pope of Rome vvas not the Gouernour onely of one particular See, but of Christes vvhole house, vvhich is the Vniuersal Church, vvhose Rector this day is Gregorie the thirtenth.

The heretikes say directly cōtrarie to the Apostle, that the Church is not the piller of truth.

15. *The piller of truth.*] This place pincheth al Heretikes vvonderfully, and so it euer did, and therfore they oppose them selues directly against the very letter and confessed sense of the same, that is, cleane contrarie to the Apostle. some saying, the Church to be lost or hidden: some, to be fallen avvay from Christ these many ages: some, to be driuen to a corner onely of the vvorld: some, that it is become a stewes and the seate of Antichrist: lastly the Protestants most plainely and directly, that it may and doth erre, and hath shamefully erred for many hundred yeres together. And they say herein like them selues, and for the credit of their ovvne doctrine, vvhich can not be true in very deede, except the Church erre, euen the Church of Christ, vvhich is here called the house of the liuing God.

That the Church is the piller of truth and can not erre, is proued by many reasons.

But the Church vvhich is the house of God, whose Rector (saith S. Ambrose) in his time was Damasus, and novv Gregorie the thirtenth, and in the Apostles time S. Peter, is the piller of truth, the establishement of al veritie: therfore it can not erre. It hath the Spirit of God to lead it into al truth till the vvorldes end: therfore it can not erre. It is builded vpon a rocke, hel gates shal not preuaile against it: therfore it can not erre. Christ is in it til the end of the vvorld, he hath placed in it Apostles, Doctors, Pastors, and Rulers, to the consummation and ful perfection of the whole body, that in the meane time we be not caried about vvith euery blast of doctrine: therfore it can not erre. He hath praied for it, that it be sanctified in veritie, that the faith of the cheefe Gouernour therof faile not: it is his house, his spouse, his body, his lotte, kingdom and inheritance, giuen him in this vvorld: he loueth it as his ovvne flesh, and it can not be diuorced or separated from him: therfore it can not erre. the nevv Testament, Scriptures, Sacraments, and sacrifice can not be changed, being the euerlasting dourie of the Church, continued and neuer rightly occupied in any other Church but in this our Catholike Church: therfore it can not erre. And therfore al those pointes of doctrine, faith, and vvorship, vvhich the Arians, Manichees, Protestants, Anabaptistes, other old or new Heretikes, vntruely thinke to be errors in the Church, be no errors in deede, but them selues most shamfully are deceiued, and so shal be still, til they enter againe into this house of God, vvhich is the piller and ground of al truth: that is to say, not onely it self free from al error in faith and religion, but the piller and stay to leane vnto in al doubtes of doctrine, and to stand vpon against al heresies and errors that il times yeld, without vvhich there can be no certaintie nor securitie. And therfore the holy Apostles, and Councels of Nice and Constantinople, made it an article of our *Creede*, to beleeue the CATHOLIKE and APOSTOLIKE CHVRCH. Vvhich is, not onely to acknowledge that there is such a Church, as heretikes falsely say: but that that which is called the Catholike Church, & knovven so to be, and cōmunicateth vvith the See Apostolike, is the Church: and that vve must beleeue, heare, and obey the same, as the touch stone, piller, and firmament of truth. For, al this is comprised in that principle, *I beleeue the Catholike Church*. And therfore the Coūcel of Nice said, *I beleeue in the Church*, that is, I beleeue and trust the same in al things.

Io. 14. 16. *Mat.* 16. *Mat.* 28. *Eph.* 4. *Io.* 17. *Luc.* 22. *Psal.* 2. *Eph.* 5.

The meaning of this article, *I beleeue the Cath. Church.*

Neither can the Heretikes escape by fleing from the knovven visible Church, to the hid congregation or companie of the Predestinate. For that is but a false phantastical apprehension

πιστεύω εἰς τὴν ἐκκλησίαν

apprehenſion of Vvicleffe and his folowers. The companie of the Predeſtinate maketh not any one Societie among them ſelues, many of them being yet vnborne, and many yet Infidels and heretikes, and therfore be not of the one houſe of God vvhich is here called, *the piller of truth.* And thoſe of the Predeſtinate that be already of the Church, make not a ſeueral companie from the knovven Catholike Church, but are baptized, houſeled, taught, they liue and die in the common Catholike viſible Church, or els they can neither receiue Sacraments, nor ſaluation. S. Paul inſtructeth not Timothee hovv to teach, preach, correct, and conuerſe in the inuiſible ſocietie of the Predeſtinate, but in the viſible houſe of God. So that it muſt needes be the viſible Church which can not erre.

It is the viſible Church that is the piller or truth and can not erre.

If any make further queſtion, how it can be that any companie or ſocietie of men (as the Church is) can be void of error in faith, ſeing al men may erre: he muſt knovv that it is not by nature, but by priuilege of Chriſtes preſence, of the Holy Ghoſts aſsiſtance, of our Lordes promis and praier. See S. Auguſtine vpon theſe vvordes of the 118 Pſalme *Cone.* 13. *Ne auferas de ore meo verbum veritatis vſquequaque.* Vvhere he hath goodly ſpeaches of this matter. For the ſame purpoſe alſo theſe vvordes of Lactantius are very notable. *It is the Catholike Church onely, that kepeth the true vvorſhip of God, this is the fountaine of truth, this the houſe of faith, this the Temple of God: vvhither if any man enter not, or from vvhich if any man go out, he is an aliene and ſtranger from the hope of euerlaſting life and ſaluation. No man muſt by obſtinate contention flatter him ſelf, for it ſtandeth vpon life and ſaluation. &c.* S. Cyprian ſaith, *The Church neuer departeth from that vvhich ſhe once hath knovven. Ep.* 55 *ad Cornel. nu.* 3. S. Ireneus ſaith, *That the Apoſtles haue laid vp in the Church as in a rich treaſurie, al truth.* And, *that ſhe keepeth vvith moſt ſincere diligence, the Apoſtles faith and preaching. li.* 3 *c.* 4. *&* 40. *& li.* 1. *c.* 3. Itvvere an infinite thing to recite al that the fathers ſay of this matter, al counting it a moſt pernicious abſurditie to affirme, that the Church of Chriſt may erre in religion.

Vvhence the Church hath this priuilege neuer to erre.

S. Auguſtine.

Lactantius.

S. Cyprian.

S. Irenæus.

CHAP. IIII.

He prophecieth that certaine ſhould depart from the Catholike faith, vvilling Timothee therfore to inculcate to the people thoſe articles of the ſaid faith. 7 *Item to exerciſe him ſelf in ſpiritual exerciſe,* 12 *to gette authoritie by example of good life,* 13 *to ſtudie, to teach, to increaſe in the grace giuen him by holy orders.*

2 *Tim.* 3
3 *Pet.* 3.
Iude v. 18.

1 AND the Spirit manifeſtly ſaith that in the laſt times certain "ſhal depart from the
2 faith attending to ſpirites of errour, and doctrines of diuels, † ſpeaking lies in hypocriſie, and hauing their conſcience ſeared, † "forbidding to marie, to abſtaine
3 from meates vvhich God created to receaue vvith thankes-giuing for the faithful, and them that
4 haue knovven the truth. † For :: euery creature of God is good, and nothing to be reiected that is receiued" vvith
5 thankes-giuing. † For it is "ſanctified by the vvord of God and praier.

:: we ſee plainely by theſe vvordes ſuch abſtinence only to be diſalovved as condemneth the creatures of God to be naught by nature & creation.

6 † Theſe things propoſing to the brethren, thou ſhalt be a good miniſter of Chriſt IESVS, nouriſhed in the vvordes of the faith and the good doctrine vvhich thou haſt at-
7 tained vnto. † But foliſh and old vviues fables auoid: and

exercise thy self to pietie. † For :: corporal exercise is profi- 8
table to litle: but pietie is profitable to al things: hauing pro- 1.*Tim.*1, 4.*Tit.*3, 9.
misse of the life that novv is, and of that to come. † A faith- 9
ful saying and vvorthie of al acceptation. † For to this pur- 10
pose vve labour and are reuiled, because vve hope in the li-
uing God vvhich is the Sauiour of al men, especially of the
faithful. † Commaund these things and teach. 11

† Let no man contemne thy youth: but be an example 12
of the faithful, in vvord, in conuersation, in charitie, in faith,
in chastitie. † Til I come, attend vnto reading, exhortation, 13
doctrine. † Neglect not " the grace that is in thee: vvhich is 14
giuen thee by prophecie, vvith imposition of the handes " of
priesthod. † These things doe thou meditate, be in these 15
things: that thy profiting may be manifest to al. † Attend 16
to thy self, and to doctrine: be earnest in them. For, this do-
ing, thou shalt " saue both thy self and them that heare thee.

:: Some (saith S. Chrysost.) expound this of fasting, but they are deceiued. for fasting is a spiritual exercise. See a goodly commentarie of these vvordes in S. August. *li. de mor. Eccl. Cath.* c. 33.

ANNOTATIONS
CHAP. IIII.

All Heretikes are apostataes from the faith.

1. *Shal depart.*] It is the proper description of Heretikes, to forsake their former faith, and to be Apostataes, as the Greeke vvord importeth: to giue care to particular spirites of error & deception, rather then to the Spirit of Christ in his Church, to folovv in hypocrisie and shevv of vertue the pernicious doctrine of Diuels, vvho are the suggesters and prompters of al Sectes, and are lying spirites in the mouthes of al Heretikes and false preachers: men that haue put their conscience to silence and made it sensles to the holy Churches admonition: the Apostle noting * once before also in this same Epistle, that Heretikes haue no conscience, vvhich is the cause both of their fall and of their obduration in heresie. ἀποστάσονται

* *cap.*1.19.

The old Heresies against matrimonie.

3. *Forbidding to marrie.*] He speaketh (saith S. Chrysostom) of the Manichees, Encratites, and Marcionistes. *ho.* 12 *in* 1 *Tim.* S Ambrose vpon this place, addeth to these the Patritians also. S. Irenæus *li.* 1 *c.* 30. S. Epiphanius *hær.* 45. 26. 61. 30. S. Hierom 1 *cont. Iouin. c.* 1. *& ep.* 50 *c.* 1 *&* 3. S. Augustine *hær.* 25. 40. and generally al antiquitie affirme the same both of them, and also of the Heretikes called Apostolici, Ebionitæ, and the like. Their heresie about mariage vvas, that to marrie or to vse the act of matrimonie, is of Satan, as S. Irenæus vvitnesseth *li.* 1 *c.* 22: and that the distinction of male and femal and the creation of man and vvoman for generation, came of an il God. They taught their hearers, * saith S. Augustine, that if they did vse vvomen, they should in any vvise prouide that they might not conceiue or beare children. Clemens Alexandrinus (li. 3. *Strom. in principio*) vvriteth, that such admit no mariage nor procreation of children, lest they should bring into the vvorld creatures to suffer miserie and mortalitie. And this is the damnable opinion concerning mariage, noted here by the Apostle.

* *Aug. hær.* 46.

The old Heresies about abstinéce from meates.

For the second point consisting in the prohibition of meates or vse of certaine creatures made to be eaten, the said Heretikes or diuers of them (for they vvere not al of one sect touching these points) taught, that men might not eate certaine sortes of meates, specially of beasles and liuing creatures, for that they vvere not made (say they) of the good God, but of the euil. And vvine they called the gall of the Prince of darkenes, and not to be drunke at al, and the Vine vvhereof it came, to be of the Diuels creation. And diuers other creatures they cõdemned as things by nature and creation polluted and abominable. *August. hær. Manich.* 46. *& hær.* 25 *Tatian. & toto libro de mor. Manich. to.* 1. Lo these vvere the Heretikes and their heresies vvhich S. Paul here prophecieth of, that forbid mariage and meates as you haue heard, for vvhich they and their folovvers vvere condemned in diuers Councels.

The Catholikes impudently charged vvith the said old heresies.

Is it not novv an intolerable impudencie of the Protestants, vvho for a smal similitude of vvordes in the eares of the simple, apply this text to the fastes of the Church, and the chastitie of

of Prieſts and Religious? As though either by appointing or vſing ſome daies of abſtinence from certaine meates, the Church or any Catholike man condemned the ſaid meates. vnles the Rechabites *Hierem.* 35. or the Nazarites *Num.* 6. or the Niniuites *Ion.* 3. or Moyſes *Exod.* 34. or Elias 3 *Reg.* 19. or holy Anna the vvidow *Luc.* 2 or Iohn Baptiſt *Mat.* 3 & 9. or Chriſt him ſelf *Mt.* 4. commending, vſing, and folovving a preſcript number of faſting daies, or God him ſelf that in the very beginning, in Paradiſe, preſcribed abſtinence from the fruite of one certaine tree, and after appointed ſo many faſtes in the Lavv, vnles he therfore, condéned his ovvne creatures, & the reſt, thoſe creatures from vvhich they abſtained. No, there be many good and lavvful cauſes to forbid ſome or to abſtaine frõ ſome meates: as, for obedience, as in Paradiſe: for ſignificatiõ, as the Ievves: for that they haue been offered to Idols, as in the Epiſtle to the Corinthians: for chaſtening the bodie and penance, for health alſo: and onely thoſe cauſes are vnlavvful for vvhich the Manichees and other Heretikes abſtained.

Abſtinence from certaine meates is no condemnation of the meates.

Diuers good cauſes of abſtinence.

Concerning mariage likewiſe, they may as vvel charge God or the Church for forbidding the father to marrie the daughter, or the brother the ſiſter, or other prohibited perſons in the Lavv: as vvel might they charge Chriſt and the Apoſtle for prohibiting the man to marrie, during his vviues life: and appointing vvidowes that ſerue the Church, to liue vnmaried, and not admitting a maried woman as vvel as vvidovv, nor her that hath had moe huſbands, as vvel as her that hath beẽ maried but once: as they charge the Church for not admitting maried perſons to the altar, and for forcing them & Religious perſons to keepe their promis of chaſtitie. No, the holy Church is ſo farre from condemning wedlocke, that ſhe honoureth it much more then the Proteſtants, accounting it an holy Sacrament, vvhich they do not, who onely vſe it to luſt as the Heathen doe, and not to religion.

Forbidding certaine perſons to marrie is no condemnation of matrimonie. Catholikes eſteeme matrimonie more then the Proteſtants doe.

But it is an old deceitful practiſe of Heretikes to charge Catholike men vvith old condemned hereſies. The Eutychians ſlaundered the Councel of Chalcedon and S. Leo to be Neſtorians, and to make two perſons in Chriſt, becauſe they ſaid there vvere tvvo natures. *Vigilius li. 5. cont. Eutychen.* Arius charged Alexander his Biſhop of Sabellianiſme, for auouching the vnitie of ſubſtance in Trinitie. *Socrat. li. 1. c. 3.* Iulianus accuſed S. Auguſtine of the hereſie of Apollinaris. *li. 5. cont. Iulian. c. 15.* Other Pelagians chalenged him for condemning mariage. *Retract. li. 2. c. 53.* And that our Proteſtants bragge not to much of their goodly inuention, louinian the old Heretike, their Maiſter in this point, accuſed * the holy doctors and Catholikes vpon this ſame place, to be Manichees, and to condemne meates and mariage, as both S. Hierom and S. Auguſtine do teſtifie. And they both anſwer to the Heretike, that the Church in deede & Catholikes do abſtaine frõ ſome for euer, and ſome for certaine daies, and euery Chriſtian man lightly al the 40 daies of Lent faſt: not for that they thinke the meates vncleane, abominable, or of an il creation, as the Manichees do: but for puniſhment of their bodies and taming their concupiſcences. *Hiero. li. 2. cont. Iouin. c. 11. Aug. cont. Adimantum c. 14. Li. de mor. Cath. Ec. Hiero. in c. 4. ad Galat.* And as for mariage, the ſaid doctors anſwer, that no Catholike man condemneth it for vnlavvful, as the old Heretikes did, but onely preferreth virginitie and continencie before it, as a ſtate in it ſelf more agreable to God and more meete for the Cleargie. See S. Auguſtine againſt Fauſtus the Manichee *li.* 30 *c. 5. 6.* and *hær.* 25 in the name, *Apoſtolici.* S. Hierom *ep.* 50. *c.* 1. & 3. Al this the Catholikes continually tel the Aduerſaries, and they can not but ſee it. Yet by accuſtomed audacitie and impudencie they beare it out ſtill.

* *Aug. li. 2 c. 5 de nupt. & concupiſc.*

The Proteſtants obiectõs anſwered long ago by S. Hierom and S. Auguſtine.

4. *With thankes giuing.*] By the moſt aũcient cuſtom of the faithful both before Chriſt and ſithence, men vſe to bleſſe their table and meates, by the hand and word of a Prieſt, if any be preſent, othervviſe by ſuch as can conueniently do it. And in huſbandmens houſes vvhere they haue no other meanes, they ſhould at leaſt bleſſe Gods giftes and them ſelues vvith a *Pater noſter* or the ſigne of the Croſſe: not onely to acknowledge from whom they haue their continual ſuſtenance, but alſo to bleſſe their meate and ſanctifie it. For the Greeke vvord vſed of S. Paul, by Eccleſiaſtical vſe, vvhẽ it cõcerneth meates, ſignifieth not onely thankes giuing, but bleſsing or ſanctifying the creatures to be receiued, as being al one vvith εὐλογία, and in Engliſh vve call it grace, not onely that after meate, which is onely thankes to God, but that before meate, vvhich is alvvaies a benediction of the creatures, as it is plaine in the preſcript and vſual formes of grace. For vvhich cauſe a Prieſt ſhould euer do it rather then a lay man or any of inferior order in the Cleargie. In ſo much that S. Hierom (ep. 85) reprehendeth certaine Deacons vvhom he ſavv ſay grace or bleſſe the meate and the companie, in the preſence of a Prieſt. Vvho alſo recordeth (in the life of S. Paul the holy Eremite) the great curteſie and humilitie of him and S. Antonie, yelding one to the other the preeminence of bleſsing their poore dinner. For to bleſſe is a great thing, and a Prieſtly prerogatiue, as the Apoſtle vvitneſſeth, declaring the preeminence of Melchiſedec in that he bleſſed Abraham. Read the note folowing.

μετὰ εὐχαριστίας.

Bleſsing of the table or of meates, ſpecially by a Prieſt.

To bleſſe is a preeminence of the better perſon.

Hebr. 7.

5. *Sanctified*

No creature il by nature, yet one more sanctified then an other.

5. Sanctified.] Al creatures be of Gods creation, none of the Diuel, or of any other cause and beginning, as the Manichees blasphemed: and therfore none are il, abominable, or vncleane by creation, nature, and condition, but al good and made for mans vse, though al be not alike holy nor equally sanctified. God made seuen daies, but he sanctified onely one of them. he made al places, but he sanctified none but the Temple and such like deputed to his seruice, as the Arke, the altar, and the rest vvhich vvere by sacred vse both holy them selues, and gaue also holines and sanctification to things that touched them or vvere applied vnto them. So our Sauiour saith, that the Temple sanctified the gold, and the altar the gift, and generally al creatures seuered from common and profane vse, to religion and vvorship of God, are made sacred thereby. So the places and daies of Gods apparition or vvorking some special vvonders or benefites tovvard the people, vvere holy, as Bethel, Sinai, and others. And much more those times and places of Christes Natiuitie, Passion, burial, Resurrection, Ascension: vvhich is so plaine a case, that the hil vvhere he vvas transfigured onely, is called therfore by S. Peter, *the holy mount*.

Holy times and places, & euery thing deputed to the seruice of God, holy.

Mat. 23.

2 Pet. 1.

Creatures hallovved by the signe of the Crosse.

The blessing of our meate vvhat a vertue it hath.

Holy bread.

These therfore be holy memories and monuments of al sortes sanctified, besides that creatures (as vve see here) be sanctified also by the vvord of God and praier, that is to say, by benediction & inuocation of our Lordes holy name vpon them, specially by the signe of the Crosse, as S. Chrysostom noteth on this place, *ho. 12 in 1 ad Tim.* by the vvhich the aduersarie povver of Satan vsurping vniustly vpon Gods creatures through mans sinne, and seeking deceitfully in or by the same to annoy mans body or soule, is expelled, and the meates purged from him and made holesom. S. Gregoric (*li. 1 Dialog. c. 4*) recordeth that the Diuel entered into a certaine religious vvoman by eating the herbe lettice vnblessed. And S. Augustine *li. 18 de ciu. Dei c. 18.* shevveth at large, vvhat vvaies he hath by meates and drinkes and other vsual creatures of God, to annoy men: though his povver be much lesse then it vvas before Christ. but still much desire he hath on al sides to molest the faithful by abusing the things most neere and necessarie vnto them, to their hurt both bodily and Ghostly. for remedie vvhereof, this sanctification vvhich the Apostle speaketh of, is very soueraine, pertaining not onely to this common and more vulgar benediction of our meates and drinkes, but much more (as the proprietie of the Greeke vvord vsed by the Apostle for sanctification, doth import) to other more exact sanctifying and higher applying of some creatures, and blessing them to Christes honour in the Church of God, and to mans spiritual and corporal benefites.

ἁγιάσ-τας

For as S. Augustine vvriteth *li. 2 de pec. merit. c. 26.* besides this vsual blessing of our daily foode, the Cathecumens (that is, such as vvere taught tovvard Baptisme) are sanctified by the signe of the Crosse, and the bread (saith he) vvhich they receiue, though it be not the body of Christ, yet is holy, and more holy then the vsual bread of the table. He meaneth a kinde of bread then halovved, specially for such as vvere not yet admitted to the B. Sacrament: either the same, or the like to our holy bread, vsed in the Church of England and France on Sundaies. And it vvas a common vse in the primitiue Church to blesse loaues, and send them for sacred tokens from one Christian man to an other. and that not among the simple and superstitious (as the Aduersaries may imagine) but among the holiest, learnedst, and vvisest. Such halovved breads did S. Paulinus send to S. Augustine and Alipius, and they to him againe, calling them blessings. Read S. Hierom in the life of Hilarion (*post medium*:) hovv Princes and learned Bishops & other of al sortes came to that holy man for holy bread, *panem benedictum*. In the primitiue Church the people commonly brought bread to the Priests to be halovved. *Author op. imp. ho. 14 in Mt.* The 3 Coūcel of Carthage cap. 24. maketh mention of the blessing of milke, honie, grapes, and corne. See the 4 Canon of the Apostles. And not onely diuers other creatures vsed at certaine times in holy Churches seruice, as vvaxe, fire, palmes, ashes, but also the holy oile, Chrisme, and the vvater of Baptisme, that also vvhich is the cheefe of al Priestly blessing of creatures, the bread and vvine in the high Sacrifice, be sanctified. for vvithout sanctification, yea (as S. Augustine affirmeth *tract. 118 in Ioan.*) vvithout the signe of the Crosse, none of these things can rightly be done.

Auguſt. ep. 31. 34. 35. 36.

The signe of the crosse vsed in blessing.

The Churches exorcismes.

Holy vvater.

Can any man novv maruel that the Church of God by this vvarrāt of S. Paules vvord expoūded by so long practise and tradition of the first fathers of our religion, doth vse diuers elements and blesse them for mans vse and the seruice of God, expelling by the inuocatiō of Christes name, the aduersarie povver from them, according to the authoritie giuen by Christ, *Super omnia dæmonia, ouer al Diuels*: and *by praier*, vvhich importeth as the Apostle here speaketh, desire of help, as it vvere by the vertue of Christ to combat vvith the Diuel, and so to expel him out of Gods creatures, vvhich is done by holy exorcisme, and euer beginneth, *Adiutorium nostrum in nomine Domini*, as vve see in the blessing of holy vvater and the like sanctification of elements. Vvhich exorcismes, namely of children before they come to Baptisme, see in S. Augustine *li. 6 cont. Iulian. c. 5. & de Ec. dogmat. c. 31. De nupt. & concupis. li. 1 c. 20.* and of holy vvater, that hath been vsed these 1400 yeres in the Church by the institution of Alexander the first, in al Christian countries, and of the force thereof against Diuels, see a famous historie in Eusebius *li. 5 c. 21.* and in Epiphanius *hær. 30 Ebionitarum*. See S. Gregorie to S. Augustine our Apostle, of the vse thereof in halovving the Idolatrous temples to be made the Churches of Christ. *apud Bedam li. 1 c. 30 hist. Angl.* Remember hovv the Prophet Eliseus applied salt to the healing and purifying of vvaters, 4 *Reg.* 2: hovv the

Luc. 9.

Angel

Angel Raphael vſed the liuer of the fiſh to driue avvay the Diuel, *Tob.* 6. 8: hovv Dauids harp and Pſalmodie kept the euil ſpirit from Saul, 1 *Reg.* 16: hovv a peece of the holy earth ſaued ſuch a mans chamber from infeſtatiõ of Diuels, *Auguſt. de Ciuit. dei li.* 22 *c.* 8: hovv Chriſt him ſelf, both in Sacramẽts, & out of them, occupied diuers ſanctified elements, ſome for the health of the body, ſome for grace and remiſſion of ſinnes, and ſome to vvorke miracles by. See in S. Hierom againſt Vigilantius c. 2. hovv holy Relikes tormẽt them. * In the hiſtorie of Iulianus the Apoſtata, hovv the ſigne of the Croſſe: in the Actes (cap. 19) hovv the name of IESVS yea and of Paul putteth them to flight.

Theodoret. li. 3 *c.* 3.

The force of ſanctified creatures.
The holy land.
Relikes.
The croſſe.
The name of IESVS.

Furniſh your ſelues vvith ſuch examples and groundes of Scriptures and antiquitie, and you ſhal contemne the Aduerſaries cauillations and blaſphemies againſt the Churches practiſe in ſuch things, and further alſo finde, theſe ſacred actions and creatures, not only by increaſe of faith, feruor, and deuotion, to purge the impuritie of our ſoules, and procure remiſſion of our daily infirmities, but that the cheefe Miniſters of Chriſtes Church, by their ſoueraine authoritie graunted of our Lord, may ioyne vnto the ſame, their bleſſing and remiſſion of our venial ſinnes or ſpiritual dettes: as vve ſee in S. Iames, remiſſion of al ſinnes to be annexed to the vnction vvith holy oile, vvhich to the Catholikes is a Sacrament, but to the Proteſtants vvas but a temporal ceremonie, and to ſome of them not of Chriſtes inſtitution, but of the Apoſtles onely. In their ovvne ſenſe therfore they ſhould not maruel that ſuch ſpiritual effectes ſhould procede of the vſe of ſanctified creatures, vvhereas venial treſpaſſes be remitted many vvaies, though mortal ordinarily by the Sacraments onely. S. Gregorie did commonly ſend his benediction and remiſſion of ſinnes, in and vvith ſuch holy tokens as vvere ſanctified by his bleſſing and touching of the Apoſtles bodies and Martyrs Relikes, as novv his ſucceſſors do in the like halovved remembrances of religion. See his 7 booke, epiſtle 126: and 9 booke, epiſtle 60. Thus therfore and to the effectes aforeſaid the creatures of God be ſanctified.

Ia. c. 5.

Remiſſion of venial ſinnes annexed to halovved creatures.

S. Gregorie.

If any man obiect that this vſe of creatures is like coniuration in Necromancie, he muſt knovv the difference is, that in the Churches ſanctifications and exorciſmes, the Diuels be commaunded, forced, and tormented by Chriſtes vvord and by praiers: but in the other vvicked practiſes, they be pleaſed, honoured, and couenanted vvithal: and therfore the firſt is godly and according to the Scriptures, but Necromancie abominable and againſt the Scriptures.

The difference betvvene the Churches exorciſmes & other coniurations.

14. *The grace.*] S. Auguſtine declareth this grace to be the gift of the holy Ghoſt giuen vnto him by receiuing this holy Order, vvhereby he vvas made fitte to execute the office to his ovvne ſaluation and other mens. And note vvithal, that grace is not onely giuen in or vvith the Sacraments, by the receiuers faith or deuotion, but by the Sacrament, *per impoſitionem, by impoſition of handes.* for ſo he ſpeaketh 2 *Tim.* 1. Which is here ſaid, *cum impoſitione, vvith impoſition.*

Grace giuen in the Sacramẽt of Orders.

14. *With impoſition.*] S. Ambroſe vpon this place, implieth in the vvord *Impoſition of hands,* al the holy action and ſacred vvordes done and ſpoken ouer him vvhen he vvas made Prieſt. *Whereby* (ſaith he) *he vvas deſigned to the vvorke, and receiued authoritie, that he durſt offer ſacrifice in our Lordes ſteede vnto God.* So doth the holy Doctor allude vnto the vvordes that are ſaid novv alſo in the Catholike Church to him that is made Prieſt: *Accipe poteſtatem offerendi pro viuis & mortuis in nomine Domini.* that is, *Take or receiue thou authoritie to offer for the liuing and the dead in the name of our Lord.* for the vvhich S. Hierom alſo (as is noted before) ſaith, that the ordering of Prieſts is, *by impoſition of handes and imprecation of voice.*

Conſecratiõ of Prieſts by impoſition of handes.

In Eſa. c. 58.

14. *Of Prieſthod.*] The practiſe of the Church giueth vs the ſenſe of this place, vvhich the auncient Councel of Carthage doth thus ſet dovvne. *When a Prieſt taketh orders, the Biſhop bleſſing him and holding his hand vpon his head, let al the Prieſts preſent lay alſo their hands on his head by the Biſhops hands &c.* Vvho ſeeth not novv, that holy Orders giuing grace by an external ceremonie and vvorke, is a Sacrament? So al the old Church counteth it. And S. Auguſtine (*cont. ep. Parmen. li.* 2 *c.* 13.) plainely ſaith that no man doubteth but it is a Sacrament. and leſt any man thinke that he vſeth not the vvord Sacrament proprely and preciſely, he ioyneth it in nature and name vvith Baptiſme. Againe vvho ſeeth not by this vſe of impoſition of hands in giuing Orders and other Sacraments, that Chriſt, the Apoſtles, and the Church may borovv of the Ievviſh rites, certaine conuenient ceremonies and Sacramental actions, ſeing this ſame (as * the Heretikes can not deny) vvas receiued of the maner of Ordering Aaron and the Prieſts of the old lavv or other heads of the people? See *Exod.* 39. *Num.* 27, 23.

Conc. Carth. 4 *c.* 3.

Holy Orders a Sacrament.

Beza in cap. 6. *Act.*

16. *Saue both thy ſelf.*] Though Chriſt be our onely Sauiour, yet the Scriptures forbeare not to ſpeake freely and vulgarly and in a true ſenſe, that man alſo may ſaue him ſelf and others. But the Proteſtants notvvithſtanding folovv ſuch a captious kind of Diuinitie that if a man ſpeake any ſuch thing of our Lady or any Sainct in heauen, or other meane of procuring ſaluation, they make it a derogation to Chriſtes honour. Vvith ſuch hypocrites haue vve novv a daies to do.

Men alſo are called ſauiours vvithout derogatiõ to Chriſt.

CHAP. V.

Hovv to behaue him ſelf tovvardes yong and old. 3 *to beſtovv the Churches oblations vpon the needy vvidovves,* 9 *and not to admitte the ſaid Churches vvidovves vnder threeſcore yeres old.* 17 *In diſtribution to reſpect vvel the Prieſts that are painful.* 19 *and hovv in his Conſiſtorie to heare accuſations againſt Prieſts.* 22 *to be ſtraite in examining before he giue Orders. to be chaſt, and to remitte ſomevvhat of his drinking vvater.*

Seniour rebuke not: but beſeeche as a father: 1
yong men, as brethren: † old vvomen, as 2
mothers: yong vvomen, as ſiſters, in al cha-
ſtitie.

The Epiſtle for holy vvidovves.

† Honour vvidovves: vvhich are " vvi- 3
dovves in deede. † But if any vvidovv haue children or ne- 4
phevves: let her learne firſt to rule her ovvne houſe, and to
render mutual dutie to her parents. for this is acceptable be-
fore God. † But ſhe that is a vvidovv in deede and deſolate: 5
:: Becauſe of this continual praier vvhich ſtandeth not vvith cõiugal & carnal actes of matrimonie (as the Apoſtle ſignifieth 1 Cor. 7, 5) therfore vvere theſe vvidovvves to liue in the ſtate of perpetual continencie.
let her hope in God, and continue in obſecrations & :: prai-
ers night and day. † For ſhe that is in delicioufenes, liuing 6
is dead. † And this commaund that they be blamleſſe. † But 7
if any man haue not care of his ovvne, and eſpecially of his 8
domeſticals, " he hath denied the faith, and is vvorſe then an
infidel. †" Let a vvidovv be choſen of no leſſe thẽ three ſcore 9
yeres, vvhich hath been the " vvife of one huſband, † hauing 10
teſtimonie in good vvorkes, if ſhe haue brought vp her chil-
dren, if ſhe haue receiued to harbour, if ſhe haue vvaſhed
the Saincts feete, if ſhe haue miniſtred to them that ſuffer tri-
bulation, if ſhe haue folovved euery good vvorke. ⊣ † But 11
the yonger vvidovvves auoid. For vvhen they ſhal be " vvan-
ton in Chriſt, " they vvil marie: † " hauing damnation, be- 12
cauſe they haue made void " their firſt faith. † and vvithal 13
idle alſo they learne to goe about from houſe to houſe: not
only idle, but alſo ful of vvordes and curious, ſpeaking
things vvhich they ought not. † " I vvil therfore the yonger 14
to marie, to bring forth children, to be houſevviues: to giue
no occaſion to the aduerſarie for to ſpeake euil. † For novv 15
certaine are turned backe " after Satan. † If any faithful man 16
haue vvidovves, let him miniſter to them, and let not the
Church be burdened: that there may be ſufficient for them
that are vvidovves in deede.

c Double honour and liuelihod due to good Prieſtes.

:: Here the Apoſtle vvil not haue euery light felovv to be heard againſt a prieſt. ſo S. Auguſtin for the like reuerence of prieſthod, admoniſheth Pãcarius that in no vviſe he admitte any teſtimonies or accuſations of Heretikes againſt a Catholike prieſt. ep. 212.

† The prieſtes that rule vvel, let them be eſteemed c vvor- 17
thie of double honour: eſpecially they that labour " in the
vvord and doctrine. † For the Scripture ſaith: *Thou ſhalt not* 18
mooſel the mouth to the oxe that treadeth out the corne and, *The vvorke man is vvorthie of his hire.* † :: Againſt a prieſt receiue not accuſation: 19
but vnder tvvo or three vvitneſſes. † Them that ſinne, re- 20
proue before al: that the reſt alſo may haue feare.

Deu. 25 *1. Cor.* 9 *Mat.* 10 10.

† I teſtifie before God and Chriſt IESVS, and the elect 21
Angels, that thou keepe theſe things vvithout preiudice,
doing

22 doing nothing by declining to the one part. † Impose hãdes on no man :: lightly, neither do thou communicate vvith
23 other mens sinnes. Keepe thy self chast. † Drinke not yet "vvater: but vse a litle vvine for thy stomake, and thy often
24 infirmities. † Certaine mens sinnes be manifest, going before
25 to iudgement: and certaine men they folovv. † In like maner also good deedes be manifest, & they that are othervvise, can not be hidde.

:: Bishops must haue great care that they giue not orders to any that is not wel tried for his faith, learning, and good behauiour.

ANNOTATIONS
CHAP. V.

Ambr. in hunc loc. Luc. c. 2, 37.

3. *Widovves in deede.*] S. Ambrose calleth them vvidovves and desolate in deede, that might marie, but to make them selues better and more vvorthy of God, refuse mariage, vvhich they knovv to be but once blessed, imitating * holy Anne, vvho in fasting and praiers serued God night and day, neuer knovving but one husband. Such professed vvidovves then are to be honoured and succoured. Neither doth he speake onely of the Churches vvidovves (of vvhom specially aftervvard) but of al that by profession kept their vvidovvhod, exhorting them to passe their time in praier and fasting, v. 5. Vvhich vvas an honorable and holy state mu h vvritten of, and commended in the primitiue Church, namely by S. Ambrose and by S. Augustine, vvho vvrote bookes intitled thereof, and make it next to virginitie. *Ambr. de viduis. August. de bono viduitatis.*

Widowhod.

8. *He hath denied.*] Not that by this or by any other deadly sinne (except incredulitie or doubtfulnes in beleefe) they lose their faith: but that their factes be not answverable to their faith and to Christian religion, vvhich prescribeth al such duties.

9. *Let a vvidovv be chosen.*] Novv he speaketh more particularly and specially of such vvidovves as vvere nourished and found by the oblations of the faithful & the almes of the Church, and did vvithal some necessarie seruices about vvomen that vvere to be professed or baptized, for their instruction and addressing to that and other Sacraments, and also about the sicke and impotent: and vvithal sometimes they had charge of the Church goods or the disposition of them vnder the Deacons: in respect vvhereof they also and the like are called *Diaconissæ*. Eusebius li 6 c 35 reciteth out of Cornelius Epistle, that in the Church of Rome there is one Bishop, 40 Priests, sixe Deacons, seuen Subdeacons, Acoluthi 42, Exorcistes, Lectors, and Ostiarij 52, vvidovves together vvith the poore 150, al vvhich God nourisheth in his Church. See *Act. Apost. c. 6.* S. Chrysostom *li. 3 de Sacerdotio propius finem.* S. Epiphanius *in hæresi 79 Collyridianorum.* Novv then, vvhat maner of vvomen should be taken into the fellovvship of such as vvere found of the Church, he further declareth.

Widowes called *Diaconissæ*, & their office.

9. *The vvife of one husband.*] If you vvould haue a plaine paterne of Heretical fraude, corruption, and adulteration of the natiue sense of Gods vvord, and an inuincible demonstration that these nevv Glosers haue their consciences seared and hartes obdurated, vvillingly peruerting the Scriptures against that vvhich they knovv is the meaning thereof, to the maintenance of their sectes: marke vvel their handling of this place about these vvidovves of the Church. S. Paul prescribeth such onely to be admitted as haue been the vviues of one husband, that is to say, once onely maried, not admitting any that hath been tvvise maried. By vvhich vvordes the Catholikes proue first, that the like phrase * vsed before of Bishops and Deacons, that they should be the husbands of one vvife, must needes signifie that they can not be tvvise maried, nor admitted to these and the like functions, if they vvere more then once maried before. Secondly, vve proue by this place against the Aduersaries, that the state of vvidovvhod is more vvorthy, honorable, decent, and pure in respect of the seruice of the Church, and more to be relieued of the reuenues thereof, then the state of maried folkes. and that not onely (as the Aduersaries perhaps may answver) for their greater necessitie, or more leisure, freedom, or expedition to serue, in that they be not combered vvith husband and houshold, but in respect of their vidual continencie, chastitie, and puritie. for els such as vvere vvidovves vvith intention and freedom to marie aftervvard, might haue been admitted by the Apostle, as vvel as those that vvere neuer to marie againe.

These Widowes must haue had but one husbãd: vvherof many Catholike cõclusiõs are deduced.

3, 2.

1

2

Thirdly, vve proue that second mariage not onely after admission to the almes or seruice of the Church, but before also, is disagreable and a signe of incontinencie or more lust and fleshlines then is agreable or comely for any person belonging to the Church: and consequently, that the

3

Apoſtle in the laſt chapter treating of the holy functions of Biſhops, Prieſts, Deacons, and of the Churches refuſing generally *bigamos* or tvviſe maried perſons, muſt needes much more meane that no man tvviſe maried ſhould be receiued to holy Orders: and further, that as none vvere admitted to be vvidovves of the Church, that euer intended to marie againe, ſo none ſhould euer be receiued to miniſter the Sacraments (vvhich is a thing infinitely more, and requireth more puritie, and continencie, then the office or ſtate of the ſaid vvidovves,) that intended to marie againe. To receiue the body of Chriſt (ſaith S. Hierom *in Apolog. pro lib. cont. Iouin. ep* 50. *c.* 6.) is a greater and holier thing then praier, and therfore Prieſts that muſt both continually pray and alſo be occupied about the receiuing or miniſtring the holy Sacrament daily, muſt liue continently.

4 Fourthly, vve proue that it is not vnlavvful to annexe, by precept or the parties promis, ſingle
5 life or chaſtitie to a vvhole ſtate or order of the faithful, becauſe the Apoſtle & the vvhole Church in his time ioyned to this ſtate of the Churches vvidovves, perpetual cõtinencie. Fifthly, vve proue hereby that to refuſe and not to accept the tvviſe maried or ſuch as vvil not liue ſingle, into the ſtate of vvidovves or holy Orders, is not to condemne or forbid ſecond mariage, or once & often marying, vvith the Manichees according to the doctrine of Diuels, as the Proteſtants (and before them the old condemned Iouinianiſtes) do blaſpheme the Church. for then did S. Paul allovv and teach doctrine of Diuels, vvho refuſeth a tvviſe maried vvoman, and bindeth others by their entering into this ſtate, neuer to marie againe: as no doubt he did the Cleargie men much more in the 3 chapter before. Thus loe vve Catholikes cõferre & conſter the Scriptures, & for this meaning vve haue al the Doctors vvithout exception. Vvhat ſhift then haue the Heretikes here? for marie and remarie they muſt, let the Scriptures & al the Doctors in the vvorld ſay nay to it. In truth they do not expound the vvord of God, but flee from the euidence of it, ſome one vvay & ſome an other.

Beza vpon this place.

And of al other, their extremeſt and moſt ſhameful tergiuerſation is, that the Apoſtle here forbiddeth * not the admiſſion of ſuch vvidovves as haue been tvviſe maried, but onely them that haue had tvvo huſbands at once. vvhich vvas a very vnprobable and extorted expoſition before, concerning Biſhops and Deacons, c. 3. and (as S. Hierom ſaith ep. 83.) *malo nodo malus cuneus*: but here that an exception ſhould be made onely againſt vvidovves that had had tvvo huſbands together (vvhich vvas a thing neuer lavvful nor neuer heard of) that is a moſt intolerable impudencie, and a cõſtruction that neuer came to any vviſe mans cogitation before: and yet theſe their fanſies muſt be Gods vvord, and *bigamus* or *bigamia* muſt againſt their old natures and vſe of al vvriters, be al one vvith *Polygamus* and *Polygamia*. They giue an example of ſuch vvidovves, in vvomen diuorced iuſtly from their huſbands in the old lavv. As though S. Paul here tooke order for the Ievves vvidovves onely, or that had been ſuch a cõmon caſe among the Ievves alſo, that the Apoſtle needed to take ſo careful order for it. finally, they let not to ſay that if the Apoſtle ſhould be vnderſtood to refuſe a vvidovv tvviſe maried at ſundrie times, it vvere vnreaſonable & iniurious to ſecond mariages, vvhich haue no more indecencie or ſigne of incontinencie (ſay they) then the firſt. Thus bold they are vvith the Apoſtle and al antiquitie.

The Caluiniſts moſt abſurd expoſition of the Apoſtles vvordes.

Their blaſphemie againſt the plaine text.

11. *Wanton in Chriſt.*] Vvidovves vvaxing vvarme, idle, and vvel fedde by the Church, luſt after huſbands, as alſo Apoſtate-Prieſts and Superintendents marie, ſpecially after they haue gotten good Eccleſiaſtical liuings. Which is to waxe vvanton in Chriſt, or againſt Chriſt, κατὰ χριστοῦ. * The Greeke vvord ſignifieth to caſt of the raines or bridle, that is, the bond or promis of continencie which they had put vpon them.

* καταστρηνιᾶσιν

The very vvil to breake the vovv of chaſtitie, is damnable.

11. *They vvil.*] *In the chaſtitie of vvidovvhod or Virginitie* (ſaith S. Auguſtine) *the exeellencie of a greater gift is ſought for. Which being once deſired, choſen, and offered to God by vovv, it is not onely damnable to enter aftervvard into mariage, but though it come not actually to mariage, onely to haue the vvil to marie is damnable.* Aug. li. de bono viduit. cap. 9.

12. *Hauing damnation.*] It ſignifieth not blame, checke, or reprehenſion of men, as ſome to make the fault ſeeme leſſe, vvould haue it: but * iudgement or eternal damnatiõ, vvhich is a heauy ſentencẽ. God graunt al maried Prieſts and Religious may conſider their lamentable caſe. Vvhat a greuous ſinne it is, ſee S. Ambroſe *ad virginem lapſam cap.* 5 & 8.

* κρῖμα

12. *Their firſt faith.*] Al the auncient fathers that euer vvrote commentaries vpon this Epiſtle, Greeke and Latin, as S. Chryſoſtom, Theodorete, Oecumenius, Theophylactus, Primaſius, S. Ambroſe, Ven. Bede, Haimo, Anſelme, and the reſt: alſo al others that by occaſion vſe this place, as the 4 Councel of Carthage ca. 104. and the 4 of Toleto c. 55. S. Athanaſius *li. de virginitate*. S. Epiphanius *har.* 48. S. Hierom *cont. Iouinianum li.* 1. *c.* 7. & *in c.* 44 *Ezech. prope finem*. S. Auguſtine in exceding many places: al theſe expound the Apoſtles vvordes of the vovv of Chaſtitie or the faith and promis made to Chriſt to liue continently. *What is to breake their firſt faith?* ſaith S. Auguſtine. *They vovved, and performed not.* In pſ. 75. *prope finem*. Againe in an other place, *They breake their firſt faith, that ſtand not in that vvhich they vovved. Li. de Sancta virgin. c.* 33. Againe he and al the fathers vvith him in Carthage Councel before named: *If any vvidovves, how yong ſo euer they vvere left of their huſbands deceaſed, haue vovved them ſelues to God, left their laical habite, and vnder the teſtimonie of the Biſhop and Church haue appeared in religious vveede, and aftervvard goe any more to ſecular mariage, according to the Apoſtles ſentence*

Breaking of their firſt faith, is (by the conſent of al antiquitie) vvhẽ they breake their vovv of chaſtitie.

sentence they shal be damned, because they vvere so bold to make void the faith or promis of Chastitie which they vovved to our Lord. So saith he and 215 fathers moe in that Councel.

Why this vow is called faith or fidelitie.

And this promis of chastitie is called, *faith*, because the fidelitie betvvixt maried persons is ordinarily called of holy Writers, *faith*: and the vovv of chastitie made to God, ioyneth him & the persons so vovving, as it vvere in mariage, so farre, that if the said persons breake promis, they are counted and called in the last alleaged Councel, *Gods adulterers.* In the 3 to the Romanes also and often els vvhere, faith is taken for promis or fidelitie. And that it is so taken here, the vvordes *irritum facere* (to frustrate and make void) do proue. for that terme is commonly vsed in matter of vovv, promis, or compacte. *Gen.* 17. *Num.* 30.

Vvhy the first faith.

This promis is called here *prima fides* (the first faith) in respect of the later promis vvhich vovvbreakers make to them vvith vvhom they pretend to marrie. So saith S. Augustine *li. de bono viduit. c* 8. *&* 9. and Innocentius 1 *ep.* 2. *cap.* 13. *to.* 1. *Conc.* And this is the onely natiue, euident, and agreable sense to the circumstance of the letter. And the vaine euasion of the Heretikes to saue the Apostate-Monkes, Friers, Nunnes, and Priests from damnation for their pretended mariages, is friuolous: to vvit, that *first faith* here signifieth the faith of Baptisme or Christian beleefe, & not the promis or vovv of Chastitie. But vve aske them if this faith of Baptisme be broken by mariage or no. For the text is plaine that by intending to marie, they breake their faith, and by breaking their faith they be damned, if they die vvithout repentance. In truth vvhich vvay so euer they vvrithe them selues to defend their sacrilege or pretended mariages, they lose their labour and struggle against their ovvne conscience and plaine Scripture.

The heretikes exposition of this first faith, impossible & against the text.

14. *I vvil the yonger.*] He speaketh of such yong ones as vvere yet free. For such as had already made vovv, neither could they vvithout damnation marie, vvere they yong or old, nor he vvithout sinne commaund or counsel them to it. Neither (as S. Hierom proueth to * Gerontia, and S. Chrysostom vpon this place) doth he precisely commaund or counsel the yong ones that vvere free, to marie, or absolutely forbid them to vovv chastitie: God forbid, say they. But his speach conteineth onely a vvise admonition to the frailer sort, that it vvere farre better for them not to haue vowed at all, but to haue maried againe, then to haue fallen to aduoutrie and Apostasie after profession. Vvhich is no more but to preferre second mariage before fornication: and a good warning, that they vvhich are to professe, looke wel vvhat they do. S. Paules experience of the fall of some yong ones to mariage, caused him to giue this admonition here: as also that before, that none should be receiued to the Churches almes vnder threescore yeres of age. Not forbidding the Church for euer, to accept any vovves of vvidowes or virgins til that age, as the Heretikes falsely affirme: but shewing vvhat vvas meete for that time and the beginning of Christianitie, vvhen as yet there vvere no Monasteries builded, no prescript rule, no exact order of obedience to Superiors: but the professed (as S. Paul here noteth) coursed & wandered vp and dowvne idly, as novv our professed virgins or Nunnes do not, neither can do. Of vvhom therfore, vvhere discipline is obserued, there is no cause of such danger. Besides that vvidowes hauing had the vse of carnal copulation before, are more dangerously tempted, then virgins that are brought vp from their tender age in pietie and haue no experience of such pleasures. See S. Ambrose *li. de viduis*, prouing by the example of holy Anna, vvho liued a vvidow euen from her youth til 80 yeres of age, in fasting and praying night and day, that the Apostle doth not here without exception forbid al yong vvidowes to vow, yea he esteemeth that profession in the yonger women much more laudable, glorious, and meritorious. See his booke *de Viduis in initio.*

* *othervvise Ageruchia ep.* 11.

S. Paul meaneth not that vvidovves professed should marie.

It is better for the frailer sort, that are in danger of falling, to marie rather then to vow.

Yong vvomen may be professed & taken into religion.

15. *After Satan.*] Vve may here learne, that for those to marie vvhich are professed, is to turne backe after Satan. For he speaketh of such as vvere maried cõtrarie to their vow. And herevpon vve call the Religious that marie (as Luther, Bucer, Peter martyr and the rest) Apostataes. More vve learne, that such yong ones haue no excuse of their age, or that they be vehemently tempted and burne in their concupiscences, or that they haue not the gift of Chastitie. For notvvithstanding al these excuses, these yong professed vvidowes if they marie, go backvvard after Satan, and be Apostataes, & damned, except they repent. For as for the Apostles vvordes to the Corinthians, *It is better to marie then to burne*, Vve haue before declared out of the fathers, and here vve adde, that it pertaineth onely to persons that be free and haue not vowed to the contrarie. as S. Ambrose *li. ad virg. lapsf. c.* 5. S. Augustine *de bono vid. c.* 8. and S. Hierom *li.* 1. *cont. Iouin. c.* 7. expound it.

To marie after the vovv of Chastitie, is to goe after Satan.

1 Cor. 7.

The Heretikes of our time thinke there is no remedie for fornication or burning, but mariage. and so did S. Augustine vvhen he was yet a Manichee. *Putabam me miserum &c. I thought* (saith he *li.* 6. *Confes. c.* 11.) *that I should be an vnhappie and miserable man if I should lacke the companie of a vvoman, and the medicine of thy mercie to heale the same infirmitie I thought not vpon, because I had not tried it: and I imagined that continencie vvas in a mans ovvne powver and libertie, vvhich in my self I did not feele: being so foolish not to vnderstand that no man can be continent vnles thou*

The heretikes only remedie against concupiscence is mariage.

giue it. Verely thou vvouldest giue it, if vvith invvard mourning I vvould knocke at thy eares, and vvith sound faith vvould cast my care vpon thee.

The vow of chastitie lawful, possible to be kept, more grateful to God.

By al vvhich you may easily proue, that chastitie is a thing that may lavvfully be vowed, that it is not impossible to be fulfilled by praier, fasting, and chastisement of mens concupiscence, that it is a thing more grateful to God then the condition of maried persons: for els it should not be required either in the Cleargie or in the Religious. finally, that it is most abominable to persuade the poore virgins or other professed to such sacrilegious vvedlocke, vvhich S. Augustine auoucheth to be vvorse then aduoutrie. *de bon. vidu. c.* 4. 11. Iouinian vvas the first that euer made mariage equal vvith virginitie or chast life, for vvhich he vvas condemned of heresie. *Aug. in argumento li. de bono Coniugali. De pec. merit. li. 3. c. 7. Li. de hæres. hær.* 82. He vvas the first that persuaded professed virgins to marie, vvhich S. Augustine saith vvas so clerely and vvithout question vvicked, that it could neuer infect any Priest, but certaine miserable Nunnes. Yea for this strange persuasion he calleth Iouinian a monster, saying of him thus *Li. 2. Retract. cap. 22. The holy Church that is there* (at Rome) *most faithfully and stoutly resisted this monster.* S. Hierom calleth the said Heretike and his complices, *Christian epicures. li 2 cont. Iouin. c.* 19. See S. Ambrose *ep.* 82 *ad vercellensem episcopum in initio.* But vvhat vvould these holy doctors haue said, if they had liued in our doleful time, vvhen the Protestants go quite avvay vvith this vvickednes, and call it Gods vvord?

Iouinians heresie in this point, cõdemned of old, is called of the Protestants, Gods vvord.

17. In vvord and doctrine.] Such Priests specially and Prelates are vvorthy of double, that is, of the more ample honour, that are able to preach and teach, and do take paines therein. Vvhere vve may note, that al good Bishops or Priests in those daies vvere not so vvel able to teach as some others, and yet for the ministerie of the Sacraments, and for vvisedom and gouernement, vvere not vnmeete to be Bishops and Pastors. for though it be one high commendation in a Prelate, to be able to teach, as the Apostle before noted: yet al can not haue the like grace therein, and it is often recompensed by other singular giftes no lesse necessarie. S. Augustine laboured in vvord and doctrine, Alipius and Valerius vvere good Bishops, and yet had not that gift. *Possid. in vit. Aug. c.* 5. And some times and countries require preachers more then other. Al vvhich vve note, to discouer the pride of Heretikes, that contemne some of the Catholike Priests or Bishops, pretending that they can not preach as they do, vvith meretricious and painted eloquence.

Many good & vvorthie Bishops, that haue not the gift of preaching and teaching.

23. Water.] You see hovv lavvful and hovv holy a thing it is, to fast from some meates or drinkes, either certaine daies, or alvvaies, as this B. Bishop Timothee did: vvho vvas hardly induced by the Apostle to drinke a litle vvine vvith his vvater in respect of his infirmities. And marke vvithal, vvhat a calumnious and stale cauillation it is, that to abstaine from certaine meates and drinkes for punishment of the body or deuotion, is to condemne Gods creatures. See an homilie of S. Chrysostom vpon these vvordes, to. 5.

CHAP. VI.

Vvhat to teach seruants. 3 *If any teach against the doctrine of the Church obstinately, he doth it of pride and for lucre.* 11 *But the Catholike Bishop must folovv vertue, hauing his eie alvvaies to life euerlasting and to the cõming of Christ.* 17 *Vvhat to commaund the riche.* 20 *Finally, to keepe most carefully the Catholike Churches doctrine, vvithout mutation.*

1 VVHOSOEVER are seruantes vnder yoke, let them counte their maisters vvorthie of al honour: lest the name of our Lord and his doctrine be blasphemed. 2 † But they that haue faithful maisters, let them not contemne them because they are brethren, but serue the rather, because they be faithful and beloued, vvhich are partakers of the benefite. These things teache and exhort.

3 † If any man [c] teach othervvise, and consent not to the sound vvordes of our Lord IESVS Christ, and to that doctrine

[c] See the annotation before cap. 1, 3. 4.

c&lpha;ρετοδιδασκαλε˜

4 ctrine vvhich is according to pietie: † he is proude, know-
ing nothing, but "languishing about questions and strife of
vvordes: of vvhich rise enuies, contentions, blasphe-
5 mies, euil suspicions, † conflictes of men corrupted in their
minde, and that are depriued of the truth, that esteeme gaine
6 to be pietie. † But [b] pietie vvith sufficiencie is great gaine.
Iob 1,21. 7 † For vve * brought nothing into this vvorld: doubtlesse,
*Mat.*6, 8 neither can vve take avvay any thing. † But * hauing foode,
25. and vvhervvith to be couered, vvith these vve are content.
9 † For they that vvil be made riche, fall into tentation & the
snare of the deuil, & many desires vnprofitable and hurteful,
10 vvhich drovvne men into destruction and perdition. † For
the roote of al euils is couetousenes: :: vvhich certaine de-
siring haue erred from the faith, and haue intangled them sel-
ues in many sorovves.
11 † But thou, ô man of God, flee these things: and [b] pursue
12 iustice, pietie, faith, charitie, patience, mildenes. † Fight the
good fight of faith: apprehend eternal life, ✠ vvherein thou
art called and hast confessed a good confession before many
13 vvitnesses. † I commaund thee before God vvho quic-
0.18,37 keneth al things, and Chirst IESVS vvho * gaue testimonie
14 vnder Pontius Pilate a good confession: † that thou keepe
the commaundement vvithout spotte, blameless vnto the
15 comming of our Lord IESVS Christ. † vvhich in due times
Apoc.17, the Blessed & onely Mightie vvil shevv, the * King of kings
4.19, 16 and Lord of lordes, † vvho only hath immortalitie, and in-
6. *9.1,18.* habiteth light not accessible, * vvhom no man hath seen, yea
neither can see, to vvhom be honour and empire euerlasting.
℟. Amen. ✠
17 † Commaund the riche of this vvorld not to be high
minded, nor to trust in the vncertaintie of riches, but in the
liuing God (vvho giueth vs al things aboundantly to enioy)
18 † to doe wel, to become riche in good workes, to giue easily,
19 to communicate, † to heape vnto them selues a good :: foū-
dation for the time to come, that they may apprehend the
true life.
20 † O Timothee, keepe the "*depositum*, auoiding the "profane
καινο- [c] nouelties of voices, & oppositions of "falsely called knovv-
φίας. 21 ledge. † Vvhich certaine promising, haue erred about the
Chry- faith. Grace be vvith thee. Amen.
stom.

[b] The epistle for S. Alexius *Iul.* 17.

:: As in the 1. chap. lacke of faith and good conscience, so here couetousnes or desire of these temporal things, & in the end of this chap. presumption and boasting of knowledge, are causes of falling from the faith: heresie often being the punishmēt of former sinnes.

[b] The epistle for S. Timothee, *Ian.* 24.

:: Almes deedes and good workes laide for a foūdatiō and ground to attaine euerlasting life. So say the doctors vpō this place.

ANN

ANNOTATIONS
CHAP. VI.

4. *Languishing.*] Euen these be the good disputes of our nevv Sect-maisters, and the vvorld hath to long proued these inconueniences here named, to be the fruites of such endles altercations in religion as these vnhappie sectes haue brought forth.

20. *Depositum.*] The vvhole doctrine of our Christianitie being taught by the Apostles, and deliuered to their successors, and comming dovvne from one Bishop to an other, is called the *Depositum*, as it vvere a thing laid into their hands, and committed vnto them to keepe. Vvhich becausе it passeth from hand to hand, from age to age, from Bishop to Bishop vvithout corruption, change, or alteration, is al one vvith Tradition, and is the truth giuen vnto the holy Bishops to keepe, and not to lay men. See the notable discourse of Vincentius Lirinensis vpon this text. *li. cont. profan. hær. Nouationes.* And it is for this great, old, and knovven treasure committed to the Bishops custodie, that S. Irenæus calleth the Catholike Church *Depositorium diues, the rich treasurie of truth.* li. 3. c. 4. And as Clemens Alexandrinus vvriteth *li. 2 Strom.* this place maketh so much against al Heretikes vvho do al change this *Depositum*, that for it onely such men in his daies denied this Epistle. The Heretikes of our daies chalenge also the truth, and say it is the old truth. but they leape 14 or 15 hundreth yeres for it ouer mens heads to the Apostles. But vve call for the *Depositum*, and aske them in vvhose hands that truth vvhich they pretend, vvas laid vp, and hovv it came dovvne to them. for it can not be Apostolical, vnles it vvere Depositum in some Timothees hand, so to continevv from one Bishop to an other vntil our time and to the end.

Depositum, is the Catholike truth descending from the Apostles by succession of Bishops, euen vnto the end.

The Protestãts can shevv no such *depositum*.

20. *Profane nouelties.*] *Non dixit antiquitates* (saith Vincentius Lirinensis) *non dixit vetustates, sed prophanas nouitates. Nam si vitanda est nouitas, tenenda est antiquitas: si prophana est nouitas, sacrata est vetustas.* that is, *He said not*, ANTIQVITIES: *he said not*, AVNCIENTNES: *but* PROFANE NOVELTIES. *For if noueltie is to be auoided, antiquitie is to be kept: if noueltie be profane, auncientnes is holy and sacred.* See his vvhole booke against the profane nouelties of heresies.

Prophane nouelties of vvordes how to be tried and examined.

Vve may not measure the nevvnes or oldnes of vvordes and termes of speaking in religion, by holy Scriptures only: as though all those or only those were nevv and to be reiected, that are not expresly found in holy vvrite: but vve must esteeme them by the agreablenes or disagreablenes they haue to the true sense of Scriptures, to the forme of Catholike faith and doctrine, to the phrase of the old Christians, to the Apostolike vse of speache come vnto vs by tradition of all ages and Churches, and to the prescription of holy Councels and Schooles of the Christian vvorld: vvhich haue giuen out (according to the time and questions raised by heretikes and contentious persons) very fit, artificiall, and significant vvordes, to discerne and defend the truth by, against falshod.

Catholike termes not expresly in the Scriptures, but in sense, are no such nouelties of vvordes.

These termes, *Catholike, Trinitie, Person, Sacrament, Incarnation, Masse*, and many moe, are not (in that sense vvherein the Church vseth them) in the Scriptures at all, and diuers of them were spoken by the Apostles before any part of the nevv Testament vvas vvritten, some of them taken vp straight after the Apostles daies in the vvrittings and preachings of holy Doctors, and in the speach of all faithfull people, and therfore can not be counted Nouelties of vvordes. Others beside these, as, *Consubstantial, Deipara, Transsubstantiation*, and the like, vvhich are neither in expresse termes found in Scriptures, nor yet in sense (if vve should folovv the iudgement of the speciall sectes against vvhich the said vvordes were first inuented, the Arians crying out against Nicene Councel, for the first: the Nestorians against the Ephesine Coũcel, for the second: the Lutherans & Caluinists against the Laterã and the later Councels, for the third) these vvordes also notwithstanding, by the iudgemẽt of holy Church and Councels approued to be consonant to Gods vvord, and made authenticall among the faithfull, are sound and true vvordes, and not of those kinde vvhich the Apostle calleth *Nouelties.*

Heretical nouelties of vvordes.

The vvordes then here forbidden, are the nevv prophane termes and speaches inuented or specially vsed by heretikes, such as S. Irenee recordeth the Valentinians had a number most monstruous: as the Manichees had also diuers, as may be seene in S. Augustine: The Arians had their **Similis substantia*, and Christ to be *ex non existentibus*: the other heretikes after those daies had their * *Christiparam*, and such like, agreable to their sectes. But the Protestants passe in this kinde, as they excede most heretikes in the number of nevv opinions: as their *Seruum arbitrium*, their *sole faith*, their *fiduce*, their *apprehension of Christes iustice*, their *imputatiue righteousnes*: their horrible termes of terrors, anguishes, distresses, distrust, feares and feeling of hell paines in the soule of our Sauiour, to expresse their blasphemous fiction of his temporall damnation, vvhich they call his descending to hell: Their *markes, tokens*, and *badges Sacramentall*, their *Companation, Impanation, Circumpanation*, to auoid the true conuersion in the Eucharist: their presence *in figure, in faith, signe, spirit, pleadge, effect,*

The Protestãts prophane nouelties of vvordes.

* ὁμοούσιον.
* Χριστοτόκον.

effect, to auoid the reall preſence of Chriſtes body. Theſe and ſuch like innumerable vvhich they occupie in euery part of their falſe doctrine, are in the ſenſe that they vſe them, all falſe, captious and deceitfull vvordes, and are *nouitates vocum* here forbidden.

And though ſome of the ſaid termes haue been by ſome occaſion obiter vvithout il meaning ſpokē by Catholikes before theſe Heretikes aroſe, yet noW knovving thē to be the propre ſpeaches of Heretikes, Chriſtiā men are boūd to auoid them. Wherein the Church of God hath euer been as diligent to reſiſt Nouelties of vvordes, as her Aduerſaries are buſy to inuent them. for vvhich cauſe ſhe vvil not haue vs cōmunicate vvith them, nor folow their faſhion and phraſe nevvly inuented, though in the nature of the vvordes ſometime there be no harme. In S. Auguſtines daies vvhen Chriſtiā men had any good befallē them, or entered into any mans houſe, or met any frind by the vvay, they vſed alvvaies to ſay, *Deo gratias*. The Donatiſtes and Circumcellions of that time being nevvfangled, forſooke the old phraſe and vvould alvvaies ſay, *Laus Deo*: from vvhich the Catho-
1 *Pſ.* 132. like men did ſo abhorre (as the ſaid Doctor vvriteth) that they had as leeſe mette a theefe as one that ſaid to them, *Laus Deo*, in ſteede of *Deo gratias*. As novv vve Catholikes muſt not ſay, *The Lord*, but, *Our Lord*: as vve ſay, *Our Lady*, for his mother, not, *The Lady*. Let vs keepe our fore-fathers vvordes, and vve ſhal eaſily keepe our old and true faith that vve had of the firſt Chriſtians. Let them ſay, *Amendement, abſtinence, the Lordes Supper, the Communion table, Elders, Miniſters, Superintendent, Congregation, ſo be it, praiſe ye the Lord, Morning*-Praier, *Euening-praier*, and the reſt, as they vvill: Let vs auoid thoſe Nouelties of vvordes, according to the Apoſtles preſcript, and keepe the old termes, *Penance, Faſting, Prieſt, Church, Biſhop, Maſſe, Mattins, Euenſong, the B. Sacrament, Altar, Oblation, Hoſt, Sacrifice, Alleluia, Amen, Lent, Palme-Sunday*, Chriſtmas, & the very vvordes vvil bring vs to the faith of our firſt Apoſtles, and condemne theſe nevv apoſtataes nevv faith and phraſes.

Catholikes muſt abhorre from heretical phraſes and vvordes.

20. *Falſely called knovvledge.*] It is the propertie of al Heretikes to arrogate to them ſelues great knovvledge, and to condemne the ſimplicitie of their fathers the holy Doctors and the Church. but the Apoſtle calleth their pretended ſkill, a knovvledge falſely ſo called, being in truth high and deepe blindnes. *Such* (ſaith S. Irenæus *li.* 5 *c.* 17.) *as forſake the preaching of the Church, argue the holy Prieſts of vnſkilfulnes, not conſidering hovv far more vvorth a religious idiote is, then a blaſphemous and impudent ſophiſter, ſuch as al Heretikes be.* And againe Vincentius Lirinenſis ſpeaking in the perſon of Heretikes ſaith, *Come ô ye fooliſh and miſerable men, that are commonly called Catholikes, and learne the true faith vvhich hath been hid many ages heretofore, but is reuealed and ſhevved of late, &c.* See his vvhole booke concerning theſe matters.

Heretikes arrogate knowledge falſely ſo called.

THE ARGVMENT OF THE SECOND EPISTLE OF S. PAVL TO TIMOTHEE.

THE cheefe ſcope of this ſecond to Timothee, is, to open vnto him that his martyrdom is at hand. Vvhich yet he doth not plainely before the end: preparing firſt his minde vvith much circumſtance, becauſe he knevv it vvould greiue him ſore, and alſo might be a tentation vnto him. Therfore he talketh of the cauſe of his trouble, & of the revvard: that the one is honorable, and the other moſt glorious: and exhorteth him to be conſtant in the faith, to be ready alvvaies to ſuffer for it, to fulfil his miniſterie to the end, as him ſelf novv had done his.

Vvhereby it is certaine, that it vvas vvritten at Rome, in his laſt apprehenſion and empriſonment there: as he ſignifieth by theſe vvordes Cap. 1: Oneſiphorus vvas not aſhamed of my chaine, but when he was come to Rome, carefully ſought me, &c. *And of his martyrdom, thus*: For I am novv ready to be offered, and the time of my reſolution (*or death*) is at hand. *cap.* 4.

THE SECOND EPISTLE OF PAVL TO TIMOTHEE.

CHAP. I.

With his praises he couertly exhorteth him not to be dismaied for his trouble, 6 (hauing grace giuen in Orders to helpe him, 8 and knowing for what cause he is persecuted) and namely with the example of Onesiphorus.

PAVL an Apostle of IESVS Christ 1
by the vvil of God, according to the
promisse of the life which is in Christ
IESVS: † to Timothee my deerest 2
sonne, grace, mercie, peace from God
the father, and Christ IESVS our
Lord.

† I giue thankes to God, vvhom 3
I serue from my progenitours in a
pure conscience, that vvithout intermission I haue a memorie
of thee in my praiers, night and day † desiring to see thee, 4
mindeful of thy teares, that I may be filled vvith ioy, † cal- 5
ling to minde that faith vvhich is in thee not feined, vvhich
also dvvelt first "in thy grandmother Loïs, and thy mother
Eunîce, and I am sure that in thee also. † For the vvhich 6
cause I admonish thee that thou resuscitate the :: grace of
God, vvhich is in thee by the imposition of my handes.
† For God hath not giuen vs the spirit of feare: but of 7
povver, and loue, and sobrietie. † Be not therfore ashamed 8
of the testimonie of our Lord, nor of me his prisoner: but
trauail vvith the Gospel according to the povver of God,
† vvho hath deliuered and called vs by his holy calling, *not 9 Tit. 3.
according to our vvorkes, but according to his purpose and
grace, vvhich vvas giuen to vs in Christ IESVS* before the Tit. 1.
secular times. † But it is manifested novv by the illumination 10
of

:: Here againe it is plaine that holy Orders giue grace, & that euen by and in the externall ceremonie of imposing the Bishops hands. And it is a maner of speach specially vsed in this Apostle and S. Luke, that Orders giue grace to the ordered, & that to take orders or authoritie to minister Sacramẽts or preach, is, to be giuen or deliuered to Gods grace. *Act* 14, 25.

of our Sauiour IESVS Christ, vvho hath destroied death, &
11 illuminated life and incorruption by the Gospel: † vvherein
Timo. * I am appointed a preacher and Apostle and Maister of the
,7. 12 Gentiles. † For the vvhich cause also I suffer these things:
but I am not cõfounded. For I know whom I haue beleeued,
& I am sure that he is able to keepe my" *depositum* vnto that day.
13 † Haue thou "a forme of sound vvordes, vvhich thou hast
ἀράπυ ὧν ἐν 14 heard of me in faith & c in the loue in Christ IESVS. † Keepe
χριστῷ the good *depositum* by the holy Ghost, vvhich dvvelleth in vs.
15 † Thou knovvest this, that al vvhich are in Asia, be auerted
from me: of vvhom is Phigelus and Hermogenes.
Tim. 16 † Our Lord giue mercie to * the house of Onesiphorus:
,19. because he hath often refreshed me, and hath :: not been a-
17 shamed of my chaine. † but vvhen he vvas come to Rome:
18 he sought me carefully, and found me. † "Our Lord graunt
him to finde mercie of our Lord in that day. And how many
things he ministred to me at Ephesus, thou knovvest better.

c Faith and loue coupled commonly together in this Apostles vvritings.

:: Vvhat a happie & meritorious thig it is to relieue the afflicted for religiõ, & not to be ashamed of their disgrace, yrõs or What miseries so euer.

ANNOTATIONS
CHAP. I.

5. *In thy grandmother.*] Though God shevv mercie to many that be of incredulous, heretical or il parents, yet it is a goodly benediction of God to haue good education and to haue good faithful progenitors and Catholike parents. And it is a great sinne to forsake the faith of our fathers that be Catholikes, or contrarie to our education in the Church to folovv strange doctrines, abandoning not onely our next natural parents faith, but the aũcient faith and beleefe of al our progenitors for many hundred yeres together. And if to folovv the faith of mother and grandmother onely, the Christian religion being then but nevvly planted, vvas so commendable euen in a Bishop, hovv much more is it novv laudable to cleaue fast to the faith of so many our progenitors and ages that continued in the same Christian religion vvhich they first receiued?

A great blessing, to haue Catholike progenitors: and very cõmendable to cleaue fast to their faith.

pol. cõt. iff. li. 1. 8. Our Protestants in their great vvisedom laugh at good simple men vvhen they talke of their fathers faith. But S. Hierom, *I am a Christian*, saith he, *and borne of Christian parents, and carie the signe of the crosse in my forehead.* And againe ep. 65. c. 3. *Until this day the Christian vvorld hath been vvithout this doctrine, that faith vvil I hold fast being an old man, vvherein I vvas borne a child.* And the *eut. 32.* holy Scriptures set vs often to schole to our fathers. *Aske thy fathers, and they vvil shevv thee, thy P∫. 43.* *auncetours, and they vvil tel thee.* And againe, *Our fathers haue shevved vnto vs.* And cõmonly the true God is called the God of the faithful and of their forefathers. *Dan. 2. 3.* And false Gods and nevv doctrines or opinions be named, *Nevv and fresh, such as their fathers vvorshipped not. Deut. 32.* Finally S. Paul both here and * often els alleageth for his defense and commendation, that he vvas *Act. 24.* of faithful progenitors. And it is a case that Heretikes can not lightly bragge of, no one sect com-*Cor. 11.* monly during so long vvithout intermission, that they can haue many progenitors of the said sect. Vvhich is a demonstration that their faith is not true, and that it is impossible our Catholike faith to be false, supposing the Christian religion to be true.

The peoples speaches of their fathers faith, is very Christian and laudable.

12. *Depositum.*] A great comfort to al Christians, that euery of their good deedes and sufferings for Christ, and al the vvorldly losses susteined for defense or confession of their faith, be extant vvith God, and kept as *depositum*, to be repaied or receiued againe in heauen. Vvhich if the vvorldlings beleeued or considered, they vvould not so much maruel to see Catholike men so vvillingly to lose land, libertie, credit, life and al for Christes sake and the Churches faith.

Al our good deedes are laid vp vvith God, to be revvarded

13. *A forme.*] The Apostles did set dovvne a platforme of faith, doctrine, & phrase of Catholike speach and preaching, & that not so much by vvriting (as here vve see) as by vvord of mouth: to vvhich he referreth Timothee ouer and aboue his Epistles vnto him. And hovv precisely Chri-

We muſt ſpeake in Catholike termes, after a certaine rule of faith, and forme of vvordes.

ſtian Doctors ought to keepe the forme of vvordes aunciently appropriated to the myſteries and matters of our religion, S. Auguſtine expreſſeth in theſe vvordes *li.* 10 *de ciuit. c.* 23. *Philoſophers ſpeake vvith freedom of vvordes &c. but vve muſt ſpeake according to a certaine rule, leſt licentious libertie of vvordes breede an impious opiniõ of the things alſo that are ſignified by the ſame.* Trinitie, perſon, eſſence, Conſubſtantial, Tranſſubſtantiation, Maſſe, Sacrament, and ſuch like, be *verba ſana* (as the Apoſtle ſpeaketh) *ſound vvordes*, giuen to expreſſe certaine high truthes in religion, partly by the Apoſtles and firſt founders of our religion vnder Chriſt, and partly very aptly inuented by holy Councels and fathers, to expreſſe as neere as could be the high ineffable or vnſpeakable veritie of ſome points, and to ſtoppe the Heretikes audacitie and inuention of nevv vvordes and prophane ſpeaches in ſuch things, vvhich the Apoſtle vvarneth Timothee to auoid 1 *ep c.*6, 20. and 2 *ep.* 2, 16. See the Annotations there.

Relieuers of Cath. priſoners.

18. *Our Lord.*] To haue this praier of an Apoſtle, or any Prieſt or poore Cath. man ſo relieued, giueth the greateſt hope at the day of our death or general iudgemẽt, that can be: and it is Worthal the landes, honours, and riches of the vvorld.

CHAP. II.

He exhorteth him to labour diligently in his office, conſidering the revvard in Chriſt, and his denial of them that deny him. 14 *Not to contend, but to ſhunne heretikes: neither to be moued to ſee ſome ſubuerted, conſidering that the elect continue Catholikes, and that in the Church be of al ſortes.* 24 *Yet vvith al ſvveetenes to reclaime the deceiued.*

THOV therfore my ſonne, be ſtrong in 1
the grace vvhich is in Chriſt IESVS:
† & the things vvhich thou haſt heard 2
of me by many witneſſes, theſe cõmend
to faithful men, vvhich ſhal be fit to
teach others alſo. † Labour thou as 3
a good ſouldiar of Chriſt IESVS. † No 4
man being a ſouldiar to God, intãgleth
him ſelf vvith ſecular buſineſſes: that he may pleaſe him to
vvhom he hath approued him ſelf. † For he alſo that ſtriueth 5
for the maiſterie, is not crovvned vnleſſe he ſtriue lavvfully.
† The huſbandman that laboureth, muſt firſt take of the 6
fruites. † Vnderſtand vvhat I ſay: for our Lord vvil giue 7
thee in al things vnderſtanding. † Be mindeful that our 8
Lord IESVS Chriſt is riſen againe from the dead, of the ſeede
of Dauid, according to my Goſpel, † vvherein I labour 9
euen vnto bandes, as a malefactour: but the vvord of God is
not tied. † Therfore :: I ſuſtaine al things for the elect, that 10
they alſo may obtaine the ſaluation, vvhich is in Chriſt IE-
SVS, vvith heauenly glorie. † A faithful ſaying. For if vve 11
be dead vvith him, vve ſhal liue alſo together. † If vve ſhal 12
ſuſtaine, vve ſhal alſo reigne together. * If vve ſhal deny, he
alſo vvil denie vs. † * If vve beleeue not: he continueth 13
faithful, he can not denie him ſelf. † Theſe things admoniſh: 14
teſtifying before our Lord.

:: Marke here that the elect (though ſure of ſaluation) yet are ſaued by meanes of their preachers & teachers, as alſo by their ovvne endenours.

Mat. 10 *Ro.* 3.

Contend

Contend not in vvordes, for it is profitable for nothing,
15 but for the ſubuerſion of them that heare. † Carefully prouide to preſent thy ſelf approued to God, a vvorkeman not to be confounded, " rightly handling the vvord of truth.
16 † But [c] profane and vaine ſpeaches auoid: for they doe much
17 grovv to impietie: † & " their ſpeache ſpreadeth as a canker:
18 of vvhom is Hymenæus and Philêtus: † vvho haue erred from the truth, ſaying that the reſurrection is done already, and haue ſubuerted the faith of ſome.

c See the Annotatiõ before 1 Tim. 6. v. 20.

19 † But the ſure foundation of God ſtandeth, hauing this ſeale, Our Lord knovveth, vvho be his, and let euery one de-
20 part from iniquitie that nameth the name of our Lord. † But "in a great houſe there are not only veſſels of gold and of ſiluer, but alſo of vvood and of earth: and certaine in deede
21 vnto honour, but certaine vnto contumelie. † If any man therfore ſhal" cleanſe him ſelf from theſe, he ſhal be a veſſel vnto honour, ſanctified & profitable to our Lord, prepared to euery good vvorke.

:: Conuerſion from ſinne and hereſie is the gift of God and of his ſpecial grace: yet here vve ſee, good exhortations and praier and ſuch other helpes of man be profitable therevnto. Vvhich could not be, if vve had not free vvill.

22 † But youthful deſires flee: and purſue iuſtice, faith, charitie, & peace vvith them that inuocate our Lord from a pure
Tit. 3, 9. 23 hart. † And * fooliſh and vnlearned queſtiõs auoid, knovving that they ingender braules. † But the ſeruant of our
24 Lord muſt not vvrangle: but be milde tovvard al men,
25 apt to teache, patient, † vvith modeſtie admoniſhing them that reſiſt the truth: leſt ſometime :: God giue them repen-
26 tance to knovv the truth: † and they recouer them ſelues from the ſnares of the deuil, of vvhom they are held captiue at his vvil.

ANNOTATIONS
CHAP. II.

4. *No man being a ſouldiar.*] Firſt of al, the Apoſtle (1 *Cor.* 7.) maketh mariage & the needful cares, ſolicitude, and diſtractions therevpon euer depending, ſpecial impediments of al ſuch as ſhould employ them ſelues vvholy to Gods ſeruice, as Biſhops & Prieſts are bound to do. *He that is vvith a vvife* (ſaith he) *is careful for the vvorld, hovv to pleaſe his vvife, and is diſtracted or deuided.* 1 Cor. 7.

Vvhat ſecular affaires do not agree nor cõſiſt vvith ſpiritual mens function.

Secondly, the practiſe of Phyſicke, merchandiſe, or any other profane facultie and trade of life to gather riches, and much more to be giuen to hunting, hauking, gamening, ſhevves, enterludes, or the like paſtimes, is here forbidden.

Thirdly, the ſeruices of Princes and manifold baſe offices done to them for to obtaine dignities and promotions, are diſagreable to Prieſtly functions. not ſo, to be their chaplens for this purpoſe to preach vnto them, to heare their confeſſions, to miniſter the Sacraments vnto them, to ſay Diuine ſeruice before them, and ſuch other ſpiritual dueties. for, al ſuch ſeruices done to principal perſons both of the Clergie and Laitie, be godly and cõſonant to Prieſtly vocation. As alſo ſeruing of Princes and Commonvveales in ciuil cauſes and matters of ſtate, in making peace and quietnes

Hovv ſpiritual men may ſerue ſecular Princes, & deale in ciuil cauſes.

among the people, by deciding or compounding their controuersies, and al such like affaires tending to the honour of God and good of men, and to the vpholding of true religion, vvhen they may be done vvithout notorious damage or hinderance of their spiritual charge, or vvhen the hurtes thereof be aboundantly recompensed by the necessarie dueties done for the general good of kingdom or Countrie: al such things (I say) be lavvful and often very requisite. And S. Augustine, S. Ambrose, S. Bernard, and other holy Bishops of old vvere much occupied therein, as vve see in S. Augustines booke *de opere Monachorum c. 29. & Possid. in vit. c. 19.* *in vit. S. Ambr. & Bern.*

Catholikes only, right hādlers of the Scripture.

15. *Rightly.*] The Scriptures or chalenge of the vvord of God is common to Catholikes and Heretikes, but al is in the handling of them. these later handle them guilefully, adultering the vvord of God, as * els vvhere the Apostle speaketh: the other sincerely after the maner of the Apostles and doctors of Gods Church. Vvhich the Greeke expresseth by a significant vvord of cutting a thing straight by a line, ὀρθοτομοῦντα. 2 Cor. 2 & 4.

Heretical bookes and sermōs are to be auoided.

17. *Their speache.*] The speaches, preachings, and vvritings of Heretikes be pestiferous, cōtagious, and creeping like a canker. therfore Christian men must neuer heare their sermons nor read their bookes. For such men haue a popular vvay of talke vvhereby the vnlearned, and specially vvomen loden vvith sinne, are easily beguiled. *Nothing is so easy* (saith S. Hierom) *as vvith voluble and rolling tong to deceiue the rude people, vvhich admire vvhatsoeuer they vnderstand not. Ep. 2. ad Nepot. c. 10.*

Who are out of the Church or vvithin it.

20. *In a great house.*] He meaneth not that Hymenæus and Philétus (of vvhō he spake immediatly before) or other heretikes, be properly vvithin the Church, as catholike men are, though greuous sinners: but that euil men vvho for the punishment of their sinnes become heretikes, vvere before they fell from their faith as vessels of contumelie, vvithin the Church. Yea and often also after they be seuered in hart and in the sight of God, so long as they stand in external profession and vse of the same Sacraments, and in the outvvard fellovvship of Catholikes, not yet either separated of them selues, nor cast out by the gouernours of the Church, so long (we say) they be after a sort in the Church: though properly and in deede they be out of the compasse of Gods house. Mary of thōse that are openly seuered in Sacraments, Seruice, and communion, there is no question but they are out of the Church.

Free vvil.

21. *Cleanse him self.*] Man then hath free vvil to make him self a vessel of saluation or damnation: though saluation be attributed to Gods mercie principally, the other to his iust iudgement: neither of both being repugnant to our free vvil, but vvorking vvith and by the same, al such effectes in vs as to his prouidence and our deserts be agreable.

CHAP. III.

He prophecieth of Heretikes to come, 6 and noteth certaine then also for such, bidding him to auoid them, 10 and (vvhat so euer persecution befall for it) to cōtinue constant in the Catholike doctrine, both because of his Maister (S. Paul him self) 15 and also because of his ovvne knovvledge in the Scriptures.

AND this knovv thou, that * in the last daies shal approche perilous times. † and men shal be louers of them selues, couetous, hautie, proud, blasphemous, not obedient to their parents, vnkinde, vvicked, † vvithout affection, vvithout peace, accusers, incontinent, vnmerciful, vvithout benignitie, † traitours, stubburne, puffed vp, and louers of voluptuousnes more then of God: † hauing an appearance in deede of pietie, but denying the vertue thereof. And these auoid. † For of these be they that craftely enter into houses: and leade captiue seely vvomen loden vvith sinnes, 1 Timoth. 4, 1.

7 sinnes, vvhich are ledde vvith diuers desires: † alvvaies learning,and neuer attaining to the knovvledge of the truth.
8 † But as :: Iannes & Mambres *resisted Moyses,so these also
9 resist the truth,men corrupted in minde, reprobate cõcerning the faith. † But they shal prosper no further: for their " folly shal be manifest to al, as theirs alsovvas.
10 † But thou hast attained to my doctrine,institution, pur-
11 pose, faith,longanimitie, loue,patience, † persecutions, passions: vvhat maner of things vvere done to me at Antioche, at Iconium,at Lystra: vvhat maner of persecutiõs I sustained. and out of al our Lord deliuered me.
12 † And" al that vvil liue godly in Christ IESVS, shal suffer persecution.
13 † But euil men and seducers shal prosper to the vvorse: erring,and driuing into errour.
14 † But thou, :: continue in those things vvhich thou hast learned,and are committed to thee: knowing of vvhom thou hast learned:
15 † and becawse from thine infancie thou hast knovven the holy Scriptures, vvhich can instruct thee to saluation,by the faith that is in Christ IESVS.
2. *Pet.* 1, 21. 16 † " * All Scripture inspired of God,is profitable to teach,
17 to argue,to correct,to instruct in iustice: † that the man of God may be perfect,instructed to euery good vvorke.

:: That those Magicians vvhich resisted Moyses, were thus called, it is not written in al the old Testamẽt. therfore it came to the Apostles knowledge by tradition, as the Church novv hath the names of the 3 kings, of the penitẽt theefe, of the souldiar that pearced Christes side on the Crosse, and of the like.

:: In al danger and diuersitie of false sectes, S. Paules admonition is, euer to abide in that vvas first taught & deliuered, neuer to giue ouer our old faith for a new fansie. This is it which before he calleth *depositum*. 1. *Tim*. 6. *and* 2. *Tim*. 1.

ANNOTATIONS
CHAP. III.

2. *Men shal be.*] Al these wordes S. Cyprian expoundeth of such as by pride and disobedience resist Gods Priests. Let no faithful man, saith he, that keepeth in minde our Lordes and the Apostles admonition, maruel if he see in the later times some proud and stubburne fellowes and the enimies of Gods Priests, goe out of the Church or impugne the same: vvhen both our Lord and the Apostle foretold vs that such should be. *Cypr. ep.* 55. *nu.* 3.

6. *Women loden.*] Women loden with sinnes, are for such their deseruings, and through the frailtie of their sexe, more subiect to the heretikes deceites, then men: the enemie attempting (as he did in the fall of our first parents) by them to ouerthrovv men. See S. Hierom vpon the 3 chapter of Ieremie. Where he addeth that euery heresie is first broched *propter gulam & ventrem*, for gluttonie and belly-cheere.

Women easily seduced by heresie.

9. *Folly manifest.*] Al heretikes in the beginning seeme to haue some shew of truth, God for iust punishment of mens sinnes permitting them for some vvhile in some persons and places to preuaile: but in short time God detecteth them, and openeth the eies of men to see their deceites: in so much that after the first brunt they be mainteined by force onely, al wise men in maner seing their falshod, though for troubling the state of such common weales vvhere vnluckely they haue been receiued, they can not be so sodenly extirped.

The folly of Heretikes in time appeareth.

12. *Al that vvil liue.*] Al holy men suffer one kinde of persecutiõ or other, being greeued and molested by the vvicked, one way or an other: but not al that suffer persecution, be holy, as al malefactors. The Church and Catholike Princes persecute heretikes, and be persecuted of them againe, as S. Augustine often declareth. *See ep.* 48.

Persecution.

13. *Prosper.*] Though heresies and the authors of them be after a while discouered & by litle and litle forsaken generally of the honest, discrete, and men careful of their owne saluation

saluation, yet their authors and other great sinners proceede from one errour and heresie to an other, and finally to plaine Atheisme and al Diuelish disorder.

16. *Al Scripture.*] Besides the Apostles teaching and tradition, the reading of holy Scriptures is a great defense and helpe of the faithful, aud specially of a Bishop, not onely to auoid and condemne al heresies, but to the guiding of a man in al iustice, good life and vvorkes. Vvhich commendation is not here giuen to the bookes of the new Testament onely (vvhereof he here speaketh not, as being yet for a great part not vvritten) but to the Scripture of the old Testament also, yea and to euery booke of it. For there is not one of them, nor any part of them, but it is profitable to the end aforesaid, if it be read and vnderstood according to the same Spirit vvherewith it vvas vvritten.

The great profit of reading the Scriptures.

The Heretikes vpon this commendation of holy Scriptures, pretend (very simply in good sooth) that therfore nothing is necessarie to iustice and saluation but Scriptures. As though euery thing that is profitable or necessarie to any effect, excluded al other helpe, and vvere onely ynough to attaine the same. By vvhich reason a man might as vvel proue that the old Testament vvere ynough, and so exclude the new: or any one peece of al the old, and thereby exclude the rest. For he affirmeth euery Scripture to haue the foresaid vtilities. and they might see in the very next line before, that he requireth his constant perseuerance in the doctrine vvhich he had taught him ouer and aboue that he had learned out of the Scriptures of the old Testament, vvhich he had read from his infancie, but could not thereby learne al the mysteries of Christian religion therein. Neither doth the Apostle affirme here that he had his knowledge of Scriptures, by reading onely, vvithout helpe of maisters and teachers, as the Aduersaries herevpon (to committe the holy Scriptures to euery mans presumption) do gather: but affirmeth onely that Timothee knevv the Scriptures and therfore had studied them by hearing good readers and teachers, as S. Paul him self did of Gamaliel and the like, and as al christian students doe, that be trained vp from their youth in Catholike vniuersities in the studie of Diuinitie.

The Heretikes foolish argumét: Al Scripture is profitable, ergo only Scripture is necessarie & sufficient.

CHAP. IIII.

He requireth him to be earnest vvhile he may, because the time vvil come vvhen they vvil not abide Catholike preaching, 5 and to fulfil his course, as him self novv hath done. 9 and to come vnto him vvith speede, because the rest of his traine are dispersed, and he drawveth novv to heauen.

The Epistle for holy Doctors, and for S. Dominike *August.* 4.

I Testifie before God and IESVS Christ 1
vvho shal iudge the liuing and the dead,
and by his aduent, and his kingdom:
† Preach the vvord. vrge in season, out of 2
season, reproue, beseeche, rebuke in al pa-
tience and doctrine. † For" there shal be 3
a time vvhen they vvil not beare sound
doctrine: but according to their ovvne desires they vvil
heape to them selues maisters, hauing itching eares, † and 4
from the truth certes they vvil auert their hearing, and to fa-
bles they vvil be conuerted. † But be thou vigilant, labour 5
in al things, doe the vvorke of an Euangelist, fulfil thy mini-
sterie. Be sober. † For I am euen novv :: to be sacrificed: & 6
the time of my resolutiõ is at hand. † I haue fought a good 7
fight, I haue consummate my course, I haue kept the faith.
† Concerning the rest, there is laid vp for me" a crovvne of 8
iustice, vvhich our Lord vvil render to me in that day, a iust
iudge:

1: The martyrdom of saincts is so acceptable to God, that it is counted as it vvere a sacrifice in his sight, and therfore hath many effectes both in the partie that suffereth it, and in others that are partakers of the merite as of a sacrifice: vvhich name it hath by a Metaphore.

iudge: and not only to me, but to them alſo that loue his comming. ¶

9 † Make haſt to come to me quickly. † For Demas hath
10 left me, louing this vvorld, and is gone to Theſſalonica:
vol.4,14 11 Creſcens into Galatia, Titus into Dalmatia. † * Luke only is vvith me. Take Marke, and bring him vvith thee: for he is
12 profitable to me for the miniſterie. † But Tychicus I haue
13 ſent to Epheſus. † The cloke that I left at Troas vvith Carpus, cõming bring vvith thee, and the bookes, eſpecially the
14 parchement. † Alexander the Copperſmith hath ſhevved me much euil, our Lord vvil revvard him according to his
15 vvorkes: † vvhom doe thou alſo auoid, for he hath greatly
16 reſiſted our vvordes. † In my firſt anſvver no man vvas with
17 me, but al did forſake me: be it not imputed to them. † But our Lord ſtoode to me, and ſtrengthened me, that by me the preaching may be accompliſhed, and al Gentiles may heare:
18 and I was deliuered from the mouth of the lion. † Our Lord 'hath deliuered' me from al euil vvorke: and vvil ſaue me vnto his heauenly kingdom. to vvhom be glorie for euer & euer. Amen.

vvil deliuer

Timo. 16.

19 † Salute Priſca and Aquila, and * the houſe of Oneſi-
20 phorus. † Eraſtus remained at Corinth. And Trophimus I
21 left ſicke at Milêtum. † Make haſt to come before vvinter. Eubûlus and Pudens and [c]Linus and Claudia, and al the bre-
22 thren, ſalute thee. † Our Lord IESVS Chriſt be vvith thy ſpirit. Grace be vvith you. Amen.

c This Linus vvas coadiutor with & vnder S. Peter, & ſo counted ſecõd in the number of Popes.

ANNOTATIONS
CHAP. IIII.

3. *There ſhal be a time.*] If euer this time come (as needes it muſt that the Apoſtle foreſavv and foretold) novv it is vndoubtedly. for the properties fall ſo iuſt in euery point vpon our nevv Maiſters and their Diſciples, that they may ſeeme to be pourtered out, rather then prophecied of. Neuer vvere there ſuch delicate Doctors that could ſo pleaſantly clavv and ſo ſvveetly rubbe the itching eares of their hearers, as theſe, vvhich haue a doctrine framed for euery mans phanſie, luſt, liking, and deſire. the people not ſo faſt crying, *Speake placentia, things that pleaſe*: but the Mãiſters as faſt vvarranting them to doe *placentia*.

Eſa.30.v.10.

The Apoſtle prophecied of our nevv delicate preachers.

8. *A crovvne of iuſtice.*] This place conuinceth for the Catholikes, that al good vvorkes done by Gods grace after the firſt iuſtification, be truely and properly meritorious, and fully vvorthy of euerlaſting life: and that therevpon heauen is the due and iuſt ſtipend, crovvne, or recompenſe, vvhich God by his iuſtice ovveth to the perſons ſo vvorking by his grace. for he rendreth or repaieth heauen as a iuſt iudge, and not onely as a merciful giuer. and the crovvne vvhich he paieth, is not onely of mercie or fauour or grace, but alſo of iuſtice. It is his merciful fauour and grace, that vve vvorke vvel & merite heauen: it is his iuſtice, for thoſe merites to giue vs a crovvne correſpondent in heauen. S. Auguſtine vpon theſe vvordes of the Apoſtle, expreſſeth both breifely thus,

Vvorkes meritorious.

How heauen is due both of of iuſtice and mercie.

How should he repay as a iust iudge, vnles he had first giuen as a merciful father? Li. de grat. & lib. arbit. c. 6.

It is not of vs, but of Gods grace, that vvorkes be meritorious.

And vvhen you heare or read any thing in the Scriptures, that may seeme to derogate from mans vvorkes in this case, it is alvvaies meant of vvorkes considered in their ovvne nature and valure, not implying the grace of Christ, by vvhich grace it cõmeth, & not of the vvorke in it self that vve haue a right to heauen & deserue it vvorthily: vvhich the Apostle in the 6 to the Hebrues more then insinuateth, saying these vvordes, *God is not vniust, to forget your vvorke & loue vvhich you haue shevved in his name & c.* As though he vvould say, that he vvere vniust if he did forget to recompense their vvorkes.* The parable also of the men sent into the vineyard, proueth that heauen is our ovvne right, bargained for and vvrought for, and accordingly paid vnto vs as our hire at the day of iudgement, for that is *merces* and μισθὸς vvhereby the Scripture so often calleth it. It is the goale, the marke, the price, the hire, of al striuing, running, labouring, due both by promis and by couenant and right dette. See a notable place in S. Augustine *in Psal.* 83 *in fine*: and 100 *in initio, & ho.* 14 *c.* 2. *li.* 50 *hom*: S. Cyprian also, and namely the later end of his booke *de opere & eleemosyna*: and thou shalt easily contemne the contrarie falshod, vvhich doth not so much derogate from mans vvorkes, as from Gods grace vvhich is the cause and ground of al vvorthines in mans merites. S. Augustines vvordes be these, *Marke that he to vvhom our Lord gaue grace, hath our Lord also his detter. He found him a giuer, in the time of mercie: he hath him his detter in the time of iudgement.* See the place and the rest here coted, vvhere he examineth and explicateth the matter at large.

To such good vvorkes heauẽ is due: to say the contrarie, is to derogate from Gods grace.

Mat. 20.

In Ps. 108

THE ARGVMENT OF THE EPISTLE OF S. PAVL TO TITVS.

THAT *Titus vvas a Gentil, and not a Ievv, and that he vvas in S. Paules traine, at the least the 14 yere after his conuersion, if not before, vve vnderstand by the Epistle to the Galatians c. 2. And that he continued vvith him to the very end, appeareth in the second to Timothee c. 4. Vvhere he maketh mention that he sent him from Rome into Dalmatia, vvhen him self vvas shortly after to be put to death.*

And therefore although S. Luke neuer name him in the Actes, as neither himself, yet no doubt he comprehendeth him commonly, vvhen he speaketh thus in the first person plurall: Forthvvith vve sought to goe into Macedonia. Act, 16. *For S. Paul also sent him to Corinth, betvvene the vvriting of his 1 & 2 to the Corinthians (vvhich time concurreth vvith Act. 19) by occasion vvhereof he maketh much and honorable mention of him in the said second Epistle c 2. & c. 7. and againe* * *he sent him vvith the same Epistle: both times about great matters: so that no doubt he vvas euen then also a Bishop, and receiued accordingly of the Corinthians*, vvith feare and trembling. 2. *Cor.* 7, *v.* 15. *But the same is plainer in this Epistle to him self c.* 1. *v.* 5. *Vvhere the Apostle saith*: for this cause I left thee at Crete, &c. *By vvhich vvordes it is manifest also, that this Epistle vvas not vvritten during the storie of the Actes (seing that no mention is there of S. Paules being in the ile of Crete) but after his dismission at* Rome *out of his first trouble, and before his second or last trouble there, as is euident by these vvordes:* Vvhen I shall send to thee Artemas or Tychicus, make hast to come to me to Nicopolis, for there I haue determined to vvinter. *Tit.* 3.

2 Corinth. 8.

Therefore he instructeth him (and in him, all Bishops) much like as he doth Timothee, vvhat qualities he must require in them that he shall make priests and Bishops, in vvhat sort to preach, and to teach al sortes of men, to commend good vvorkes vnto them: finally, him self to be their example in all goodnes.

THE

THE EPISTLE OF PAVL TO TITVS.

CHAP. I.

Of vvhat qualitie the Prieſts and Biſhops muſt be: 9 namely learned, conſidering the Iudaical ſeducers of that time. 12 That the Cretenſians muſt be roughly vſed, to haue them continue ſound in faith.

1 PAVL the ſeruant of God, and an Apoſtle of IESVS Chriſt according to the faith of the elect of God and knowledge of the truth: vvhich is according to pie-
2 tie † into the hope of life euerlaſting, vvhich he promiſed that lieth not, God,
2.*Tim.*1, 9. 3 * before the ſecular times: † but hath manifeſted in due times his vvord in preaching, vvhich is cõmitted to me according to the precept of our Sauiour God:
4 † to Titus my beloued ſonne according to the cõmon faith, grace and peace from God the father, and Chriſt IESVS our Sauiour.

5 † For this cauſe left I thee in Crete, that thou ſhouldeſt reforme the things that are vvanting, and ſhouldeſt ordaine prieſtes by cities, as I alſo appointed thee:
1.*Tim.*3, 2. 6 † * if any be vvithout crime, the huſband of one vvife, hauing faithful children, not in the accuſation of riote, or not
7 obedient. † For a Biſhop muſt be vvithout crime, as the ſtevvard of God: not proud, not angrie, not giuen to vvine,
8 no ſtriker, not couetous of filthy lucre: † but giuen to hoſ-
9 pitalitie, gentle, ſober, iuſt, holy, continent: † embracing that faithful vvord vvhich is according to doctrine, that he may be able to exhort in ſound doctrine, & to reproue them that gainſay it.

10 † For there be many diſobedient, vaine-ſpeakers, and ſe-
11 ducers, eſpecially they that are of the Circumciſion. † vvho

muſt be controuled. vvho ſubuert vvhole houſes, teaching the things they ought not, for filthie lucre. † One of them ſaid, their ovvne proper prophete, *The Cretenſians alvvaies liers, naughtie beaſtes, ſlouthful bellies.* † This teſtimonie is true. For the vvhich cauſe rebuke them ſharpely, that they may be ſound in the faith, † not attending to Ievviſh fables, and commaundements of men auerting them ſelues from the truth. 12 13 14

Epimenides.

† * Al things are :: cleane to the cleane: but to the polluted and to infidels nothing is cleane: but polluted are both their minde and conſcience. † They confeſſe that they knovv God: but in their vvorkes they deny, vvhereas they be abominable and incredulous and to euery good vvorke reprobate. 15 16

Rom. 14 20.

:: He ſpeaketh not of the Churches abſtaining from meates ſometimes, vvhich is not for any vncleannes in the creatures, but for chaſtening their bodies: but he meaneth the Ievviſh ſuperſtition, vvho novv being Chriſtians, vvould not ceaſe to put difference of cleane and vncleane according to their old lavv. See S. Auguſtine *Cont. Fauſt. li.* 31. *c.* 4.

ANNOTATIONS
CHAP. I.

Prieſts muſt be conſecrated by Biſhops only.

5. *Ordaine Prieſts.*] Though Prieſts or Biſhops may be nominated and elected by the Princes, people, or Patrons of places, according to the vſe of the time and diuerſitie of Countries and faſhions, yet they can not be ordered and conſecrated but by a Biſhop vvho vvas him ſelf rightly ordered or conſecrated before, as this Titus vvas by S. Paul. And here it ſeemeth that he did not onely conſecrate them vvhom the people had elected before, but him ſelf alſo made choiſe of the perſons, no mention being here made of any other election popular. Vvhich though it vvere long vſed in the primitiue Church, yet for diuers cauſes and ſpecially for continual tumultes, partialities, and diſorders vvhich S. Auguſtine much complaineth of in his time, vvas iuſtly taken avvay, and other better meanes of their deſignement appointed. See *Conc. Laodic. cap.* 12. 13. S. Auguſt. *de adult. coniug. li.* 2. *c.* 20. *Ep.* 110. and *Poſſid. in vita Aug. c.* 8.

The popular election of the Cleargie taken avvay.

The preeminẽce of a Biſhop aboue a Prieſt.

And that the ordering of Prieſts or impoſition of hands to that purpoſe, belongeth onely to Biſhops, and to no inferior Prieſts or other perſons, it is plaine by the Apoſtolike practiſe ſet dovvne in the Scriptures, namely in the Actes, and in the Epiſtles to Timothee and Titus. And S. Hierom, vvho ſeemeth ſometimes to ſay that in the primitiue Church there vvas no great difference betvvixt a Biſhop and Prieſt, yet he euer excepteth giuing holy Orders, vvhich preeminence he attributeth to Biſhops onely. *ep.* 85. as he doth alſo Confirming the Baptized by giuing them the holy Ghoſt through impoſition of hand and holy Chriſme. *Dial. cont. Lucifer. c.* 4. Note alſo that Aërius vvas of old condemned of hereſie, for holding that there vvas no difference betvvixt a Prieſt and a Biſhop. *Epiph. hær.* 75. *Auguſt. hær.* 53. Note laſtly the fraudulent tranſlation of the Heretikes alvvaies, turning for *Prieſts* (vvhich here is euident to be a calling of Order and office) *elders*, ſaying, *That thou ordaine Elders.* vvhich in our vulgar tonge ſignifieth the age, and not the Office properly: and al this for hatred of Prieſts.

To put no differẽce betvvene them is Aërius hereſie.

Heret. tranſlation.

6. *Of one vvife.*] To that vvhich is ſaid vpon the like vvordes 1 *Tim.* 3: adde this teſtimonie of S. Epiphanius *li.* 3. *to.* 2. *cont. hæreſes in fine.* *Holy Prieſthod*, ſaith he, *for the moſt part procedeth of Virgins: and if not of virgins, yet of them that liue a ſole or ſingle life: but and if the ſingle and ſole perſons ſuffice not to the Miniſterie, of ſuch as conteine from their vviues, or after once marying remaine vvidovves. For, him that hath been maried tvviſe, it is not lavvful to take to Prieſthod &c.* If you liſt to ſee the cauſes vvhy bigamie is forbidden them that are to be Prieſts, and continencie required of the Clergie, ſee the ſame author *li.* 2. *to.* 1. *hæreſ.* 59. S. Ambroſe *li.* 1. *Offic. c.* 50. and vpon 1 *Tim.* 3. S. Auguſtine *de bono Coniugal. c.* 18. S. Hierom *ep.* 50 *c.* 5 *ad Pammachium*, and againſt Iouinian *li.* 1 *c.* 19. S. Leo *ep.* 87. and other auncient authors.

Bigami excluded from holy Orders, and the cauſes thereof.

The notable men of both Teſtamẽts, that liued cõtinẽtly from vviues.

And if the ſtudious reader peruſe al antiquitie, he ſhal finde al notable Biſhops and Prieſts of Gods Church to haue been ſingle, or continent from their vviues, if any vvere maried before they came to the Clergie. So vvas S. Paul, and exhorteth al men to the like: 1 *Cor.* 7, 7. So vvere al the Apoſtles after they folovved Chriſt, as S. Hierom vvitneſſeth, affirming that our Lord loued

Iohn ſpecially for his virginitie. *Apol. ad Pammach. c. 8. & li. 1 cont. Iouin. c. 14.* S. Ignatius *ep. 6 ad Philadelph.* ſaith of the ſaid Iohn, and of Timothee, Titus, Euodius, Clement, that they liued and died in chaſtitie, reckening vp of the old Teſtament diuers notable perſonages that did the ſame, as Elias, Ieſus Naue (otherwiſe called Ioſue) Melchiſedec, Eliſæus, Hieremie, Iohn Baptiſt. No man is ignorant that al the notable fathers of the Greeke and Latin Church liued chaſt: Athanaſius, Baſil, Nazianzene, Chryſoſtom, Cyprian, Hilarie (vvho entered into holy Orders after his vviues death) Ambroſe, Hierom, Auguſtine, Leo, Gregorie the great. Certaine other notable fathers had once vviues, but no holy men euer vſed them, much leſſe maried, after they vvere in holy Orders. A maruelous thing, that ſo many heretofore ſhould haue the gift of chaſtitie then, and nowv ſo fevv, if the Proteſtants ſay true, that ſkarſe one among them in our age of al their ſectes, euen of their principal Superintendents, hath had it.

Only the Proteſtants complaine that they haue not the gift of chaſtitie.

CHAP. II.

Vvhat to preach both to old and yong (not onely vvith vvord but vvith example alſo) and to ſeruants. 11 For there are of al ſortes in the Church, and they muſt be inſtructed accordingly.

1 VT doe thou ſpeake the things that
2 become ſound doctrine. † Old men
that they be ſober, [c] chaſt, vviſe, ſoũd
in the faith, in loue, in patience. † Old
3 women in like maner, in holy attire,
not il ſpeakers, not giuen to much
4 wine: teaching vvel, † that they may
teach the yong women vviſedom, to
loue their huſbands, to loue their
5 children, † vviſe, chaſt, ſober, hauing a care of the houſe, gẽtle,
ſubiect to their huſbandes, that the vvord of God be not
6 blaſphemed. † Yong men in like maner exhort that they be
7 ſober. † In al things ſhevv thy ſelf an example of good
8 vvorkes, in doctrine, in integritie, in grauitie, † the vvord
ſound, irreprehenſible: that he vvhich is on the cõtrarie part,
Eph. 6, 5. Col. 3, 22. 1. Pet. 2, 18. 9 may be afraid, hauing no euil to ſay of vs. †* Seruants to
be ſubiect to their maiſters, in al things pleaſing, not gain-
10 ſaying: † not defrauding, but in al things ſhevving good
faith, that they may adorne the doctrine of our Sauiour God
in al things.

11 † For the grace of God our Sauiour hath appeared to
12 al men: † inſtructing vs that denying impietie & worldly
deſires, vve liue ſoberly, and iuſtly, and godly in this vvorld,
13 † expecting the bleſſed hope and [c] aduent of the glorie of the
14 great God and our Sauiour IESVS Chriſt, † vvho gaue him
ſelf for vs, that he might redeeme vs from al iniquitie, and
might cleanſe to him ſelf a people acceptable, a purſuer of

The Epiſtle at the firſt Maſſe on Chriſtmas day, and vpon the Circumciſion of our Lord.

[c] σεμνὸυς *pudicos*

[c] ἐπιφάνειαν

good vvorkes. † These things speake, and exhort H and re- 15
buke :: vvith al authoritie. Let no man contemne thee.

:: Bishops must be stout and cõmaund in Gods cause, and the people must in no vvise disobey or contemne them.

CHAP. III.

To teach them obedience vnto Princes, and meekenes tovvardes al men, considering that vve also vvere as they, til God of his goodnes brought vs to Baptisme. 8 To teach good vvorkes, 9 and to auoid vaine questions, 10 and obstinate Heretikes.

ADMONISH them to be subiect to Princes 1
and Potestates, to obey at a vvord, to be ready
to euery good vvorke, † to blaspheme no mã, 2
not to be litigious, but modest: shevving al
mildenes tovvard al men. † for we also vvere 3
sometime vnvvise, incredulous, erring, seruing diuerse desires
& voluptuousnesses, liuing in malice & enuie, odible, hating
one an other. † But vvhen [b] the benignitie and [c] kindnes 4
tovvard man of our Sauiour God appeared: † * not by the 5
vvorkes of iustice vvhich vve did, but according to his mer-
cie he hath saued vs :: by the lauer of regeneratiõ and renoua-
tion of the holy Ghost, † vvhom he hath povvred vpon vs 6
aboundantly by IESVS Christ our Sauiour: † that being iu- 7
stified by his grace, vve may be heires according to hope of
life euerlasting.

b The Epistle at the 2 Masse on Christmas day, and in the Votiue Masse of our B. Lady betvvene Christmas and Candlemas.

:: As before in the Sacrament of holy Orders (1. *Tim.* 4. *and* 2 *Tim.* 1) so here it is plaine that Baptisme giueth grace, & that by it as by an instrumental cause we be saued.

† * It is a faithful saying, and of these things I vvil haue 8
thee auouch earnestly: that they vvhich beleeue in God, be
careful to excell in good vvorkes. These things be good and
profitable for men. † But * foolish questions, and genea- 9
logies, and cõtentions, and controuersies of the Lavv auoid.
For they are vnprofitable and vaine.

† A man that is "an heretike after the first and second :: ad- 10
monition auoid: † knovving that he that is such an one, is 11
"subuerted, and sinneth, being condemned " by his ovvne
iudgement.

:: These admonitions or correptions must be giuen to such as erre, by our Spiritual Gouernours and Pastors: to vvhom if they yeld not, Christian men must auoid them.

† Vvhen I shal send to thee Artemas or Tychicus, hasten 12
to come vnto me to Nicopolis. for there I haue determined
to vvinter. † Set forvvard Zenas the lavvyer and Apollos 13
carefully, that nothing be vvanting to them. † And let our 14
men also learne [c] to excel in good vvorkes to necessarie vses:
that they be not vnfruiteful. Al that are vvith me, salute 15
thee:

c φιλανθρωπία 2. *Tim.* 1. 9.

c προίστασθαι præesse.

thee: ſalute them that loue vs in the faith. The grace of God be vvith you al. Amen.

ANNOTATIONS
CHAP. III.

Vvho is properly an Heretike, & vvho is not.

10. *A man that is an Heretike.*] Not euery one that erreth in religion, is an Heretike, but he onely that after the Churches determination, vvilfully and ſtubburnely ſtandeth in his falſe opinion, not yelding to decree of Councel or the cheefe Paſtors of the Church therein. *They* (ſaith S. Auguſtine *ep.* 162.) *that defend their ſentence (though falſe and peruerſe) vvith no ſtubburne ſtomake or obſtinate hart, ſpecially if it be ſuch as them ſelues by bold preſumption broched not, but receiued it of their deceiued parents, and do ſeeke the truth vvarily and carefully, being ready to be reformed if they finde it, ſuch are not to be reputed among Heretikes.* And againe, *li.* 18 *de Ciuit. c.* 51. *They that in the Church of Chriſt haue any craſed or peruerſe opinion, if being admoniſhed to be of a ſound and right opinion, they reſiſt obſtinatly, and vvil not amend their peſtiferous opinions, but perſiſt in defenſe of them, are thereby become Heretikes, and going forth out of the Church, are counted for enimies that exerciſe vs.* Againe *li.* 4 *de Bapt. cont. Donat. c.* 16. *He is an Heretike that, vvhen the doctrine of the Catholike faith is made plaine and manifeſt vnto him, had rather reſiſt it, and chooſe that vvhich him ſelf held &c.* And in diuers places he declareth that S. Cyprian, though he held an errour, yet vvas no Heretike, becauſe he vvould not haue defended it after a general Councel had declared it to be an errour. *li.* 2 *de bapt. c.* 4. So Poſſidonius in the life of S. Auguſtine reporteth, hovv, after the determination of the See Apoſtolike that Pelagius opinion vvas heretical, al men eſteemed Pelagius an Heretike, and the Emperour made lavves againſt him as againſt an Heretike. Againe S. Auguſtine ſaith, *He is an Heretike in my opinion, that for ſome temporal commoditie, and ſpecially for his glorie and principalitie, coineth or els folovveth falſe or nevv opinions.* de vtilit. credendi cap. 1.

vit. Aug. c. 18.

Descriptions or markes hovv to knovv an Heretike.

Let our Proteſtants behold them ſelues in this glaſſe, and vvithal let them marke al other proprieties that old Heretikes euer had, and they ſhal finde al definitions and markes of an Heretike to fall vpon them ſelues. And therfore they muſt not maruel if vve vvarne al Catholike men by the vvordes of the Apoſtle in this place, to take heede of them, and to ſhunne their preachings, bookes, conuenticles and companies. Neither neede the people be curious to knovv vvhat they ſay, much leſſe to confute them: but they muſt truſt Gods Church, vvhich doth refute and condemne them. And it is ynough for them to knovv that they be condemned, as S. Auguſtine noteth in the later end of his booke de hereſibus. And S. Cyprian ſaith notably to Antonianus demaunding curiouſly vvhat hereſies Nouatianus did teach: *No matter,* ſaith he, *What hereſies he hath or teacheth, vvhen he teacheth vvithout.* that is to ſay, out of the Church.

The former markes agree to the Proteſtants.

Their bookes, ſeruice, & preaching muſt be auoided.

Ep. 52. *nu.* 7.

11. *Subuerted.*] Heretikes be often incorrigible, yet the Church of God ceaſeth not by al meanes poſſible to reuoke them. therfore S. Auguſtine ſaith *ep.* 162. *The Heretike him ſelf though ſvvelling vvith odious and deteſtable pride, and madde vvith the frovvardnes of vvicked contention, as We admoniſh that he be auoided leſt he deceiue the vveaklings and litle ones, ſo vve refuſe not by al meanes poſſible to ſeeke his amendment and reformation.*

The Church ſeeketh the amendement of the moſt obſtinate Heretikes.

11. *By his ovvne iudgement.*] Other greuous offenders be ſeparated by excommunication from the cõmunion of Saincts and the fellovvſhip of Gods Church, by the ſentence of their Superiors in the ſame Church: but Heretikes more miſerable and infortunate then they, runne out of the Chutch of their ovvne accord, and ſo giue ſentence againſt their ovvne ſoules to damnation.

Heretikes cut them ſelues frõ the Church.

THE EPISTLE OF PAVL TO PHILEMON.

THE ARGVMENT.

Hearing of Philémons vertue, vvho vvas a Coloſſian, he vvriteth a familiar letter from Rome (being priſoner there) about his fugitiue ſeruant Oneſimus: not doubting but that he might commaund him, yet rather requeſting that he vvil forgiue him, yea and receiue him as he vvould Paul him ſelf, vvho alſo hopeth to come vnto him.

PAVL

PAVL the prisoner of Christ IESVS, 1
and brother Timothee: to Philémon
the beloued and our coadiutor, † & 2
to Appia our deerest sister, & to Ar-
chippus our felovv-souldiar and to
the church vvhich is in thy house.
† Grace to you and peace from God 3
our father, and our Lord IESVS
Christ.

:: Faith and charitie commẽded alwais together, both necessarie to make a complete Christiã man, and to iustification & saluation.

† I giue thankes to my God, alvvaies making a memorie 4
of thee in my praiers, † hearing thy :: charitie and faith 5
vvhich thou hast in our Lord IESVS, and "tovvard al the
saincts: † that the communication of thy faith may be 6
made euident in the agnition of al good that is in you in
Christ IESVS. † For I haue had great ioy and consolation 7
in thy charitie, because the bovvels of the saincts :: haue re-
sted by thee brother.

:: The dueties of charitie and mercie done to Christes prisoners, are exceding acceptable to God and al good men.

† For the vvhich thing hauing great cõfidence in Christ 8
IESVS to commaund thee that vvhich pertaineth to the
purpose: † for charitie rather I beseeche, vvhereas thou art 9
such an one, as Paul being old and novv prisoner also of IE-
SVS Christ. † I beseeche thee for my sonne vvhom I haue 10
begotten in bandes, * Onesimus, † vvho hath been some- 11
time vnprofitable to thee, but novv profitable both to me &
thee, † vvhom I haue sent backe to thee. And :: do thou re- 12
ceiue him as mine ovvne bovvels. † vvhom I would haue 13
reteined vvith me, that for thee he might minister to me in
the bandes of the Gospel: † but vvithout thy counsel I 14
vvould doe nothing: that thy good might be not as it vvere
of necessitie, but voluntarie. † For perhaps therfore he de- 15
parted for a season from thee, that thou mightest take him a-
gaine for euer. † novv not as a seruant, but for a seruant, 16
a most deere brother, especially to me, but hovv much more
to thee both in the flesh and in our Lord? † If therfore thou 17
take me for thy fellovv: receiue him as my self. † And if he 18
hath hurt thee any thing or is in thy dette, that impute to me.

:: A1 Spiritual men ought to be exceding propense and ready to procure mens pardon, and recõciliation to al penitents.

† I Paul haue vvritten vvith mine ovvne hand: I vvil repay 19
it: not to say to thee, :: that thou ovvest me thine ovvne
self also. † Yea brother. [c] God graunt I may enioy thee in 20
our Lord. Refresh my bovvels in our Lord. † Trusting in 21
thy obedience I haue vvritten to thee, knovving that thou
vvilt

:: The great debt & duetie that vve owe to such as be our spiritual parents in Christ.

Col. 4, 9.

[c] ὀναίμην

22 vvilt doe aboue that alſo vvhich I do ſay. † And withal pro-
uide me alſo a lodging. for I hope by your praiers that I ſhal
be giuen to you.
23 † There ſalute thee Epaphras my fellovv-priſoner in
24 Chriſt IESVS, † Marke, Ariſtarchus, Demas and Luke my
25 coadiutors. † The grace of our Lord IESVS Chriſt be with
your ſpirit. Amen,

ANNOT.

¶. *Tovvard al the ſainctes.*] The Apoſtle ſticketh not to ſay, Charitie and faith in Chriſt and al his Saincts, vvhich our captious Aduerſaries count in Catholike mens ſpeaches and vvritings, very abſurd, feining that in al ſuch vve make no difference betvvixt the loue vve beare to Chriſt, and the loue vve owe to our neighbours: betvvixt the truſt or beleefe vve haue in God, and that vvhich vve haue in his holy Saincts. Malice and contention doth ſo blinde al Heretikes. Faith and beleefe in Saincts.

THE ARGVMENT OF THE EPISTLE OF S. PAVL TO THE HEBREVVES.

THAT the Hebrevves vvere not all the Ievves, but only a part of them, it is manifeſt Act. 6: vvhere the primitiue Church of Hieruſalem, although it conſiſted of Ievves only, as vve reade Act. 2, yet is ſaid to conſiſt of tvvo ſortes, Greekes & Hebrues. Vvhich againe is manifeſt Phil. 3. vvhere S. Paul cõparing him ſelf with the Iudaical falſe-Apoſtles, ſaith, that he alſo is, an Hebrue of Hebrues. Finally, they ſeeme to haue been thoſe Ievves vvhich vvere borne in Iurie, vvhich for the moſt part dwelled alſo there. Therefore to the Chriſtian Ievves in Hieruſalem and in the reſt of Iurie, S. Paul vvriteth this Epiſtle, out of Italie: ſaying therevpon, The brethrẽ of Italie ſalute you. Heb. 13. By vvhich vvordes, & by theſe other in the ſame place, Knovv ye our brother Timothee to be dimiſſed, vvith vvhom (if he come the ſooner) I vvil ſee you, it is euident, that he vvrote this, not only after he vvas brought priſoner to Rome, vvherein S. Luke endeth the Actes of the Apoſtles: but alſo after he vvas ſet at libertie there againe.

Many cauſes are giuen of the Doctors, vvhy vvriting to the Ievves, he doth not put his name in the beginning, Paul an Apoſtle &c. as he doth lightly in

his Epistles to the Churches and Bishops of the Gentils. The most likely cause is, for that he was the preacher and Apostle and Maister of the Gentils. *And* 2. *Tim.* 1.
againe in an other place he saith, that himself was appointed the Apostle of the 1. *Tim.* 2.
Gentils, as Peter of the Iewes. Gal. 2. *Only S. Peter therfore writing to the*
Iewes, doth vse this stile: Peter an Apostle of IESVS Christ &c. *because* 1. *Pet.* 1.
he was more peculiarly their Apostle, as being the vicar of Christ, who was al-
so himself more specially* the minister of the Circumcision, *that is (as him* *Rom.* 5.
self speaketh) not sent but to the sheepe which were lost of the house
of Israël. *Mat.* 15.

* Yet was Christ head of the Gentils also. So likewise his vicar S. Peter, notwithstãdīg his more peculiar Apostleship ouer the Iewes.

The Argument of the Epistle S. Paul himself doth tell vs in two wordes,
calling it verbum solatij, the word of solace and comfort. *Which also is* *Heb.* 13.
plaine in the whole course of the Epistle, namely in the tenth chapter. v. 32. *&c.*
Where he exhorteth them to take great comfort and confidence in their manifold
tribulations sustained of their owne countrie men the Iewes, whereof the Apo-
stle also maketh mention to the Thessalonians. 1. *Thess.* 2. *v.* 14. *Those persecutions*
then of the obstinate incredulous Iewes their countrie men, was one great ten-
tation vnto them. An other tentation was, the persuasions that they brought vnto
them out of Scriptures, to cleaue vnto the Law, and not to beleeue in IESVS *the*
dead man.

And whereas the Iewes did magnifie their law, by the Prophetes, and by
the Angels by whom it was giuen, and by Moyses, and by their land of promise,
into which Iosue brought them, and by their father Abraham, and by their Aaro-
nicall or Leuitical priesthod and sacrifices, by their Tabernacle, & by their Testa-
ment: he sheweth, that our Lord IESVS, *as being the natural sonne of God, passeth*
incomparably the Prophetes, the Angels, and Moyses: that the Rest or quietnes
which God promised, was not in their earthly land, but in heauen: that his fi-
gure Melchisedec far passed Abraham: and that his priesthod, Sacrifice, Taber-
nacle, and testament, far paßed theirs. In al which he shooteth often at these three
markes: to take away the scandal of Christes death, by giuing them sundrie good
reasons & testimonies of it: to erect their mindes from visible and earthly promises
(to which only, the Iewes were wholy bent) to inuisible and heauenly: and to
insinuate that the Ceremonies should now cease, the time of their correction by
Christ being now come.

The Epistle may be deuided into these partes: the first, Of Christes excellencie
aboue the Prophetes, Angels, Moyses, and Iosue: c. 1. 2. 3. 4. *The second, of his*
priesthod and excellencie thereof aboue the priesthod of the old Testament: c. 5.
vnto the middest of the 10. *The last part is of exhortation c.* 10. *v.* 9. *to the end*
of the Epistle.

THE

THE EPISTLE
OF PAVL THE APOSTLE
TO THE HEBREVVES.

Let the Christian Reader note the corruption and impudent boldnes of our Aduersaries, that vpon a false priuate persuasion of their ovvne, that S. Paul vvas not the author of this Epistle, * leaue out his name in the title of the same, contrarie to the authentical copies both Greeke and Latin. In old time there vvas some doubt vvho should be the vvriter of it, but then, vvhen it vvas no lesse doubted vvhether it vvere Canonical Scripture at al. Aftervvard the vvhole Church (by vvhich onely vve knovv the true Scriptures from other vvritings) held it and deliuered it, as novv she doth, to the faithful, for Canonical, and for S. Paules Epistle. Notvvithstanding the Aduersaries vvould haue refused the Epistle, as vvel as they do the Author, but that they falsely imagine certaine places thereof to make against the Sacrifice of the Masse.

Heretical corruption.

The Epistle to the Hebrues, is S. Paules.

* *In the English Bible of the yere 1579.*

CHAP. I.

God spake to their fathers by the Prophets: but to them selues by his ovvne Sonne, 14 vvho incomparably passeth al the Angels.

1 IVERSELY and many vvaies in times past God speaking to the
2 fathers in the prophets: † last of al in these daies hath spoken to vs in his Sonne, vvhom he hath appointed heire of al, by vvhom he made also the vvorldes. †* Vvho
3 being the [c] brightnesse of his glorie, and " the [b] figure of his substance, & carying al things by the vvord of his povver, making purgation of sinnes, sitteth on
4 the right hand of the Maiestie in the high places: † being made so much better then Angels, as he hath inherited a more excellent name aboue them.

The Epistle at the third masse on Christmas day.

Sap. 7, 26.

c ἀπαύγασμα

b χαρακτὴρ ὑποστάσεως

The excellencie of Christ aboue Angels.

5 † For to vvhich of the Angels hath he said at any time,
Thou art my sonne, to day haue I begotten thee? and againe, *I vvil be to him*
6 *a father, and he shal be to me a sonne.* † And vvhen againe he bringeth

Ps. 2, 7. 2. reg. 7, 14.

in the firſt begotten into the vvorld, he ſaith, *And* [n] *let al the Angels of God adore him.* † And to the Angels truely he ſaith, *He that maketh his Angels, ſpirites: and his miniſters, a flame of fire.* † But to the Sonne: *Thy throne ô God for euer & euer: a rod of equitie, the rod of thy kingdom.* † *Thou haſt loued iuſtice, and hated iniquitie: therfore thee, God, thy God hath anointed vvith the oile of exultation aboue thy fellovves.* † And, *Thou in the beginning ô Lord didſt found the earth: and the vvorkes of thy handes are the heauens.* † *They ſhal periſh, but thou ſhalt continue: and they ſhal al vvaxe old as a garment.* † *And as a veſture ſhalt thou chaunge them, & they ſhal be changed: but thou art the ſelf ſame, and thy yeres ſhal not faile.* ¶ † But to vvhich of the Angels ſaid he at any time: *Sit on my right hand, vntil I make thine enemies the footeſtoole of thy feete?* † Are they not al, [::] miniſtring ſpirits: ſent to miniſter for them vvhich ſhal receiue the inheritance of ſaluation?

Pſ. 96, 8. Pſ. 103, 4. Pſ. 44, 7 Pſ. 101, 26. Pſ. 109, 1 1. Cor. 15, 25.

[::] The holy Angels (ſaith S. Auguſtine) to the ſocietie of vvhom vve aſpire in this our peregrination, as they haue eternitie to continue, ſo alſo facilitie to knovv, and felicitie to reſt: for they do helpe vs vvithout al difficultie, becauſe vvith their ſpiritual motions pure and free, they labour or trauel not. *De Ciuit. li.* 11. *c.* 31.

ANNOTATIONS
CHAP. I.

3. *The figure.*] To be the figure of his ſubſtance, ſignifieth nothing els but that vvhich S. Paul ſpeaketh in other vvordes to the Philippians c. 2. v. 6. that he is the forme and moſt expreſſe reſemblance of his fathers ſubſtance. So S. Ambroſe and others expound it, and the Greeke vvord *Character* is very ſignificant to that purpoſe. Note alſo by this place, that the Sonne, though he be a figure of his Fathers ſubſtance, is notvvithſtanding of the ſame ſubſtance. So Chriſtes body in the Sacrament and his myſtical death and ſacrifice in the ſame, though called a figure, image, or repreſentation of Chriſtes viſible body and ſacrifice vpon the Croſſe, yet may be and is the ſelf ſame in ſubſtance. μορφὴ χαρακτὴρ

The B. Sacrament a figure, and yet the true body.

6. *Let al the Angels adore.*] The Heretikes maruel that vve adore Chriſt in the B. Sacrament, vvhen they might learne by this place, that vvhereſoeuer his perſon is, there it ought to be adored both of men and Angels. And vvhere they ſay it vvas not made preſent in the Sacrament nor inſtituted to be adored, vve anſvver that no more vvas he incarnate purpoſely to be adored: but yet ſtraight vpon his deſcending from heauen, it vvas the duety both of Angels and al other creatures to adore him.

The adoratiõ of Chriſt in the B. Sacrament.

CHAP. II.

He inferreth of the foreſaid, that it ſhal be incomparably more damnable for them to neglect the nevv Teſtament then the old, 3 conſidering the irrefragable authoritie of the Apoſtles alſo. 5 Then he proſecuteth the excellencie of Chriſt aboue the Angels, 9 vvho neuertheles, vvas made leſſer then Angels, to ſuffer and die for men, to deſtroy the dominion of the Diuel, 15 to deliuer men from feare of death, 17 and to be a fitte Prieſt for men.



THEREFORE more aboundantly ought vve to obſerue thoſe things vvhich vve haue heard: [c] leſt perhaps vve runne out. † For if the vvord that vvas ſpoken by Angels, became ſure, and al preuarication and diſobedience hath receiued a iuſt retribution of revvard: † hovv ſhal vve eſcape

[c] As that vvhich runneth out of a broken veſſel, or that rũneth by, is loſt.

1 2 3

c μὴ ποτε παραῤῥυῶμεν

escape if vve neglect so great saluation? vvhich vvhen it vvasbegonne to be declared by our Lord, of them that heard
4 vvas confirmed on vs, † * God vvithal testifying by signes, & vvonders, and diuers miracles, & distributions of the holy
5 Ghost according to his vvil. † For not to Angels hath God
6 made subiect the world to come, whereof vve speake. † But one hath testified in a certaine place, saying: *Vvhat is man, that*
7 *thou art mindeful of him: or the sonne of man, that thou visitest him?* † *Thou didst minish him litle lesse then Angels: with glorie and honour thou hast crovvned him, and constituted him ouer the vvorkes of thy handes.*
8 † *Al things hast thou made subiect vnder his feete.* For in that he subiected al things to him, he left nothing not subiect to him. But novv vve see not
9 as yet al things subiected to him. † But * him that vvas a litle lessened vnder the Angels, vve see IESVS, :: because of the passion of death, crovvned vvith glorie and honour: that
10 through the grace of God he might tast death for al. † For it became him for vvhom al things, and by vvhom al things, that had brought many children into glorie, to consummate
11 the author of their saluation, by his passion. † For he that sanctifieth, and they that be sanctified: al of one. For the
12 which cause he is not ashamed to call them brethrē, † saying, *I vvil declare thy name to my brethren: in the middes of the Church vvil I*
13 *praise thee.* And againe, *I vvil haue affiance in him.* And againe, *Behold*
14 *here am I and my children: vvhom God hath giuen me.* † Therfore because the children haue communicated vvith flesh & bloud, him self also in like maner hath been partaker of the same: that * by death he might destroy him that had the empire of
15 death, that is to say, the Deuil: † and might deliuer them that by the feare of death through al their life vvere subiect to seruitude.

16 † For no vvhere doth he take Angels: but [c] the seede of
17 Abraham he taketh. † Vvherevpon he ought in al things to be like vnto his brethren: that he might become a merciful and faithful high Prieste before God, that he might repropi-
18 tiate the sinnes of the people. † For in that vvherein him self suffered and vvas tempted: he is able to helpe them also that are tempted.

Mar. 16, 20.
Psal. 8, 5.
1 Cor. 15 Eph. 1.
Philip. 2, 8.
Psal. 21, 23
Psal. 17, 3.
Esa. 8, 18.
Ose. 13, 14. 1 Cor. 15, 54.

:: This proueth against the Caluinists that Christ by his Passiō merited his owne glorification. Which they would not for shame deny of Christ, but that they are at a point to deny al meritorious workes, yea euē in Christ also. and therfore they translate also this sentēce heretically, by transposing the wordes. *In the Bible printed the yere* 1579.

c The dignitie of man, in that Christ tocke our nature vnto his person in Deitie, and not the nature of Angels.

CHAP. III.

By example of Christ (vvho is incomparably more excellent then Moyses also) he exhorteth them to be faithful vnto God. 7 Their revvard shal be, to enter into euerlasting rest, if they perseuêre, as contrarievvise to be excluded (as vvas shadowed in their forefathers in the vvildernes) if they sinne and become incredulous.

The excellencie of Christ aboue Moyses.

WHEREFORE holy brethren, partakers of the heauenly vocation, consider the Apostle, & high priest of our confession IESVS: † vvho is faithful to him that made him, as also * Moyses in al his house. † For, this man is esteemed vvorthie of more ample glorie aboue Moyses, by so much as more ample glorie then the house, hath he that framed it. † For euery house is framed of some man. but he that created al things, is God. † And Moyses in deede vvas faithful in al his house as a seruant, for a testimonie of those things vvhich vvere to be said: † but Christ as the Sonne in his ovvne house: which house are vve, if vve keepe firme the confidence and glorie of hope vnto the end.

† Vvherefore, as the holy Ghost saith, *To day if you shal heare his voice, † harden not your hartes as in the exacerbation according to the day of tentation in the desert, † vvhere your fathers tempted me: proued & savv my vvorkes † fourtie yeres. For the vvhich cause I vvas offended vvith this generation, and said, They doe alvvaies erre in hart. And they haue not knovven my vvaies. † to vvhom I svvare in my vvrath, If they shal enter into my rest.*

† Bevvare brethren, lest perhaps there be in some of you an euil hart of incredulitie, to depart from the liuing God. † but exhort your selues euery day, vvhiles *to day* is named, that none of you be obdurate vvith the fallacie of sinne, † For vve be made partakers of Christ: yet so if vve keepe the ::beginning of his substance firme vnto the end. † Vvhile it is said, *To day if you shal heare his voice, do not obdurate your hartes as in that exacerbation.* † For some hearing did exasperate: but not al they that vvent out of Ægypt by Moyses. † And vvith vvhom vvas he offended fourtie yeres? vvas it not with them that sinned, * vvhose carcasses vvere ouerthrovven in the desert? † And to vvhom did he svveare that they should not enter into his rest: but to them that were incredulous? † And vve see that they could not enter in, because of incredulitie.

:: Faith is the groundworke of our creatiō in Christ, which if we hold not fast, al the building is lost.

Ps. 94, 8

Nu. 12, 7

Nu. 14, 37. 21, 23.

CHAP. IIII.

That they must feare to be excluded out of the foresaid rest (vvhich he proueth out of the psalme) 12 considering that Christ seeth their most invvard secretes. 14 And that he (as their Priest vvho also him self suffered) is able and ready to strengthen them in confession of their faith.

LET

1 LET vs feare therfore leſt perhaps forſaking the promis of entring into his reſt, ſome of
2 you be thought to be vvanting. † For to vs alſo it hath been denounced, as alſo to them. but the vvord of hearing did not profit them,
3 not mixt vvith faith of thoſe things vvhich they heard. † For vve that haue beleeued, ſhal enter into
ſ.94,11 the reſt: as he ſaid, As *I ſvvare in my vvrath, if they ſhal enter into my reſt:* and truely the vvorkes from the foundation of the vvorld
4 being perfited. † For he ſaid in a certaine place of the :: ſe-
Gen.2,2. 5 uenth day, thus: *And God reſted the ſeuenth day from al his vvorkes.* † And
6 againe in this, *If they ſhal enter into my reſt.* † Becauſe then it re-
Heb.3,7. maineth that certaine enter into it, and they to vvhom firſt it
7 vvas preached, did not enter becauſe of incredulitie: † againe he limiteth a certaine day: *To day*, in Dauid ſaying, after ſo long time, as is aboue ſaid, *To day if you ſhal heare his voice: doe not obdurate*
8 *your hartes.* † For if [c] Ieſus had giuen them reſt: he vvould
So Ioſue is called in Greeke. 9 neuer ſpeake of an other day aftervvard. † Therfore there
10 is left a ſabbatiſme for the people of God. † For he that is entred into his reſt, the ſame alſo hath reſted frō his vvorkes, as God from his.
11 † Let vs haſten therfore to enter into that reſt: that no
12 man fal into the ſame example of incredulitie. † For :: the vvord of God is liuely and forcible, and more perſing then any tvvo edged ſvvord: and reaching vnto the diuiſion of the ſoule and the ſpirit, of the ioyntes alſo and the marowes, and a diſcerner of the cogitations and intentes of the hart.
13 † And there is no creature inuiſible in his ſight. but al things are naked and open to his eies, to vvhom our ſpeache is.
14 † Hauing therfore a great high Prieſt that hath entred the heauens, IESVS the ſonne of God, let vs hold the confeſſion.
15 † For vve haue not a high prieſt that can not haue compaſſion on our infirmities: but tempted in al things by ſimili-
16 tude, except ſinne. † "Let vs goe therfore vvith confidence to the throne of grace: that vve may obteine mercie, and finde grace in ſeaſonable aide.

:: If the Apoſtle had not euidētly here ſhewed that the Sabboths reſt was a figure of the eternal repoſe in heauen, who durſt to haue applied that Scripture of Gods reſt the ſeuenth day, to that purpoſe? Or hovv can our Aduerſaries now reprehend the like applicatiō manifoldly vſed in al holy auncient vvriters to the like end?

:: Whatſoeuer God threateneth by his vvord concerning the puniſhment of ſinne and incredulitie, ſhal be executed, be the offenſe neuer ſo ſecrete, deepe, or hidden in our harts. becauſe Gods ſpeach paſſeth eaſily and ſearcheth throughly euery part, power, and facultie of mans ſoul.

The Epiſtle in a Maſſe for the election of the Pope.

ANNOTATIONS
CHAP. IIII.

16. *Let vs go vvith confidence.*] The Aduerſaries go about to proue by theſe vvordes that vve neede no helpe of Saincts to obtaine any thing, Chriſt him ſelf being ſo readie, and vve being admoniſhed

Scripture abused against inuocation of Saincts.

monished to come to him with confidence as to a most merciful Mediator and Bishop. But by that argument they may as wel take away the helpes and praiers of the liuing one for an other. And we do not require the helpe either of the Saincts in heauen, or of our brethren in earth, for any mistrust of Gods mercie, but for our owne vnworthines: being assured that the praier of a iust man auaileth more with him, then the desire of a greuous sinner: and of a number making intercession together, rather then of a man alone. which the Heretikes can not deny except they reproue the plaine Scriptures Neither do we come lesse to him, or with lesse confidence, when we come accompanied with the praiers of Angels, Saincts, Priests, or iust men ioyning with vs, as they fondly imagine and pretend: but with much more affiance in his grace, mercie, and merites, then if we praied our selues alone.

CHAP. V.

That Christ being a man and infirme, was therein but as al Priests. and that he also was called of God to this office: offering as the others: 8 and suffered obediently for our example. 11 Of whose Priesthod he hath much to say, but that the Hebrues haue neede rather to heare their Catechisme againe.

The Epistle for a Bishop that is a Confessor, and for S. Thomas of Canterburie.

FOR "euery high Priest taken from amõg 1
men, is appointed for mẽ in those things
that pertaine to God: that he may offer
giftes and sacrifices for sinnes: † that cã 2
haue compassion on them that be igno-
rant and do erre: because him self also is
cõpassed with infirmitie: † & therfore 3
he ought, as for the people, so also for
him self to offer for sinnes. † *Neither doth any man "take 4 2 Par. 26, 18.
the honour to him self, but he that is called of God, * as Aa-
ron. ¶ † So Christ also "did not glorifie him self that he 5 1 Par. 13.
might be made a high priest: but he that spake to him, *My*
Sonne art thou, I this day haue begottẽ thee. † As also in an other place 6 Ps. 2,
he saith, *Thou art "a priest for euer, according to the order of Melchisedec.* ¶ Ps. 10
† Who in the daies of his flesh, "with a strong crie and 7 4.
teares, offering praiers and supplications to him that could
saue him from death, was heard "for his reuerence. ¶ † And 8
truely whereas he was the Sonne, he learned by those things
which he suffered, obedience: † and being consummate, 9
"was made to al that obey him, cause of eternal saluation,
† called of God a high priest according to the order of Mel- 10
chisedec.

† Of whome we haue great speache and "inexplicable 11
to vtter: because you are become weake to heare. † For 12
whereas you ought to be maisters for your time, you neede
to be taught againe your selues what be the elements of the
beginning of the wordes of God: and you are become such

as

13 as haue neede of milke, & not of ſtrong meate. † For euery one that is partaker of milke, is vnſkilful of the vvord of iu-
14 ſtice: for he is a childe. † But ſtrong meate is for the perfect, them that by cuſtome haue their ſenſes exerciſed to the diſcerning of good & euil.

ANNOTATIONS
CHAP. V.

1. *Euery high Prieſt.*] By the deſcription of a Prieſt or high Prieſt (for to this purpoſe al is one matter) he proueth Chriſt to be one in moſt excellent ſort. Firſt then, a Prieſt muſt not be an Angel, or of any other nature but mans. Secondly, euery man is not a Prieſt, but ſuch an one as is ſpecially choſen out of the reſt, and preferred before other of the community, ſeuered, aſſumpted, and exalted into a higher ſtate and dignitie then the vulgar. Thirdly, the cauſe and purpoſe vvhy he is ſo ſequeſtred and piked out from the reſidue, is to take charge of Diuine things, to deale as a mediator betvvixt God and the people, to be the Deputie of men in ſuch things as they haue to craue or to receiue of God, and to preſent or giue to him againe. Fourthly, the moſt proper and principal part of a Prieſts office is, to offer oblations, giftes, and ſacrifices to God for the ſinnes of the people: vvithout vvhich kind of moſt ſoueraine dueties, no perſon, people, or Commonvvealth can appertaine to God: and vvhich can be done by none, of vvhat other dignitie or calling ſoeuer he be in the vvorld, that is not a Prieſt: diuers Princes (as vve read in the Scriptures) puniſhed by God, and king Saul depoſed from his kingdom, ſpecially for attempting the ſame.

3 Reg. 13. *2 Par. 26.* *1 Reg. 13.*

The deſcriptiō of a Prieſt, and his office.

And generally vve may learne here, that *in ijs quæ ſunt ad Deum*, in all matters touching God, his ſeruice, and religion, the Prieſt hath onely charge and authority: as the Prince temporal is the peoples gouernour, guider, and ſoueraine, in the things touching their vvorldly affaires: Vvhich muſt for al that by him be directed and manneged no othervviſe, but as is agreable to the due vvorſhip and ſeruice of God. againſt vvhich if the terrene Povvers commit any thing, the Prieſts ought to admoniſh them from God.

The Princes temporal authoritie how far it extendeth.

Vve learne alſo hereby, that euery one is not a Prieſt, and that the people muſt alvvaies haue certaine perſons choſen out from among them, to deale in their ſutes and cauſes vvith God, to pray, to miniſter Sacraments, and to ſacrifice for them. And vvhereas the Proteſtants vvil haue no Prieſt, Prieſthod, nor ſacrifice, but Chriſt and his death, pretending theſe vvordes of the Apoſtle to be verified onely in the Prieſthod and Seruice of the old lavv, and Chriſtes perſon alone, and after him of no moe: therein they ſhevv them ſelues to be ignorant of the Scriptures, and of the ſtate of the nevv Teſtament, and induce a plaine Atheiſme and Godleſneſſe into the vvorld. for, ſo long as man hath to doe vvith God, there muſt needes be ſome deputed, and choſen out from among the reſt, to deale according to this declaration of the Apoſtle, in things pertaining to God, and thoſe muſt be Prieſts. for els, if men neede to deale no more, but immediatly vvith Chriſt, vvhat doe they vvith their Miniſters? Vvhy let they not euery man pray, and miniſter for him ſelf, and to him ſelf? Vvhat doe they vvith Sacraments, ſeing Chriſtes death is as vvel ſufficient vvithout them, as vvithout ſacrifice? Vvhy ſtandeth not his death as vvel vvith Sacrifice, as vvith Sacraments: as vvel vvith Prieſthod, as vvith other Eccleſiaſtical functiō? There is no other cauſe in the vvorld, but that (Sacrifice being the moſt principal act of religion that man ovveth to God, both by his Lavv, and by the lavv of nature) the Diuel by theſe his miniſters, vnder pretence of deferring or attributing the more to Chriſtes death, vvould aboliſh it.

There is a peculiar order & calling of Prieſts of the new Teſtament.

Prieſts and ſacrifice neceſſarie in the new Teſtament, & nothing derogatorie to Chriſts prieſthod or ſacrifice.

This definition of a Prieſt and his function, vvith al the properties thereto belonging, holdeth not onely in the lavv of Moyſes, and order of Aarons Prieſthod, but it vvas true before, in the lavv of nature, in the Patriarches, in Melchiſedec, and novv in Chriſt, and all his Apoſtles, and Prieſts of the nevv Teſtament: ſauing that it is a peculiar excellencie in Chriſt, that he onely offered for other mens ſinnes, and not at all for his ovvne, as all other doe.

The difference and excellencie of Chriſts Prieſthod.

4. *Taketh to him ſelf.*] A ſpecial prouiſo for all Prieſts, preachers, and ſuch as haue to deale for the people in things pertaining to God, that they take not that honour or office at their ovvne hands, but by lavvful calling and conſecration, euen as Aaron did. By vvhich clauſe if you examine Luther, Caluin, Beza, and the like, or if al ſuch as novv a daies intrude them ſelues into ſacred functions, looke into their conſciences, great and foul matter of damnation vvil appeare.

Al true prieſts and preachers muſt be lavvfully called thereto.

5. *Did not glorifie him ſelf.*] The dignity of Prieſthod muſt needes be paſſing high and ſoueraine, vvhen it vvas a promotion and preferment in the ſonne of God him ſelf according to his manhod, and vvhen he vvould not vſurpe, nor take vpon him the ſame, vvithout his fathers ex-

The dignitie & function of Prieſthod is

not to be vsurped.

preſſe commiſſion and calling therevnto. An eternal example of humility, and an argument of condemnation to al mortal men, that arrogate vniuſtly any function or povver ſpiritual, that is not giuen them from aboue, and by lavvful calling, and commiſſion of their ſuperiors.

Chriſt both Prieſt & king: but his Prieſthod more excellent of the two.

6. *A Prieſt for euer*] In the 109 Pſalme, from vvhence this teſtimonie is taken, both Chriſtes kingdom and Prieſthod are ſet fourth. but the Apoſtle vrgeth ſpecially his Prieſthod, as the more excellent and preeminent ſtate in him, our Redemption being vvrought & atchieued by ſacrifice, vvhich vvas an act of his Prieſthod, and not of his kingly povver. though he vvas properly a king alſo, as Melchiſedec vvas both Prieſt, and king, being a reſemblance of Chriſt in both, but much more in his Prieſthod. And our Lord had this excellent double dignitie (as appeareth by the diſcourſe of S. Paul, and his allegations here out of the Pſalmes) at the very firſt moment of his conception or incarnation. for you muſt bevvare of the vvicked hereſie of the Arians and Caluiniſts (except in theſe later it be rather an errour proceding of ignorance) that ſticke not to ſay, that Chriſt vvas a Prieſt, or did ſacrifice, according to his Godhead. Vvhich is to make Chriſt, God the fathers Prieſt, and not his ſonne, and to doe ſacrifice and homage to him as his Lord, and not as his equal in dignity and nature. Therfore S. Auguſtine ſaith *in Pſal.* 109. *That as he vvas man, he vvas Prieſt: as God, he vvas not Prieſt.* And Theodorete in Pſal 109. *As man, he did offer ſacrifice: but as God, he did receiue ſacrifice.* And againe, *Chriſt touching his humanity vvas called a Prieſt, and he offered no other hoſt but his ovvne body. &c.* Dialog. 1 circa med. Some of our nevv Maiſters not knovving ſo much, did let fall out of their pennes the contrarie, and being admoniſhed of the errour, and that it vvas very Arianiſme, yet they perſiſt in it of mere ignorance in the groundes of Diuinitie. *Pſal.* 2. 109. *Retent. pag.* 89.

The ſacrifice on the Croſſe, vvas the principal acte of Chriſts prieſthod.

7. *With a ſtrong crie.*] Though our Sauiour make interceſſion for vs, according to his humane nature, cõtinually in heauen alſo: yet he doth not in any external creatures make ſacrifice, nor vſe the praiers ſacrificall, by vvhich our redemption vvas atchieued, as he did in the time of his mortal life, and in the act of his Paſſion, and moſt principally, vvhen vvith a loud voice, and vvith this praier, *In manus tuas commendo ſpiritum meum*, he voluntarily depoſed his ſoul, yelding it in moſt proper ſort for a ſacrifice. for in that laſt point of his death, conſiſteth ſpecially his high Prieſtly office, and the very vvorke and conſummation of our redemption. *Luc.* 23. 46.

Prieſts praiers more effectual.

Obſerue more ouer, that though commonly euery faithful perſon pray both for him ſelf and others, and offer his praiers to God, yet none offereth by office, and ſpecial deputation, and appointment, in the perſon of the vvhole Church and people, ſauing the Prieſt. Vvhoſe praiers therfore be more effectual in them ſelues, for that they be the voice of all faithful men together, made by him that is appointed and receiued of God for the peoples legate. And of this kind vvere all Chriſtes praiers, in all his life and death, as all his other actions vvere: his faſting, vvatching, preaching, inſtituting, miniſtring, or receiuing Sacraments: euery one being done as Prieſtly actions.

Chriſts Prieſtly actions.

Notorious Heretical trãſlatiõ to mainteine Caluins horrible blaſphemie.

7. *For his reuerence.*] Theſe vvordes haue our Engliſh Tranſlators perniciouſly and moſt preſumptuouſly corrupted, turning them thus, *In that vvhich he feared*, contrarie to the verſion and ſenſe of al antiquity, and to Eraſmus alſo, and contrarie to the ordinarie vſe of the Greeke vvord, as Beza him ſelf defineth it *Luc.* 2 v. 25: and contrarie to the propriety of the Greeke phraſe, as not onely the Catholikes, but * the beſt learned Lutherans do ſhevv and proue by many examples. They folovv herein the ſingular preſumption of Caluin, vvho vvas the firſt (as his fellovv Beza confeſſeth) that euer found out this interpretation. Vvhich neither S. Chryſoſtom, nor any other, as perfect Græcians as they vvere, could euer eſpie. Vvhere, onely to haue made choiſe of that impious and arrogant Sectaries ſenſe, before the ſaid fathers and all the Churches beſides, had been ſhameful ynough: but to ſet the ſame dovvne for very Scripture of Gods bleſſed vvord, that is intolerable, and paſſeth al impiety. And vve ſee plainely that they haue no conſcience, indifferencie, nor other purpoſe, but to make the poore Readers beleeue, that their opinions be Gods ovvne vvord, and to dravv the Scriptures to ſound after the fantaſie of their hereſies. But if the good Reader knevv, for vvhat point of doctrine they haue thus framed their tranſlation, they vvould abhorre them to the depth of Hel. forſooth it is thus: they vvould haue this Scripture meane, that Chriſt vvas in horrible feare of damnation, and that he vvas not onely in paines corporal vpon the Croſſe (vvhich they hold, not to haue been ſufficient for mans redemption) but that he vvas in the very ſorovves & diſtreſſes of the damned, vvithout any difference, but that it vvas not euerlaſting, as theirs is. ἀπὸ εὐλαβείας *Flac. Illyr. vpon this place.*

Caluins blaſphemie that Chriſt ſuffered hel paines vpõ the croſſe, and that his death othervviſe were inſufficient.

For this horrible blaſphemie (vvhich is their interpretation of Chriſtes deſcending into Hel) Gods holy vvord muſt be corrupted, and the ſacrifice of Chriſtes death (vvhereof they talke ſo preſumptuouſly) muſt not be ynough for our redemption, except he be damned for vs alſo to the paines of Hel. Vvo be to our poore Countrie, that muſt haue ſuch bookes, and read ſuch tranſlations. See Caluin and Beza in their Commentaries and Annotations vpon this place, and you ſhal ſee, that for defenſe of the ſaid blaſphemies they haue thus tranſlated this text. See the Annotations before, *Act.* 2, 27. and *Mat.* 27, 46.

Chriſt yelding vp the Ghoſt, accompliſhed our redemption.

9. *Conſummate.*] The ful vvorke of his ſacrifice, by vvhich vve vvere redeemed, vvas vvholy conſummate and accompliſhed, at the yelding vp of his ſpirit to God the Father, vvhen he ſaid, *Conſummatum eſt*, though for to make the ſame effectual to the ſaluation of particular men, he him *Io.* 19. 30

ſelf

ſelf did diuers things, and novv doth in heauen, and our ſelues alſo muſt vſe many meanes, for the application thereof to our particular neceſſities. See the next Annotation.

9. *Was made to all.*] The Proteſtants vpon pretence of the ſufficiencie of Chriſtes Paſſion, and his onely redemption, oppoſe them ſelues guilefully in the ſight of the ſimple, againſt the inuocation of Sainćts, and their interceſſion, and help of vs, againſt our penitential vvorkes or ſuffering for our ovvne ſinnes, either in this life or the next: againſt the merites of faſting, praying, almes, and other things commended to vs in holy Vvritte, and againſt moſt things done in the Church, in ſacrifice, Sacrament, and ceremonie. But this place and many other ſhevv, that Chriſtes Paſſiõ, though it be of it ſelf far more ſufficient and forcible, then the Proteſtants in their baſeneſſe of vnderſtanding can conſider, yet profiteth none but ſuch, as both doe his commaundements, and vſe ſuch remedies and meanes to apply the benefite thereof to them ſelues, as he appointeth in his vvord, or by the Holy Ghoſt in his Church. And the Heretikes that ſay, faith onely is the thing required to apply Chriſtes benefites vnto vs, are hereby alſo eaſily refuted. for vve do not obey him onely by beleeuing, but by doing vvhatſoeuer he commaundeth. Laſtly, vve note in the ſame vvordes, that Chriſt appointeth not by his abſolute and eternal election, men ſo to be partakers of the fruite of his redemption, vvithout any condition or reſpect of their ovvne vvorkes, obedience, or free vvil: but vvith this condition alvvaies, if men vvil obey him, and do that vvhich he appointeth. See S. Auguſtine (or Proſper) to. 7 Reſponſ. Proſperi *li.* 2. *articulo* 1 *ad obiectiones Vincentij*, vvhere he ſaith of the cup of Chriſtes paſſion, *It hath in deede in it ſelf, to profite al: but if it be not drunken, it healeth not.*

Chriſts Paſsiõ ſufficient for al, but profitable to them only vvhich obey, not by faith only, but by doing as he and his Church commaund.

11. *Inexplicable.*] Intending to treate more largely and particularly of Chriſtes or Melchiſedeks Prieſthod, he forvvarneth them that the myſterie thereof is far paſſing their capacitie, and that through their feeblenes in faith and vveakenes of vnderſtanding, he is forced to omit diuers deepe points concerning the Prieſthod of the nevv lavv. Among vvhich (no doubt) the myſterie of the Sacrament and Sacrifice of the altar, called MASSE, vvas a principal & pertinent matter: vvhich the Apoſtles and Fathers of the primitiue Church vſed not to treate of ſo largely and particularly in their vvritings, vvhich might come to the hands of the vnfaithful, vvho of al things tooke ſooneſt ſcandal of the B. Sacrament, as vve ſee Io. 6. *He ſpake to the Hebrues* (ſaith S. Hierom ep 126) *that is, to the Ievves, and not to faithful men, to vvhom he might haue been bold to vtter the Sacrament.* And in deede it vvas not reaſonable to talke much to them of that ſacrifice vvhich vvas the reſemblance of Chriſtes death, vvhen they thought not right of Chriſtes death it ſelf. Vvhich the Apoſtles vviſedom and ſilence our Aduerſaries vvickedly abuſe againſt the holy Maſſe.

The Apoſtle omitteth to ſpeake of the B. Sacrament as a myſterie then to deepe for the Ievves capacitie.

CHAP. VI.

He exhorteth them to be perfect ſcholers, and not to neede to be Catechumens againe, 4 conſidering they can not be baptized againe: 9 and remembring their former good vvorkes, for the vvhich God vvil not faile to performe them his promis, if they faile not to imitate Abraham by perſeuerance in the faith vvith patience. 20 And ſo endeth his digreſsion, and returneth to the matter of Chriſtes Prieſthod.

1 VHERFORE intermitting the vvord of
2 the beginning of Chriſt, let vs proceede to perfection, not againe laying "the foundatiõ of penance from dead vvorkes, and of faith tovvard God, † of the doctrine of bàptiſmes,
3 and of impoſition of handes, and of the reſurrection of the dead, and of eternal iudgement. † And this ſhal vve doe, if
*b.*10, 4 God vvill permit. † For *it is "impoſſible for them that were once illuminated, haue taſted alſo the heauenly gift, and
5 vvere made partakers of the holy Ghoſt, † haue moreouer taſted the good vvord of God, and the povvers of the world

to come, † and are fallen: to be renevved againe to penãce, 6
crucifying againe to them ſelues the ſonne of God, and making him a mockerie. † For the earth drinking the raine 7
often cõming vpon it, & bringing forth graſſe commodious for them by vvhom it is tilled, receiueth bleſſing of God.
† but bringing forth thornes and bryers, it is reprobate, and 8
very neere a curſe, vvhoſe end is, to be burnt.

:: It is euident by theſe vvordes, againſt the Nouatians and the Caluiniſts, that S. Paul meant not preciſely, that they had done, or could do any ſuch ſinne, vvherebyby they ſhould be put out of all hope of ſaluation, and be ſure of damnation, during their life.

† But :: vve confidently truſt of you, my beſt beloued, 9
better things and neerer to ſaluation: although vve ſpeake thus. † For God is not vniuſt, that he ſhould forget your 10
vvorke & loue which you haue ſhevved in his name, vvhich haue miniſtred to the ſainctes and do miniſter. † And our 11
deſire is that euery one of you ſhevv forth the ſame careſulneſſe to the accompliſhing of hope vnto the end: † that 12
you become not ſlouthful, but imitatours of them vvhich by faith and patience ſhal inherite the promiſſes. † For God 13
promiſing to Abraham, becauſe he had none greater by vvhõ he might ſweare, he ſware by him ſelf, † ſaying, *Vnles bleſ- 14 *Gen. 22 16.
ſing I ſhal bleſſe thee, and multiplying ſhal multiplie thee.
†And ſo patiently enduring he obtained the promiſe. †For mẽ 15
ſvveare by a greater then them ſelues: and the end of al their 16
controuerſie, for the confirmation, is an othe. † Vvherein 17
God meaning more aboundantly to ſhevv to the heires of the promiſe the ſtabilitie of his coũſel, he interpoſed an othe:
† that by tvvo things vnmoueable, vvhereby it is impoſſible 18
for God to lie, vve may haue a moſt ſtrong comfort. vvho haue fled to hold faſt the hope propoſed, † vvhich vve haue 19
as an anker of the ſoule, ſure and firme, and going in into the inner partes of the vele, † vvhere IESVS the precurſor for 20
vs is entered, made a high prieſt for euer according to the order of Melchiſedec.

ANNOTATIONS
CHAP. VI.

The Apoſtles forme of Catechiſme, and the poĩts therof.

1. The foundation of penance.] Vve ſee hereby, vvhat the firſt groundes of Chriſtian inſtitution or Catechiſme were in the primitiue Church, and that there vvas euer a neceſſarie inſtruction and beleefe of certaine points had by vvord of mouth and tradition, before men came to the Scriptures: vvhich could not treate of things ſo particularly, as vvas requiſite for the teaching of al neceſſarie groundes. Among theſe points were the 12 Articles conteined in the Apoſtles Creede: the doctrine of penance before Baptiſme: the maner and neceſsitie of Baptiſme: the Sacrament of Impoſition of hands after Baptiſme, called Confirmation: the articles of the Reſurrection, Iudgement, and ſuch like. Vvithout vvhich things firſt laid, if one ſhould be ſent to picke his faith out of the Scripture, there vvould

be

be madde rule quickly. See S. Auguſtine *in expoſit. inchoat. ep. ad Ro. verſus finem.*

4. *Impoßible.*] How hard the holy Scriptures be, and how dangerouſly they be read of the vnlearned, or of the proud be they neuer ſo vvel learned, this one place might teach vs. * Vvhereat the Nouatians of old did ſo ſtumble, that they thought, and heretically taught, that none falling into any mortal ſinne after Baptiſme, could be receiued to mercie or penance in the Church: and ſo to a contentious man, that vvould folow his owne ſenſe, or the bare vvordes, vvithout regard of the Churches ſenſe and rule of faith (after vvhich euery Scripture muſt be expounded) the Apoſtles ſpeach doth here ſound. Euen as to the ſimple, and to the Heretike that ſubmitteth not his ſenſe to the Churches iudgement, certaine places of this ſame Epiſtle, ſeeme at the firſt ſight, to ſtand againſt the daily oblation or ſacrifice of the Maſſe: vvhich yet in truth make no more for that purpoſe, then this text we now ſtand on, ſerueth the Nouatians: as vvhen we come to the places, it ſhal be declared.

* *Ambr. de pœnit. li. 2. c. 2.*

The Nouatians (as al Heretikes) made Scripture the groũd of their hereſie.

Other places make no more for the Proteſtants then this doth for Nouatus.

And let the good Readers beware here alſo of the Proteſtants expoſition, for they are herein vvorſe then Nouatians, ſpecially ſuch as preciſely folovv Caluin: holding impiouſly, that it is impoſsible for one that forſaketh entirely his faith, that is, becommeth an Apoſtata or an Heretike, to be receiued to penance or to Gods mercie. To eſtabliſh vvhich falſe and damnable ſenſe, theſe fellowes make nothing of S. Ambroſes, S. Chryſoſtoms, and the other fathers expoſition, vvhich is the holy Churches ſenſe, That the Apoſtle meaneth of that penance vvhich is done before and in Baptiſme. vvhich is no more to ſay, but that it is impoſsible to be baptized againe, and thereby to be renouated and illuminated, to die, be buried, and riſe againe the ſecond time in Chriſt, in ſo eaſie and perfect penance and cleanſing of ſinnes, as that firſt ſacrament of generation did yeld: vvhich applieth Chriſtes death in ſuch ample maner to the receiuers, that it taketh avvay al paines due for ſinnes before committed: and therfore requireth no further penance aftervvard, for the ſinnes before committed, al being vvaſhed away by the force of that Sacrament duely taken. S. Auguſtine calleth the remiſsion in Baptiſme, *Magnam indulgentiam*, a great pardon. *Enchirid. c. 64.*

Ambr. loco cit. & in ep. ad Heb. Chryſo. ho. 9 in c. 6 ad Hebr.

Caluins hereſie vpon this place, vvorſe then the Nouatians.

The fathers expoſition of this place.

The Apoſtle therfore warneth them, that if they fall from their faith, and from Chriſtes grace and lavv vvhich they once receiued in their Baptiſme, they may not looke to haue any more that firſt great and large remedie applied vnto them, nor no man els that ſinneth after Baptiſme: though the other penance, vvhich is called the *Second table after ſhipvvracke*, vvhich is a more paineful medicine for ſinne then Baptiſme, requiring much faſting, praying, and other afflictions corporal, is open not onely to other ſinners, but to al once baptized, Heretikes, or oppugners of the truth malitiouſly and of purpoſe or What way ſo euer, during this life. See S. Cyprian *ep.* 52. S. Ambroſe vpon this place. S. Auguſtine *cont. ep. Parm. li. 2. c. 13.* and *ep.* 50. S. Damaſcene *li. 4. c. 10.*

Hiero. ep. 8 ad Demetriad. c. 6.

The Sacramẽt of penance is ready for al ſinners vvhatſoeuer.

10. *God is not vniuſt.*] It is a vvorld to ſee, vvhat vvringing & vvrithing the Proteſtants make, to ſhift them ſelues from the euidence of theſe vvordes, vvhich make it moſt cleere to all not blinded in pride and contention, that good vvorkes be meritorious, and the very cauſe of ſaluation, ſo far that God ſhould be vniuſt, if he rendered not heauen for the ſame. *Reuera grandis iniuſtitia Dei* (ſaith S. Hierom) *Si tantùm peccata puniret, & bona opera non ſuſciperet.* That is, *In deede great vvere Gods iniuſtice, if he vvould onely puniſh ſinnes, and vvould not receiue good vvorkes. Li. 2. cont. Iouin. c. 2.*

Gods iuſtice in revvarding meritorious vvorkes.

CHAP. VII.

To proue the Prieſthod of Chriſt incomparably to excel the prieſthod of Aaron (and therfore, that Leuitical prieſthod novvv to ceaſe, and that lavv alſo vvith it) he ſcanneth euery vvord of the verſe alleaged out of the Pſalme, Our Lord hath ſvvorne: thou art a Prieſt for euer, according to the order of Melchiſedec.

1 FOR this [a] Melchiſedec, the king of Salem,
Prieſt of the God moſt high, * vvho mette
Gen. 14, 18. Abraham returning from the ſlaughter of the
2 kings, and bleſſed him: † to vvhom alſo Abrahã deuided tithes of al: firſt in deede by in-

terpretation, :: the king of iuſtice: & then alſo king of Salem,
vvhich is to ſay, king of peace, † " vvithout father, without 3
mother, vvithout genealogie, hauing neither beginning of
daies nor end of life, but likened to the ſonne of God, con-
tinueth a prieſt for euer.

† And "behold hovv great this man is, to vvhom alſo 4
Abraham the Patriarke gaue "tithes of the principal things.
† And certes*they of the ſonnes of Leui that take the prieſt- 5
hod, haue commaundement to take tithes of the people ac-
cording to the Lavv, that is to ſay, of their brethren: albeit
them ſelues alſo iſſued out of the loines of Abraham. † but 6
he vvhoſe generation is not numbered among them, tooke
tithes of Abraham, and bleſſed him that had the promiſes.
† But vvithout al contradiction, that vvhich is leſſe, "is bleſ- 7
ſed of the better. † And here in deede, :: men that die, re- 8
ceiue tithes: but there he hath vvitnes, that he liueth. † And 9
(that it may ſo be ſaid) by Abraham Leui alſo, which receiued
tithes, vvas tithed. † for as yet he vvas in his fathers loines, 10
vvhen Melchiſedec mette him. † If then conſummation 11
vvas by the Leuitical prieſthod (for vnder it the people re-
ceiued the Lavv) " vvhat neceſſitie vvas there yet an other
prieſt to riſe according to the order of Melchiſedec, and not
to be called according to the order of Aaron? † For the 12
prieſthod being "tranſlated, it is neceſſarie that a tranſlation
of the Lavv alſo be made. † For he on vvhom theſe things 13
be ſaid, is of an other tribe, of the vvhich, none attended on
the altar. † For it is manifeſt that our Lord ſprung of Iuda: 14
in the which tribe Moyſes ſpake nothing of `prieſtes'. † And 15
yet it is much more euident: if according to the ſimilitude
of Melchiſedec there ariſe an other prieſt, † vvhich vvas 16
not made according to the Lavv of the carnal commaunde-
ment, but according to the povver of life indiſſoluble. † For 17
he vvitneſſeth, *That thou art " a prieſt for euer, according to the order of Melchiſedec.* † Reprobation certes is made" of the former cō- 18
maundement, becauſe of the vveakeneſſe and vnprofitable-
neſſe thereof. † For the Lavv brought nothing to perfe- 19
ction, but an introduction of a better hope, by the vvhich
vve approche to God. † And in as much as it is not vvithout 20
an othe, (the other truely vvithout an othe vvere made prie-
ſtes: † but this" vvith an othe, by him that ſaid vnto him: 21
Our Lord hath ſvvorne, and it ſhal not repent him: thou art a prieſt for euer)
† by

:: When the fathers & catholike expoſitours pike out allegories and myſteries out of the names of mē, the Proteſtāts not endued vvith the Spirit vvherby the ſcriptures vvere giuē, deride their holy labours in the ſearch of the ſame: but the Apoſtle findeth high myſterie in the very names of perſons and places, as you ſee.

:: The tithes giuen to Melchiſedech were not giuē as to a mere mortal mā, as al of the tribe of Leui & Aarons order were: but as to one repreſenting the Sonne of God, vvho now liueth and reigneth and holdeth his prieſthod & the functions therof for euer.

Nu. 18, 21. *Deu.* 18, 1. *Ioſ.* 14, 4.

` *Prieſthod.*

Pſ. 109, 4.

Pſ. 109, 4.

22 † by so much, is IESVS made a suretie of a better testamēt.
23 † And the other in deede vvere made priestes, "being many, because that by death they vvere prohibited to continue:
24 † but this, for that he continueth for euer, hath an euerlasting
25 priesthod. † vvhereby he is able to saue also for euer `going' by him self to God: :: alvvaies liuing to make intercession for vs.

The Epistle for a Cōfessor that is a Bishop.

` them that goe

:: Christ according to his humane nature praieth for vs, & continually representeth his former passion and merites to God the Father.

26 † For it vvas seemely that vve should haue such a high priest, holy, innocent, impolluted, separated from sinners, and
27 made higher then the heauens. † vvhich hath not necessitie daily (as the priestes) first * for his ovvne sinnes to offer hostes, then for the peoples. for "this he did once, in offering
28 him self. † For the Lavv appointeth priestes them that haue infirmitie: but the vvord of the othe vvhich is after the Lavv, the Sonne for euer perfected.

Leu. 9, 7. 16, 6.

ANNOTATIONS
CHAP. VII.

1. *Melchisedec.*] The excellencie of this person vvas so great, that some of the antiquity tooke him to be an Angel, and some the holy Ghost. Vvhich opinion not onely the Hebrues, that auouch him to be Sem the sonne of Noë, but also the cheefe fathers of the Christians do condemne: not doubting but he vvas a mere man and a Priest and a king, vvhosoeuer he vvas. for els he could not in office and order and sacrifice haue been so perfect a type and resemblance of our Sauiour, as in this Chapter and other is shevved.

3. *Without father.*] Not that he vvas vvithout father and mother, saith S. Hierom *ep.* 126: for Christ him self vvas not vvithout father, according to his diuinity, nor vvithout mother, in his humanity: but for that his petigree is not set out in the Genesis, as the genealogie of other Patriarches is, but is sodenly induced in the holy historie, no mention made of his stocke, tribe, beginning, or ending, and therfore in that case also resembling in a sort the sonne of God, vvhose generation vvas extraordinarie, miraculous, and ineffable, according to both his natures, lacking a father in the one, and a mother in the other. his person hauing neither beginning nor ending, and his kingdom, and Priesthod specially, in him self and in the Church, being eternall, both in respect of the time past, and the time to come: as the said Doctor in the same epistle vvriteth.

The resemblāce of Melchisedec to Christ, in many points.

4. *Behold.*] To proue that Christes Priesthod far passeth the Priesthod of Aaron: and the Priesthod of the nevv Testament, the Priesthod of the old lavv: and consequently that the sacrifice of our Sauiour and the sacrifice of the Church doth much excel the sacrifices of Moyses lavv, he disputeth profoundly of the preeminences of Melchisedec aboue the great Patriarch Abraham, vvho vvas father of the Leuites.

By the sundrie excellencies of Melchisedecks Priesthod is proued the excellēcie of the Priesthod & sacrifice of the nevv Testament.

4. *Tithes.*] The first preeminence, that Abraham paied tithes, and that of the best and most cheefe things that he had, vnto Melchisedec, as a duety and homage, not for him self onely in person, but for Leui, vvho yet vvas not borne, and so for the vvhole Priesthod of Leuies stocke, acknovvledging thereby, Melchisedec not onely to be a Priest, but his Priest and Superior, and so of al the Leuitical order. And it is here to be obserued, that vvhereas in the 14 of Genesis, vvhence this holy narration is taken, both in the Hebrue, and in the 70, it standeth indifferent or doubtfull, vvhether Melchisedec paied tithes to Abraham, or tooke tithes of him: the Apostle here putteth al out of controuersie, plainely declaring that Abraham paied tithes to the other, as the inferiour to his Priest and Superior. And touching paiment of tithes, it is a natural duety, that men ovve to God in al lavves, and to be giuen to his Priests in his behalfe, for their honour and liuelihod. Iacob promised or vovved to pay them, *Gen.* 28. Moyses appointed them *Leuit.* 27. *Num.* 18. *Deut.* 12. 14. 26. Christ confirmeth that duety *Mat.* 23: and Abraham specially here giueth them to Melchi-

He receiued tithes of Abrahā, &consequently of Leui & Aarō.

Tithes.

sedec

ſedec: plainely thereby approuing them or their equiualent to be due to Chriſt and the Prieſthod of the nevv Teſtament, much more then either in the lavv of Moyſes, or in the lavv of Nature. Of vvhich tithes due to the Clergie of Chriſtes Church ſee S. Cyprian *ep.* 66. S. Hierom *ep.* 1 *c.* 7. and *ep.* 2 *c.* 5. to Heliodorus and Nepotianus. S. Auguſtine *ſer.* 119 *de tempore.*

He bleſſed Abraham.

7. *Is bleſſed of the better.*] The ſecond preeminence is, that Melchiſedec did bleſſe Abraham: vvhich vve ſee here S. Paul maketh a great and ſoueraine holy thing, grounding our Sauiours prerogatiue aboue the vvhole order of Aaron therein: and vve ſee that in this ſort it is the proper act of

Bleſſing a great preeminéce, ſpecially in Prieſts.

Prieſthod: and that vvithout al controuerſie as the Apoſtle ſaith, he is greater in dignitie, that hath authority to bleſſe, then the perſon that hath not, and therfore the Prieſts vocation to be in this behalfe far aboue any earthly king, vvho hath not povver to giue benediction in this ſacred maner, neither to man, nor other creature. As here Melchiſedec, ſo Chriſt bleſſed much more, and ſo haue the Biſhops of his Church done, and do. Vvhich no man can maruel that our forefathers haue ſo highly eſteemed and ſought for, if he marke the vvonderful myſterie and grace thereof here expreſſed. This Patriarch alſo vvhich here taketh bleſſing of Melchiſedec, him ſelf (though in an inferior ſort) bleſſed his ſonnes, as the other Patriarches did, and fathers do their children by that example.

The ful accompliſhment of mans redẽption vvas not by Aarons but by Melchiſedecks Prieſthod.

11. *If conſummation.*] The principal propoſition of the vvhole epiſtle and al the Apoſtles diſcourſe, is inferred & grounded vpon the former prerogatiues of Melchiſedec aboue Abraham and Leui: that is, that the end, perfection, accompliſhment, and conſummation of al mans dueties and debtes to God, by the general redemption, ſatisfaction, full price and perfect ranſom of al mankind, vvas not atchieued by any or al the Prieſts of Aarons order, nor by any ſacrifice or act of that Prieſthod, or of al the lavv of Moyſes, vvhich vvas grounded vpon the Leuitical Prieſthod, but by Chriſt and his Prieſthod, vvhich is of the order and rite of Melchiſedec.

The Apoſtle to confute the Ievves falſe perſuaſion of Aarons Prieſthod and ſacrifices, ſpeaketh altogether of the ſacrifice of the Croſſe.

11. *What neceſſitie.*] This diſputation of the preeminence of Chriſtes Prieſthod aboue the Leuitical order, is againſt the erroneous perſuaſion of the Ievves, that thought their lavv, Prieſthod, and ſacrifices to be euerlaſting, and to be ſufficient in them ſelues, vvithout any other Prieſt then Aaron and his ſucceſſors, and vvithout al relation to Chriſtes Paſſion or any other redemption or remiſſion, then that vvhich their Leuitical offices did procure: not knovving that they vvere all figures of Chriſtes death, and to be ended and accompliſhed in the ſame. Vvhich point vvell vnderſtood and kept in mind, vvill cleere the vvhole controuerſie betvvixt the Catholikes and Proteſtants, concerning the ſacrifice of the Church. for, the ſcope of the Apoſtles diſputation being, to auouch the dignity, preeminence, neceſſitie, and eternal fruite and effect of Chriſtes Paſſion, he had not to treate at all of the other, vvhich is a ſacrifice depending of his Paſſion, ſpecially vvriting to the Hebrues, that vvere to be inſtructed and reformed firſt touching the ſacrifice of the Croſſe, before they could fruitfully heare any thing of the other. though in couert and by moſt euident ſequele of diſputation, the learned and faithfull may eaſily perceiue vvherevpon the ſaid Sacrifice of the Church (vvhich is the Maſſe) is grounded. And therfore S. Hierom ſaith, *ep.* 126: that al theſe commendations of Melchiſedec are in the type of Chriſt, *cuius profectus Eccleſiæ ſacramenta ſunt.*

No lavvful ſtate of people vvithout an external Prieſthod.

12. *Tranſlated.*] Note vvel this place, and you ſhal perceiue thereby, that euery lavvful forme and manner of lavv, ſtate, or gouernement of Gods people dependeth on Prieſthod, riſeth, ſtandeth, falleth, or altereth vvith the Prieſthod. In the lavv of Nature, the ſtate of the people hanged on one kind of Prieſthod: in the lavv of Moyſes, of an other: in the ſtate of Chriſtianity, of an other: and therfore in the former ſentence the Apoſtle ſaid, that the Ievviſh people or Commonvvealth had their lavv vnder the Leuitical Prieſthod, and the Greeke more properly expreſſeth the matter, that they vvere *legitimated*, that is to ſay, made a lavvful people or communitie vnder God, by the Prieſthod. for there is no iuſt nor lavvful Commonvvealth in the vvorld, that is not made legal and Gods peculiar, and diſtinguiſhed from vnlavvful Commonvveales that hold of falſe goddes, or of none at al, by Prieſthod. Vvherevpon it is cleere, that the nevv lavv, and al Chriſtian peoples holding of the ſame, is made lavvful by the Prieſthod of the nevv Teſtament, and that the Proteſtants ſhamefully are deceiued, and deceiue others, that vvould haue Chriſtian Commonvveales to lacke an external Prieſthod, or Chriſtes death to aboliſh the ſame. for, this is a demonſtration, that if Chriſt haue aboliſhed Prieſthod, he hath aboliſhed the nevv lavv, vvhich is the nevv Teſtament and ſtate of Grace, vvhich al Chriſtian Commonvvealths liue vnder. Neither vvere it true, that the Prieſthod vvere trãſlated vvith the Lavv, if al external Prieſthod ended by Chriſtes death, vvhere the nevv lavv began. for ſo the lavv ſhould not depend on Prieſthod, but dure vvhen al Prieſthod vvere ended: vvhich is againſt S. Paules doctrine.

νενομοθέτηλο

External Prieſthod neceſſarie for the ſtate of the nevv Teſtament.

External ſacrifice alſo neceſſarie for the ſame.

Furthermore it is to be noted, that this legitimation or putting Communities vnder lavv, and Prieſthod, of vvhat order ſoeuer, is no othervviſe, but by ioyning one vvith an other in one homage of ſacrifice external, vvhich is the proper act of Prieſthod. for, as no lavvful ſtate can be vvithout prieſthod, ſo no prieſthod can be vvithout ſacrifice. And vve meane alvvaies of Prieſthod & ſacrifice taken in their ovvne proper ſignification, as here S. Paul taketh them. for, the conſtitution differences, alteration, or trãſlation of ſtates and lavves riſe not vpon any mutation of ſpiritual or metaphorically taken Prieſthod, or ſacrifice: but vpon thoſe things in proper acception, as it is moſt plaine.

Laſtly

Laſtly, it foloweth of this, that though Chriſt truely ſacrificed him ſelf vpon the Croſſe (there alſo a Prieſt according to the order of Melchiſedec) and there made the ful redemption of the vvorld, confirmed, and conſummated his compact, and Teſtament, and the lavv and prieſthod of this his nevv and eternal ſtate, by his bloud: yet that can not be the forme of ſacrifice into vvhich the old Prieſthod and ſacrifices vvere tranſlated, vvherevpon the Apoſtle inferreth the tranſlation of the Law. For they all vvere figures of Chriſtes death, and ended in effect at his death, yet they vvere not altered into that kind of ſacrifice, vvhich vvas to be made but once, and vvas executed in ſuch a ſort, that peoples and nations Chriſtened could not meete often to vvorſhip at it, nor haue their law and Prieſtes conſtituted in the ſame. though for the honour and duety, remembrance and repreſentatiõ thereof, not onely vve Chriſtians, but alſo al peoples faithful both of Iewes & Gentiles, haue had their prieſthod and ſacrifices according to the difference of their ſtates. Vvhich kind of Sacrifices vvere tranſlated one into an other: and ſo no doubt is the Prieſthod Leuitical properly turned into the Prieſthod and ſacrifice of the Church, according to Melchiſedecks rite, and Chriſtes inſtitution in the formes of bread and vvine. See the next note.

The tranſlation of the old Prieſthod & ſacrifices, muſt needes be into the ſaid Prieſthod and ſacrifice of the Church.

17. *A Prieſt for euer.*] Chriſt is not called a Prieſt for euer, onely for that his perſon is eternal, or for that he ſitteth on the right hand of God, and perpetually praieth or maketh interceſsion for vs, or for that the effect of his death is euerlaſting: for al this proueth not that in proper ſignification his Prieſthod is perpetual: but according to the iudgement of al the fathers grounded vpon this deepe and diuine diſcourſe of S. Paul, and vpon the very nature, definition, and propriety of Prieſthod, and the excellent act and order of Melchiſedec, and the ſtate of the new law, he is a Prieſt for euer according to Melchiſedecks order, ſpecially in reſpect of the ſacrifice of his holy body and bloud, inſtituted at his laſt ſupper, and executed by his commiſsion, commaundement, and perpetual concurrence vvith his Prieſts, in the formes of bread and vvine: in vvhich things onely the ſaid high Prieſt Melchiſedec did ſacrifice. For though S. Paul make no expreſſe mention hereof, becauſe of the depth of the myſterie, and their incredulity or feebleneſſe to vvhom he vvrote: yet it is euident in the iudgement of all the learned fathers (vvithout exception) that euer vvrote either vpon this epiſtle, or vpon the 14 of Geneſis, or the Pſalme 109, or by occaſion haue treated of the ſacrifice of the altar, that the eternity and proper act of Chriſtes Prieſthod, and conſequently the immutability of the new law, conſiſteth in the perpetual offering of Chriſtes body and bloud in the Church.

How Chriſt is a Prieſt for euer.

Chriſts eternal Prieſthod conſiſteth in the perpetual ſacrifice of his body & bloud in the Church.

Which thing is ſo vvell knowen to the Aduerſaries of Chriſtes Church and Prieſthod, and ſo graunted, that they be forced impudently to cauill vpon certaine Hebrue particles, that Melchiſedec did not offer in bread and vvine: yea and vvhen that vvill not ſerue, plainely to deny him to haue been a Prieſt: vvhich is to giue checkmate to the Apoſtle, and to ouerthrow all his diſcourſe. Thus vvhiles theſe vvicked men pretend to defend Chriſtes onely Prieſthod, they in deede aboliſh as much as in them lieth, the vvhole order, office, and ſtate of his eternall law and Prieſthod.

The Proteſtãts cauilling vpon particles, againſt Melchiſedecks ſacrifice & Prieſthod, directly againſt the Apoſtle.

Arnobius ſaith, *By the myſterie of bread and vvine he vvas made a Prieſt for euer.* And againe, *The eternal memorie, by vvhich he gaue the food of his body to them that feare him.* *in pſal.* 109. 110. Lactantius, *In the Church he muſt needes haue his eternal Prieſthod according to the order of Melchiſedec.* *Li.* 14. *Inſtitut.* S. Hierom to Euagrius, *Aarons Prieſthod had an end, but Melchiſedecks, that is, Chriſtes and the Churches is perpetuall, both for the time paſt and to come.* S. Chryſoſtom therfore calleth the Churches ſacrifice, *hoſtiam inconſumptibilem, an hoſt or ſacrifice that can not be conſumed.* *ho.* 17 *in* 2 *Hebr.* S. Cyprian, *hoſtiam qua ſublata, nulla eſſet futura religio*, an hoſt vvhich being taken away, there could be no religion. *de Cœna Domini. nu* 2. Emiſſenus, *perpetuam oblationem & perpetuò currentem redemptionem, a perpetual oblation and a redemption that runneth or continueth euerlaſtingly.* *ho.* 5 *de Paſch.* And our Sauiour expreſſeth ſo much in the very inſtitution of the B. Sacrament of his body and bloud: ſpecially vvhen he calleth the later kind, *the nevv Teſtament in his bloud*, ſignifying that as the old law vvas eſtabliſhed in the bloud of beaſtes, ſo the new (vvhich is his eternal Teſtament) ſhould be dedicated and perpetual in his owne bloud: not onely as it vvas ſhed on the Croſſe, but as giuen in the Chalice. And therfore into this ſacrifice of the altar (ſaith S. Auguſtine *li.* 17 *de Ciuit. c.* 20. S. Leo *ſer.* 8 *de Paßione*, and the reſt) vvere the old ſacrifices to be tranſlated. See S. Cyprian *ep.* 63 *ad Cecil. nu.* 2. S. Ambroſe *de Sacram. li.* 5. *c.* 4. S. Auguſtine *in Pſal.* 33. *Conc.* 2. and *li.* 17. *de Ciuit. c.* 17. S. Hierom *ep.* 17. *c.* 2. *& ep.* 126. Epiph. *hær.* 55. Theodoret *in Pſal.* 109. Damaſcene *li.* 4. *c.* 14.

Chriſts eternal Prieſthod and ſacrifice in the Church is proued out of the fathers.

p. 126. That is, om Adã the end f the vorld, preſend by ſacifice.

Finally if any of the fathers, or all the fathers, had either vviſedom, grace, or intelligence of Gods vvorde and myſteries, this is the truth. If nothing vvil ſerue our Aduerſaries, Chriſt Ieſus confound them, and defend his eternal Prieſthod, and ſtate of his new Teſtament eſtabliſhed in the ſame.

The old commaundement, and the new.

18. *Of the former commaundement.*] The vvhole law of Moyſes conteining all their old Prieſthod, ſacrifice, ſacraments, and ceremonies, is called the *Old commaundement*: and the new Teſtament conteining the ſacrifice of Chriſtes body and bloud, and al the ſacraments and graces giuen by the ſame, is named the *Nevv mandatum*: for vvhich our forefathers called the Thurſday in the holy vveeke, *Maundy thurſday*, becauſe that in it, the new law and Teſtament was dedicated in the Chalice of his bloud: the old *mandatum*, law, Prieſthod, and ſacrifices, for that they vvere inſufficient and vnperfect, being taken avvay: and this new ſacrifice, after the order of Melchiſedec, giuen in the place thereof.

Maundy thurſday vvhy ſo called.

The introduction of a new Prieſthod.

19. *The introduction.*] Euer obſerue, that the abrogation of the old law, is not an abolifhing of al Prieſthod, but an introductiō of a new, conteining the hope of eternal things, vvhere the old had but temporal.

The eternitie of the new Prieſthod confirmed by the fathers othe, & Chriſts paſſion.

21. *With an othe.*] This othe ſignifieth the infallible and abſolute promis of the eternitie of the new Prieſthod and ſtate of the Church: Chriſt by his death, and bloud ſhed in the ſacrifice of the Croſſe, confirming it, ſealing it, and making him ſelf the ſurety and pledge therof. For though the new Teſtament vvas inſtituted, giuen, and dedicated in the Supper, yet the vvarrant, confirmation, and eternal operation therof, vvas atchieued vpon the Croſſe, in the one oblation and one general and euerlaſting redemption there made.

By the compariſon of many prieſts, & one, is not meant that there is but one Prieſt of the new Teſtament.

23. *Being many.*] The Proteſtants not vnderſtanding this place, feine very foliſhly, that the Apoſtle ſhould make this difference betvvixt the old ſtate and the new: that in the old, there were many Prieſts: in the new, none at all but Chriſt. Which is againſt the Prophet Eſay, ſpecially prophecying of the Priests of the new Teſtament (as S. Hierom declareth vpon the ſame place) in theſe vvordes, *You ſhal be called the * Prieſts of God: the * miniſters of our God, ſhal it be ſaid to you*: & it taketh away al viſible Prieſthod, & conſequently the lawful ſtate that the Church and Gods people haue in earth, vvith al Sacraments and external vvorſhip. *Eſa. c. 61.* * ἱερεῖς * λειτουργοὶ.

The meaning is, that the abſolute ſacrifice of eternal redēption could not be done by thoſe many Aaronical prieſts but by one onely, Chriſt Ieſus: vvho liueth a Prieſt for euer, hath no ſucceſſor, and as cheefe prieſt, worketh and concurreth vvith al Prieſts in their prieſtly functions.

The Apoſtle then meaneth firſt, that the abſolute ſacrifice of cōſummation, perfection, and vniuerſal redemption, vvas but one, once done, and by one onely Prieſt done, and therfore it could not be any of the ſacrifices, or al the ſacrifices of the Iewes law, or vvrought by any or by all of them, becauſe they vvere a number at once, and ſucceding one an other, euery of their offices and functions ending by their death, and could not vvorke ſuch an eternal redemption as by Chriſt onely vvas vvrought vpon the Croſſe. Secondly, S. Paul inſinuateth therevpon, that Chriſt neuer loſeth the dignitie or practiſe of his eternal Prieſthod, by death nor othervviſe, neuer yeldeth it vp to any, neuer hath ſucceſſors after him, that may enter into his roome or right of Prieſthod, as Aaron and al other had in the Leuitical Prieſthod, but that him ſelf vvorketh and concurreth vvith his miniſters the Prieſts of the new Teſtament, in al their actes of Prieſthod, as vvel of ſacrifice as Sacrament, bleſsing, preaching, praying, and the like vvhat ſo euer.

This therfore vvas the fault of the Hebrues, that they did not acknowledge their Leuitical ſacrifices and Prieſthod to be reformed and perfited by Chriſtes ſacrifice on the Croſſe: and againſt them the Apoſtle onely diſputeth, and not againſt our Prieſts of holy Church, or the number of them, vvho al confeſſe their Prieſthod and al exerciſes of the ſame, to depend vpon Chriſtes onely perpetual Prieſthod.

27. *This did he once.*] This is the ſpecial preeminence of Chriſt, that he offereth for other mens ſinnes onely, hauing none of his owne to offer for, as al other Prieſts both of the old and new law haue. And this againe is the ſpecial dignitie of his owne perſon, not communicable to any other of vvhat order of Prieſthod ſo euer, that he by his death (which is the onely oblation that is by the Apoſtle declared to be irreiterable in it ſelf) paied the one full ſufficient ranſom for the redemption of all ſinnes.

CHAP. VIII.

Out of the ſame Pſalme 109 he vrgeth this alſo, Sit thou on my right hand, *ſhevving that the Leuitical tabernacle on earth, vvas but a ſhadovv of his true Tabernacle in heauen: vvithout vvhich he ſhould not be a Prieſt at all: 6 Vvhereas he is of a better Prieſthod then they, as alſo he proueth by the excellencie of the nevv Teſtament aboue the old.*

BVT

1  VT the ſumme concerning thoſe
things vvhich be ſaid,is: Vve haue
ſuch an high prieſt,vvho is ſette on
the right hand of the ſeate of ma-
2 ieſtie in the heauens, † a :: miniſter
of the holies,and of the true taber-
nacle,vvhich our Lord pight & not
3 man. † For euery high prieſt is ap-
pointed to offer giftes and hoſtes,
vvherfore it is" neceſſarie that he alſo haue ſome thing that
4 he may offer: †" if then he vvere vpon the earth, neither
vvere he a prieſt:vvhereas there vvere that did offer giftes ac-
λειτουρ- 5 cording to the Lavv, † that c ſerue the exampler & ſhadow
γουσι of "heauenly things.As it vvas anſvvered Moyſes, vvhen he
Exo, 25, finiſhed the tabernacle,* See (quod he) that thou make al
v. 40. things according to the exampler vvhich vvas ſhevved thee
in the mount.
6 † But novv he hath obtained a better miniſterie,by ſo
much as he is mediatour of a better teſtament,vvhich is eſta-
7 bliſhed in better promiſes. † For :: if that former had been
void of fault,there ſhould not certes a place of a ſecõd been
Hier.31, 8 ſought. † For blaming them, he ſaith: *Behold the daies ſhal come,*
1. *ſaith our Lord: and I vvil conſummate vpon the houſe of Iſrael, and vpon the*
9 *houſe of Iuda a nevv Teſtament:* † *not according to the teſtament vvhich I made*
to their fathers in the day that I tooke their hand to bring them out of the land of
Ægypt: becauſe they did not continue in my teſtament: and I *neglected them, ſaith*
10 *our Lord.* † *For this is the teſtament vvhich I vvil diſpoſe to the houſe of Iſrael*
after thoſe daies, ſaith our Lord: Giuing my lavves" into their minde, & in their
hart vvil I ſuperſcribe them: and I vvil be" their God, and they ſhal be my peo-
11 *ple:* † *and euery one" ſhall not teach his neighbour, and euery one his brother,*
ſaying, Knovv our Lord: becauſe al ſhal knovv me from the leſſer to the greater of
12 *them:* † *becauſe* I *vvil be merciful to their iniquities, & their ſinnes* I *vvil not novv*
13 *remember.* † And in ſaying a nevv, the former he hath made
old. And that vvhich grovveth auncient and vvaxeth old, is
nigh to vtter decay.

:: Chriſt liuing and reigning in heauē, continueth his prieſtly functiō ſtil, and is miniſter not of Moyſes Sancta & tabernacle, but of his ovvne body & bloud, vvhich be the true holies, and tabernacle, not formed by mā, but by Gods ovvne hand.

:: The promiſes and effectes of the Law Were temporal, but the promiſes and effectes of Chriſtes Sacraments in the Church be eternal.

ANNOTATIONS
CHAP. VIII.

3. *Neceſſarie that he alſo.*] Euen now being in heauen, becauſe he is a Biſhop and Prieſt, he muſt needes haue ſomewhat to offer, and vvherein to do ſacrifice: and that not in ſpi-
Beza in hol. Teſt. iracolat. 1c.7 Heb. um. 8. ritual ſort onely, for that could not make him a Prieſt of any certaine order. And it is moſt falſe and vvicked, to hold vvith the Caluiniſtes, * that Melchiſedecks Prieſthod vvas vvholy ſpiritual. For then Chriſts death vvas not a corporal, external, viſible, and truely named ſacrifice: neither could Chriſt or Melchiſedec be any otherwiſe a Prieſt, then euery

Chriſts prieſthod & ſacrifice is external, not ſpiritual only.

faithful man is: vvhich to hold (as the Caluinists folowing their owne doctrine must needes do) is directly against the Scriptures, and no lesse against Christes one oblation of his body vpon the Crosse, then it is against the daily sacrifice of his body vpon the altar. Therfore he hath a certaine host in external and proper maner, to make perpetual oblation thereby in the Church: for, visible and external act of sacrificing in heauen he doth not exercise.

How Christes body is made fit to be sacrificed and eaten perpetually.

4. *If vpon the earth.*] It is by his death, and resurrection to life againe, that his body is become apt and fitte in such diuine sort to be sacrificed perpetually. For if he had liued in mortal sort still, that vvay of mystical representation of breaking his body and separating the bloud from the same, could not haue been agreable. and so the Church and Christian people should haue lacked a priesthod and sacrifice, & Christ him self should not haue been a Priest of a peculiar order, but either must haue offered in the things that Aarons Priests did, or els haue been no Priest at all. For, to haue offered onely spiritually, as all faithful men do, that could not be ynough for his vocation, and our redemption, and state of the new Testament. How his flesh vvas made fit to be offered and eaten in the B. Sacrament, by his death, see Isychius *li.* 1 *in leuit. cap.* 2.

Kingdom of heauen, and *heauēly things*, spokē of the Church.

5. *Heauenly things.*] As the Church or state of the new Testament is commonly called *Regnum cœlorum & Dei*, in the Scriptures, so these heauenly things be probably taken by learned men, for the mysteries of the new Testament. And it seemeth that the patterne giuen to Moyses to frame his tabernacle by, vvas the Church, rather then the heauens them selues: al S. Paules discourse tending to shew the difference betwixt the new Testament and the old, and not to make comparison betwene the state of heauen and the old law. Though incidently, because the condition of the new Testament more neerely resembleth the same, then the old state doth, he sometime may speake somewhat therof also.

Grace, the effect of the new Testament.

10. *Into their minde.*] This also and the rest folowing is fulfilled in the Church, and is the proper effect of the new Testament, vvhich is the grace and spirit of loue, graffed in the hartes of the faithful by the holy Ghost, vvorking in the Sacraments and sacrifice of the new law to that effecte.

The new Testamēt or couenant betwene God & man.

10. *Their God.*] This mutual couenant made betwixt God and the faithful, is that vvhich vvas dedicated and established, first in the chalice of his bloud, called therfore *the nevv Testament in his bloud*: and vvhich vvas straight after ratified by the death of the testator, vpon the Crosse. *Luc.* 22.

Scriptures abused for phātastical inspirations.

11. *Shal not teach.*] So it vvas in the primitiue Church, in such specially as vvere the first founders of our new state in Christ. And that vvhich vvas verified in the Apostles and other principal men, the Apostle speaketh generally as though it vvere so in the vvhole. as S. Peter applieth the like out of Ioël, and our Sauiour so speaketh, vvhen he saith that such as beleeue in him, shal vvorke miracles of diuers sortes. Christian men then must not abuse this place to make chalenge of new inspirations and so great knowledge that they neede no Scriptures or teaching in this life, as some Heretikes doe: vvith much like reason and shew of Scriptures as the Protestants haue to refuse external sacrifice. And it is no lesse phantastical madnesse to deny external sacrifice, sacraments, or Priesthod, then it is to abolish teaching and preaching. *Act.* 2. *Io.* 14. *v.* 12.

CHAP. IX.

In the old Testament, that secular Sanctuarie had tvvo partes: the one signifying that time, vvith the ceremonies therof for the emundation of the flesh: the other signifying heauen, vvhich then vvas shut, vntil our High priest Christ entered into it, and that vvith his ovvne bloud, shed for the emundation of our consciences. Wherevpon he concludeth the excellencie of his tabernacle and host aboue the old. 25 Noting also the difference, that he entered but once (so effectual vvas that one blouddy offering of him self, for euer) vvheras the Leuitical High priest entered euery yere once.

THE

Exo. 25. 26,1.36. c λατρείας

1 HE former also in deede had iustificatiõs
2 c of seruice, and a secular sanctuarie. † For
the tabernacle vvas made, the first, vvher-
in vvere, the candlestickes, and the table,
and the proposition of loaues, vvhich is
3 called Holy. † But after the second vele,
the tabernacle, vvhich is called *Sancta San-*
4 *ctorum*: † hauing a golden censar, and the arke of the testamẽt
couered about on euery part vvith gold, in the vvhich vvas
" a golden potte hauing Manna, and the rod of Aaron that
3 Reg.8. 5 had blossomed, & * the tables of the testament, † and ouer
2 Par.5. Exo. 25, 22. it vvere * the " Cherubins of glorie ouershadovving the pro-
pitiatorie. of vvhich things it is not needeful to speake novv
6 particularly. † But these things being so ordered, in the first
tabernacle in deede the priests alvvaies entered, accõplishing
Exo 30, 10. Leu. 16, 2. 30. 7 offices of the sacrifices. † But in the second, * once a yere
the high priest only: not vvithout bloud vvhich he offereth
8 for his ovvne and the peoples ignorance: † the holy Ghost
signifying this, that the vvay of the holies was :: not yet ma-
9 nifested, the former tabernacle as yet standing. † vvhich is
a c parable of the time present: according to vvhich are of-
fered giftes and hostes, vvhich can not concerning the con-
c τὸν λα- τρεύοντα 10 science make perfect c him that serueth, † onely in meates and
in drinkes, and diuerse baptismes, and iustices of the flesh
laid on them " vntil the time of correction.
11 † But b Christ assisting an high Priest of the good things
to come, by a more ample and more perfect tabernacle not
12 made vvith hand, that is, not of this creation: † neither by
the bloud of goates or of calues, but by his ovvne bloud en-
tered in once into the Holies, " eternal redemption being
Leu.9,8 16,6.14 Nu.19. 13 found. ¶ † For * if the bloud of goates and of oxen & the
a shes of an heifer being sprinkled, sanctifieth the polluted
14 to the cleansing of the flesh: † hovv much more `hath' the
bloud of Christ vvho by the holy Ghost offered him self
` cleanse 15 vnspotted vnto God, `cleansed' our conscience from dead
vvorkes, to serue the liuing God? † And therfore he is the
mediatour of the nevv Testament: that death being a meane,
vnto the redemption " of these preuarications vvhich vvere
vnder the former testament, they that are called may receiue
Gal.3,15 16 the promise of eternal inheritance. ¶ † For * vvhere there
is a testament: the death of the testatour must of neces-

The Epistle vpon Imber saturday in Septemb.

:: The vvay to heaué vvas not open before Christs passion. & therfore the Patriarches and good men of the old Testament vvere in some other place of rest vntil then.

c Al things done in the old Testament and priesthod were figures of Christes actions.

b The Epistle vpon Passion Sunday.

sitie come betvvene. † For a testament is confirmed in the 17
dead: othervvise it is yet of no value, vvhiles he that tested,
liueth. † Vvherevpon neither vvas the first certes dedicated 18
vvithout bloud. † For al the commaundement of the Lavv 19
being read of Moyses to al the people: he taking the bloud
of calues and goates vvith :: vvater and scarlet vvool and
hyssope, sprinkled the very booke also it self and al the peo-
ple, † saying, *"This is the bloud of the Testament, vvhich 20 Exo.24. 8.
God hath commaunded vnto you. † The tabernacle also & 21
al the vessel of the ministerie he in like maner sprinkled with
bloud. † And al things almost according to the lavv are 22
cleansed with bloud: and vvithout sheading of bloud there
is not remission.

† It is necessarie therfore that "the examplers of the cœ- 23
lestials be cleansed vvith these: but the celestials them selues
vvith better hostes then these. † For IESVS is not entred 24
into Holies made vvith hand, examplers of the true: but into
heauen it self, that he may appeare novv to the countenance
of God for vs. † Nor that he should "offer him self often, 25
as the high priest entereth into the Holies, euery yere in the
bloud of others: † othervvise he ought to haue suffered 26
often from the beginning of the vvorld: but novv once in
the cõsummation of the vvorldes, to the destructiõ of sinne,
he hath appeared by his ovvne host. † And as it is appointed 27
to men to die once, and after this, the iudgement: † so also 28
Christ vvas offered once c to exhaust the sinnes of many. the
second time he shal appeare vvithout sinne to them that ex-
pect him, vnto saluation.

c ad exhauriendapeccata.

: : Here we may learne that the Scriptures conteine not al necessarie rites or truthes, whé neither the place to which the Apostle alludeth, nor any other, mentioneth half these ceremonies, but he had them by tradition.

c By this word vvhich signifieth to emptie or draw out euen to the botom, is declared the plentiful and perfect redẽption of sinne by Christ.

ANNOTATIONS
CHAP. IX.

Relikes.

4 *A golden potte.*] The Protestants count it superstitious to keepe vvith honour and reuerence the holy memories or monuments of Gods benefites and miracles, or the tokens of Christes Passion, as his Crosse, garments, or other things appertaining to him or his Saincts, and thinke it impossible that such things should dure so long: vvhen they may here see the reuerent and long reseruation of Manna, vvhich of it self vvas most apt to putrifie, and of Aarons rodde, onely for that it sodenly florished by miracle, the tables of the Testament &c. See a notable place in S. Cyril *li. 6 cont. Iulian.* vvhere he defendeth against Iulian the Apostataes blasphemie, the keeping and honouring of that Crosse or vvood vvhich Christ died on. See also S. Paulinus *ep.* 11. and vvhat reuerence S. Hierom and the faithful of his time did to the sepulchres of Christ and his Martyrs, and to their relikes. *We reuerence and vvorship* (saith he) *euery vvhere Martyrs sepulchres, and putting the holy ashes to our eies, if vve may, vve touch it vvith our mouth also: and do some thinke, that the monument vvherein our Lord vvas buried, is to be neglected?* But our Protestants can not skill of this. they had rather. ep. 17. c. 3.

They cõtinue vvithout putrefaction.

The holy CROSSE.

The sepulchres of Christ and his Saincts.

rather folovv Vigilantius, Iulianus the Apoſtata, and ſuch Maiſters, then the holy Doctors and euident practiſe of the Church in al ages.

5. *Cherubins.*] You ſee it is a fond thing, to conclude vpon the firſt or ſecond commaundement, that there ſhould be no ſacred images in the Church, vvhen euen among theſe people that vvere moſt prone to idolatrie, and groſſe in imagination of ſpiritual things ſuch as Angels are, and to vvhom the precept vvas ſpecially giuen, the ſame God that forbade them grauen idols, did commaund theſe images of Angels to be made and ſet in the ſoueraine holieſt place of al the Tabernacle or Temple. By vvhich it is plaine, that much more the images of Chriſt and his B. mother and Saincts, that may be more truely pourtered then mere ſpiritual ſubſtances can be, are not contrarie to Gods cõmaundement, nor againſt his honour, or repugnant to any other Scripture at all, vvhich condemne onely the Idols or pourtraitures of the Heathen made for adoration of falſe Gods.

Images in Salomons temple commaunded by God.

10. *Until the time of correction.*] Al thoſe groſſe and carnal ſacrifices, ceremonies, and obſeruations inſtituted to cleanſe and purifie the fleſh from legal irregularities and impurities onely, and not reaching to the purging of the ſoules & conſciences of men, being commaunded not for euer, but till Chriſtes comming, ceaſed then: and better, more forcible, and more ſpiritual Sacraments vvere inſtituted in their place. For vve may not imagine Chriſt to haue taken avvay the old, and put none in their place: or to alter the ſacraments onely into other ſacraments external, and not alſo to tranſlate the ſacrifices to ſome other more excellent. for it is called, *tempus correctionis, non abolitionis ſacrificij aut legis: the time of correction not of aboliſhing ſacrifice or lavv.* Neither haue they more reaſon to affirme Chriſtes one oblation vpon the Croſſe to haue rather taken avvay al kind of ſacrifice, then al manner of Sacraments. The time and ſtate of the nevv Teſtament is not made lavvleſſe, hoſtleſſe, or vvithout ſacrifice, but it is the time of correction or reformation and abettering al the foreſaid things.

Sacrifice not taken avvay by the nevv Teſtament, but changed into a better.

12. *Eternal redemption.*] No one of the ſacrifices, nor al the ſacrifices of the old lavv, could make that one general price, ranſom, and redemption of all mankind, and of al ſinnes, ſauing this one higheſt Prieſt Chriſt, and the one ſacrifice of his bloud once offered vpon the Croſſe. Vvhich ſacrifice of redemption can not be often done, becauſe Chriſt could not die but once. though the figures alſo thereof in the lavv of nature and of Moyſes, vvere truely called ſacrifices, as ſpecially this high and maruelous commemoration of the ſame in the holy Sacrament of the altar, according to the rite of the nevv Teſtament, is moſt truely and ſingularly (as S. Auguſtine calleth it) a ſacrifice. But neither this ſort, nor the other of the old lavv, being often repeated and done by many Prieſts (al vvhich vvere and are ſinners them ſelues) could be the general redeeming and conſummating ſacrifice: nor any one of thoſe Prieſts, nor al the Prieſts together, either of the lavv of Nature, or of Aarons, or Melchiſedecks order (except Chriſt alone) coulde be the general redeemers of the vvorld.

li. de Sp. & lit. c. 11.

One only ſacrifice on the Croſſe the redẽption of the vvorld: and one onely Prieſt (Chriſt) the redeemer thereof.

And this is the Apoſtles meaning in al this compariſon and oppoſition of Chriſtes death to the old ſacrifices, and of Chriſt to their Prieſts: and not that Chriſtes death or ſacrifice of the Croſſe ſhould take avvay al ſacrifices, or proue that thoſe Aaronical offices vvere no true ſacrifices at al, nor thoſe Prieſts, verily Prieſts. They vvere true Prieſts & true ſacrifices, though none of thoſe ſacrifices vvere the high, capital, and general ſacrifice of our price and redemption: nor none of them, or of thoſe Prieſts, could vvithout reſpect to this one ſacrifice of Chriſtes death, vvorke any thing to Gods honour, or remiſſion of ſinnes, as the Ievvves did falſely imagine, not referring them at al to this general redemption and remiſsion by Chriſt, but thinking them to be abſolute ſacrifices in them ſelues. And that to haue been the errour of the Hebrues, you may read in S. Auguſtine *li. 3. doct. Chriſt. c. 6.* And this, vve tel the Proteſtants, is the onely purpoſe of the Apoſtle.

The Apoſtles diſputatiõ being only against the errour of the Iewes cõcerning their ſacrifices and prieſts: the Proteſtants applying it against the ſacrifice of the Maſſe & prieſtes of the new Teſtament.

But they be ſo groſſe, or ignorant in the Scriptures, and ſo malitiouſly ſet againſt Gods and the Churches truth, that they peruerſely and foliſhly turne the vvhole diſputation againſt the ſacrifice of the B. Maſſe, and the Prieſts of the new Teſtament: as though vve held, that the ſacrifice of the altar vvere the general redemption or redeeming ſacrifice, or that it had no relation to Chriſtes death, or that it vvere not the repreſentation and moſt liuely reſemblance of the ſame, or vvere not inſtituted and done, to apply in particular to the vſe of the partakers, that other general benefite of Chriſtes one oblation vpon the Croſſe. Againſt the Ievves then onely S. Paul diſputeth, and againſt the falſe opinion they had of their Prieſts and ſacrifices, to vvhich they attributed al remiſsion and redemption, vvithout reſpect of Chriſtes death.

15. *Of thoſe preuarications.*] The Proteſtants do vnlearnedly imagine, that becauſe al ſinnes be remitted by the force of Chriſtes paſſion, that therfore there ſhould be no other ſacrifice after his death. Vvhereas in deede they might as vvell ſay, there ought neuer to haue been ſacrifice appointed by God, either in the lavv of Nature, or of Moyſes: as al their argumẽts made againſt the Sacrifice of the Church vpon the Apoſtles diſcourſe, proue as vvel, or rather onely, that there vvere no ſacrifices of Aarons order or Leuitical lavv at all. For againſt the Ievves falſe opinion concerning them, doth he diſpute, and not a vvord touching the ſacrifice of the Church, vnto vvhich

in

in al this discourse he neuer oppoſeth Chriſtes ſacrifice vpon the Croſſe: al Chriſtian men vvel knovving that the hoſt & oblation of thoſe tvvo, though they differ in maner and external forme, yet is in deede al one.

The Apoſtle then ſhevveth here plainely, that al the ſinnes that euer vvere remitted ſince the beginning of the vvorld, vvere no othervviſe forgiuen, but by the force and in reſpect of Chriſtes Paſſion. Yet it folovveth not therevpon, that the oblations of Abel, Abraham, Aaron, &c vvere no ſacrifices, as by the Heretikes fooliſh deduction it ſhould do: S. Paul not oppoſing Chriſtes Paſſion to them, for the intent to proue them to haue been no ſacrifices, but to proue, that they vvere not abſolute ſacrifices, nor the redeeming or conſummating Sacrifice, vvhich could not be many, nor done by many Prieſts, but by one, and at one time, by a more excellent Prieſt thē any of them, or any other mere mortal man.

Caluins argumēt againſt the ſacrifice of the altar, maketh no leſſe againſt the ſacrifices of the old Lavv.

And that you may ſee the blaſphemous pride and ignorance of Caluin, and in him, of al his fellovves: read (ſo many as may read Heretical bookes) his commentarie vpon this place, and there you ſhal ſee him gather vpon this, that Chriſtes death had force from the beginning & vvas the remedie for al ſinnes ſince the creation of the vvorld, therfore there muſt be no moe but that one ſacrifice of Chriſtes death. Vvhich muſt needes by his deduction hold (as it doth in deede) no leſſe againſt the old ſacrifices then the nevv ſacrifice of the Church, and ſo take avvay al, vvhich is againſt the Apoſtles meaning and al religion.

20. *This is the bloud.*] Chriſtes death vvas neceſſarie for the full confirmation, ratification, and accompliſhement of the nevv Teſtament, though it vvas begonne to be dedicated in the ſacrifice of his laſt ſupper, being alſo vvithin the compaſſe of his Paſſion. Vvhich is euident by the vvordes pronounced by Chriſt ouer the holy chalice, vvhich be correſpondent to the vvordes that vvere ſpoken (as the Apoſtle here declareth) in the firſt ſacrifice of the dedication of the old lavv, hauing alſo expreſſe mention of remiſſion of ſinnes thereby, as by the bloud of the nevv Teſtament. Vvhereby it is plaine, that the B. Chalice of the altar hath the very ſacrificall bloud in it that vvas ſhed vpon the Croſſe, in & by vvhich, the nevv Teſtament (vvhich is the lavv of ſpirit, grace, and remiſſion) vvas dedicated, and doth conſiſt. And therfore it is alſo cleere, that many diuine things, vvhich to the Heretikes or ignorant may ſeeme to be ſpoken onely of Chriſtes ſacrifice vpon the Croſſe, be in deede verified & fulfilled alſo in the ſacrifice of the altar. Vvhereof S. Paul for the cauſes aforeſaid vvould not treate in plaine termes See Iſychius *li.* 1 *in Leuit. c.* 4 *paulo poſt initium*, applying al theſe things to the immolation of Chriſt alſo in the Sacrament.

The correſpondēce of vvordes in dedicating both Teſtamēts proueth the real preſence of bloud in the Chalice.

23. *The examplers.*] Al the offices, places, veſſels, and inſtruments of the old lavv, vvere but figures and reſemblances of the ſtate and ſacraments of the nevv Teſtament, vvhich are here called *celeſtials*, for that they are the liuely image of the heauenly ſtate next enſuing: vvhich be therfore ſpecially dedicated and ſanctified in Chriſtes bloud, ſacrificed on the altar, and ſprinkled vpon the faithful, as the old figures and people vvere cleanſed by the bloud of beaſts. And therfore by a tranſition vſual in the holy Scriptures, the Apoſtle ſodenly paſſeth in the ſentēce immediatly folovving, and turneth his talke to Chriſtes entrance into heauen, the ſtate vvhereof, both by the Sacraments of the old lavv, and alſo more ſpecially by them of the nevv, is prefigured.

In the old Teſtament vvere figures of the nevv: in the nevv, is reſemblance of the heauenly ſtate.

25. *Offer him ſelf often.*] As Chriſt neuer died but once, nor neuer ſhal die againe, ſo in that violent, painful, and blouddy ſort he can neuer be offered againe, neither needeth he ſo to be offered any more: hauing by that one action of ſacrifice vpon the Croſſe, made the full ranſom, redemption, and remedie for the ſinnes of the vvhole vvorld. Neuertheleſſe, as Chriſt died and vvas offered after a ſort in all the ſacrifices of the Lavv and Nature, ſince the beginning of the vvorld (al vvhich vvere figures of this one oblation vpon the Croſſe) ſo is he much rather offered in the ſacrifice of the altar of the nevv Teſtament, incomparably more neerely, diuinely, and truely expreſſing his death, his body broken, his bloud ſhed, then did any figure of the old lavv, or other ſacrifice that euer vvas: as being in deede (though in hidden, ſacramental, and myſticall, and vnblouddy maner) the very ſelf ſame B. body and bloud, the ſelf ſame hoſt, oblation and ſacrifice, that vvas done vpon the Croſſe.

Chriſt once offered in blouddy ſort, but vnblouddily oftē, namely in the ſacrifice of the altar.

And this truth is moſt euident by the very forme of vvordes vſed by our Sauiour in the inſtitution and conſecration of the holy Sacrament, and by the profeſſion of all the holy Doctors. *Our ſacrifice*, ſaith S. Cyprian, *is correſpondent to the Paſſion of Chriſt.* And, *The ſacrifice that vve offer, is the Paſſion of Chriſt.* ep. 63. nu. 4. & nu. 7. S. Auguſtine de fid. ad Pet. c. 19. *In thoſe carnal ſacrifices vvas the prefiguring of the fleſh of Chriſt, vvhich he vvas to offer for ſinnes, and of the bloud, vvhich he vvas to ſheade. but in this Sacrifice is the commemoration of the fleſh of Chriſt vvhich he hath novv giuen, and of the bloud vvhich he hath ſhed:* in illis prænuntiabatur occidendus, in hoc annuntiatur occiſus. *In them he vvas forſhevved as to be killed: in theſe he is ſhevved, as killed.* And S. Gregorie Nazianzene ſaith, *orat. in morbum*, that the Prieſt in this ſacrifice, *immiſcet ſe magnis Chriſti Paſſionibus.* S Ambroſe *li.* 1 *Offic. c.* 48, *Offertur Chriſtus in imagine quaſi recipiens paſſionem.* Alexander the firſt, *ep. ad omnes Orthodox. nu.* 4. *to.* 1. *Conc. Cuius corpus & ſanguis conficitur, paſſio etiam celebratur.* S. Gregorie, *ho.* 37 *in Euang. So often as vve offer the hoſt of his Paſſion, ſo often vve renevve his Paſſion.* And, *He ſuffereth for vs againe in myſterie.* And Iſychius, *li.* 2. *c.* 8 *in Leuit. poſt med. By the ſacrifice of*

The ſacrifice of the altar & that on the Croſſe, both one.

the

the onely-begotten many thinges are giuen vnto vs, to vvitte, the remiſsion or pardoning of al mankinde, and the ſingular introduction or bringing in of the myſteries of the nevv Teſtament.

And the ſaid fathers and others, by reaſon of the difference in the maner of Chriſtes preſence and oblation in reſpect of that on the Croſſe, called this *the vnblouddy ſacrifice*, as* Caluin him ſelf confeſſeth, but anſvvereth them in the pride of hereticall ſpirit, vvith theſe vvordes: *Nihil moror quòd ſic loquantur vetuſti ſcriptores.* that is, *I paſſe not for it, that the auncient vvriters do ſo ſpeake*: calling the diſtinction of blouddy and vnblouddy ſacrifice, ſcholaſticall and friuolous, and *diabolicum commentum, a diueliſh deuiſe*. Vvith ſuch ignorant and blaſphemous men vve haue to do, that thinke they vnderſtand the Scriptures better then all the fathers.

Comment. in 9 Hebr.

The fathers call it the vnbloudy ſacrifice of the altar.

Caluins contẽpt of the fathers.

CHAP. X.

Becauſe in the yerely feaſt of Expiation vvas only a commemoration of ſinnes, therfore in place of al thoſe old ſacrifices the Pſalme telleth vs of the oblation of Chriſtes body. 10 Vvhich he offered blouddily but once (the Leuitical Prieſts offering ſo euery day) becauſe that once vvas ſufficient for euer, 15 in that it purchaſed (as the prophet alſo vvitneſſeth) remiſsion of ſinnes. 19 After al this he proſecuteth and exhorteth them vnto perſeuẽrance, partly vvith the opening of Heauen by our high-prieſt, 26 partly vvith the terrour of damnation if they fall againe: 32 bidding them remember hovv much they had ſuffered alreadỹ, and not loſe their revvard.

1 FOR the lavv hauing "a ſhadovv of
Leu. 16, 14. good things to come, not the very image
of the things: euery yere vvith the ſelf
2 ſame hoſtes which they offer inceſſantly,
can neuer make the commers thereto
perfect: † othervviſe "they ſhould haue
ceaſed to be offered, becauſe the vvor-
ſhippers once cleanſed ſhould haue no
3 conſcience of ſinne any longer. † but in them there is
4 made a cõmemoration of ſinne euery yere. † for it is "impoſ-
ſible that vvith the bloud of oxen and goates ſinnes ſhould
5 be taken avvay. † Therfore comming into the vvorld he
Pſ. 39, 7. ſaith: " *Hoſt and oblation thou vvouldeſt not:* " *but a body thou haſt fitted to me:*
6 † *Holocauſtes and* c *for ſinne did not pleaſe thee.* † *Then ſaid I, Behold I come:*
7 *in the head of the booke it is vvritten of me: That I may doe thy vvil ô God.*
8 † Saying before, *Becauſe hoſtes and oblations, & holocauſtes, & for ſinne thou vvouldeſt not,* " *neither did they pleaſe thee,* vvhich are offered accor-
9 ding to the lavv, † *then ſaid I, Behold I come that I may doe thy vvil ô God*: he taketh avvay the firſt, that he may eſtabliſh that that
10 folovveth. † In the vvhich vvil, vve are ſanctified by the
11 oblation of the body of IESVS Chriſt once. † And euery prieſt in deede is ready daily miniſtring, and " often offering
Pſ. 109. 12 the ſame hoſtes, vvhich can neuer take avvay ſinnes: † but
Pr. 15, 5. this man offering one hoſt for ſinnes, for euer * ſitteth on

c *For ſinne*, is the proper name of a certaine ſacrifice called in Hebrue חטאה: as Holocauſt is an other kinde. *See the Annot. 2 Cor. 5. v. 21.*

the right hand of God, † hence forth expecting, vntil his 13
enemies be put the footestoole of his feete. † For by one 14
oblation hath he consummated for euer them that are sanctified. † And the holy Ghost also doth testifie to vs. For after 15
that he said: † *And this is the Testament vvhich I vvil make to them after* 16 Hier.31, 33,34. Heb.8,8.
those daies, saith our Lord, giuing my lavves :: in their hartes, & in their mindes
vvil I superscribe them: † *and their sinnes and iniquities I vvil novv remember* 17
no more. † But vvhere there is remission of these," novv there 18
is not an oblation for sinnes.

† Hauing therfore brethren confidence in the entring of 19
the holies in the bloud of Christ: † vvhich c he hath dedi- 20 c ἐνεκαίνισεν
cated to vs a nevv and liuing vvay by the vele, that is, his
flesh, † and a high priest ouer the house of God, † let vs 21
approche vvith a true hart in fulnesse of faith, hauing our 22
hartes sprinkled from euil conscience, and our body vvashed vvith cleane vvater, † let vs hold the confession of our 23
hope vndeclining (for he is faithful that hath promised)
† and let vs consider one an other vnto the prouocation of 24
charitie and of good vvorkes: † not forsaking our assem- 25
blie as some are accustomed, but comforting, and so much
the more as you see the day approching. † * For "if vve 26 Heb.6,4
sinne vvillingly after the knovvledge of the truth receiued,
novv there is not left an host for sinnes, † but a certaine 27
terrible expectation of iudgement and rage of fire, vvhich
shal consume the aduersaries. † A man making the lavv of 28
:: Heresie and Apostasie from the Catholike faith, punishable by death. Moyses frustrate: vvithout any mercie * dieth vnder tvvo Deu.19. 15. Mat. 18,16. to.8,17.
or three vvitnesses. † :: hovv much more thinke you, doth 29
he deserue vvorse punishements vvhich hath troden the
sonne of God vnder foote, and estemed" the bloud of the testament polluted, vvherein he is sanctified, and hath done
contumelie to the spirit of grace? † For vve knovv him that 30
said, *Reuenge to me, I vvil repay.* And againe, *That our Lord vvil iudge* Deu. 32, 35. Rom. 12,19.
his people. † "It is horrible to fal into the handes of the liuing 31 Pſ. 134. 14.
God.

The Epistle for many Martyrs. † But call to minde the old daies: vvherein being illu- 32
minated, you sustained a great fight of passions. † and on the 33
one part certes by reproches and tribulations made a spectacle: and on the other part made companions of them that
conuersed in such sort. † For, "you both had compassion 34
on them that vvere in bondes: and the spoile of your ovvne
goodes you tooke" vvith ioy, knovving that you haue a bet-

ter

35 ter and a permanent ſubſtãce. † Do not therfore leeſe your
36 confidence, vvhich hath a great remuneration. † For pa- c Good vvorkes make great cõfidence of ſalnation, & haue great revvard.
tience is neceſſarie for you: that doing the vvil of God, you
Abac. 2, 3. Ro. 1, 17. Gal. 3. 12. 37 may receiue the promiſe. † For * yet a litle and a very litle
vvhile, he that is to come, vvil come, and vvil not ſlacke.
38 † and my iuſt " liueth of faith. ¶ but if he vvithdravv him
39 ſelf, he ſhal not pleaſe my ſoule. † But vve are not the children of vvithdravving vnto perdition: but of faith to the vvinning of the ſoule.

ANNOTATIONS
CHAP. X.

1. *A ſhadovv.*] The ſacrifices and ceremonies of the old law, vvere ſo far from the truth of Chriſts Sacraments, and from giuing ſpirit, grace, remiſsion, redemption, and iuſtification, and therevpon the entrance into heauen and ioyes celeſtiall, that they vvere but mere ſhadowes, vnperfectly and obſcurely repreſenting the graces of the new Teſtament and of Chriſtes death: vvhereas all the holy Churches rites and actions inſtituted by Chriſt in the Prieſthod of the new law, conteine and giue grace, iuſtification, and life euerlaſting to the faithful and vvorthy receiuers: and therfore they be not ſhades or darke reſemblances of Chriſtes paſſion, vvhich is the fountaine of all grace and mercie, but perfect images and moſt liuely repreſentations of the ſame, ſpecially the ſacrifice of the altar, vvhich becauſe it is the ſame oblation, the ſame hoſt, and offered by the ſame Prieſt Chriſt IESVS (though by the miniſterie of man and in myſterie) is the moſt pure and neere image, character, and correſpondence to the ſacrifice of Chriſtes paſsion, both in ſubſtance, force, and effect, that can be.

The old ſacrifices obſcurely ſhadovved, but the ſacrifice of the altar moſt plainely repreſenteth the ſacrifice on the Croſſe.

2. *They ſhould haue ceaſed.*] If the hoſtes and offerings of the old law had been of themſelues perfect to all effectes of redemption and remiſsion, as the Hebrues (againſt vvhom the Apoſtle diſputeth) did thinke, and had had no relation to Chriſtes ſacrifice on the Croſſe or any other abſolute and vniuerſal oblation or remedie for ſinne, but by and of their owne efficacie could haue generally purged and cleanſed man of all ſinne and damnation: then they ſhould neuer haue needed to be ſo often repeated and reiterated. For being both generally auailable for all, by their opinion, and particularly applied (in as ample ſort as they could be) to the ſeueral infirmities of euery offender, there had been no ſinnes left. But ſinnes did remaine, euen thoſe ſinnes for vvhich they had offered ſacrifices before, notvvithſtanding their ſacrifices vvere particularly applied vnto them. For, offering yerely they did not onely offer ſacrifices for the new committed crimes, but euen for the old, for vvhich they had often ſacrificed before: the ſacrifices being rather recordes and atteſtations of their ſinnes, then a redemption or full remiſsion, as Chriſtes death is. Vvhich being once applied to man by Baptiſme, vvipeth away all ſinnes paſt, God neuer remembring them any more, nor euer any ſacrifice or ſacrament or ceremonie being made or done for them any more, though for new ſinnes other remedies be daily requiſite. Their ſacrifices then could not of them ſelues remitte ſinnes, much leſſe make the general redemption vvithout relation to Chriſtes Paſsion. And ſo you ſee it is plaine euery vvhere, that the Apoſtle proueth not by the often repetition of the Iewiſh ſacrifices, that they vvere no ſacrifices at all, but that they vvere not of that abſolute force or efficacie, to make redemption or any remiſsion, vvithout dependance of the one vniuerſal redemption by Chriſt: his vvhole purpoſe being, to inculcate vnto them the neceſsitie of Chriſtes death, and the oblation of the new Teſtament. As for the Churches holy ſacrifice, it is cleane of an other kinde then thoſe of the Iewes, and therfore he maketh no oppoſition betwixt it, and Chriſtes death or ſacrifice on the Croſſe, in all this Epiſtle: but rather as a ſequele of that one general oblation, couertly alvvaies inferreth the ſame: as being in a different maner the very ſelf ſame hoſt and offering that vvas done vpon the Croſſe, and continually is vvrought by the ſelf ſame Prieſt.

The Ievves ſacrifices vvere not abſolute & independẽt, becauſe they vvere often repeated.

The Apoſtle proueth by the often repeating of the Ievves ſacrifices, not that they vvere none, but that they vvere not abſolute & ſufficient.

4. *Impoßible.*] The hoſtes and ſacrifices of the old law, vvhich the carnal Iewes made

The old sacrifices remitted not sinnes, but were only signes therof.

all the count of, without relation to Christes death, were not onely not perfect and absolute sufficient in them selues, but they did not, nor could not remit any sinnes at all, being but onely signes therof, referring the offenders for remission in deede, to Christes Passion. For the bloud of bruit beastes could haue no other effect, nor any other element or creature, before Christes death. the fruite whereof, before it was extant, could be no otherwise properly applied vnto them, but by beleefe in him.

God refuseth the Iewes sacrifices, not al sacrifice.

5. Host and oblation.] He meaneth not that God would no host nor sacrifice any more, as the Protestants falsely imagin: for that were to take away not onely the sacrifice of Christes body vpon the altar, but the sacrifice of the same body vpon the Crosse also. Therfore the Prophet speaketh onely of the legal and carnal sacrifices of the Iewes, signifying that they did neuer of them selues please God, but in respect of Christ, by whose oblation of his owne body they should please.

That Christ should haue a body, was necessarie for his Priesthod, and sacrifice.

The body of Christ is the sacrifice of the altar.

5. *But a body.*] If Christ had not had a body, he could not haue had any worthy matter or any matter at all to sacrifice in visible maner, other then the hostes of the old law. Neither could he either haue made the general redemption by his one oblation vpon the Crosse, nor the daily sacrifice of the Church: for both which, his body was fitted by the diuine wisedom. Which is an high conclusion, not vnderstood of Iewes, Pagans, nor the Heretikes of our time, that Christes humane nature was taken to make the Sonne of God (who in his diuine nature could not be either Priest or host) fitte to be the sacrifice and Priest of his father, in a more worthy sort, then all the Priests or oblations of the old law. And that this body was giuen him, not onely to be the sacrifice vpon the Crosse, but also vpon the altar, S. Augustine affirmeth in these wordes. *The table which the Priest of the new Testament doth exhibit, is of his body and bloud: for that is the sacrifice which succeded al those sacrifices that were offered in shadow of that to come. For the which also we acknowledge that voice of the same Mediatour in the psalme,* BVT A BODY THOV HAST FITTED TO ME, *because in steede of all those sacrifices and oblations his body is offered, and is ministred to the partakers or receiuers:* Li. 17 Ciuit. Dei. c. 20. And againe *li. 4 de Trin. c. 14. Who so iust and holy a Priest, as the onely sonne of God? What might so conueniently be offered for men, of men, as mans flesh? and what so fitte for this immolation or offering, as mortal flesh? what so cleane for cleansing the vices of mortal men, as the flesh borne of the virgins wombe? and what can be offered and receiued so gratefully, as the flesh of our sacrifice, made the body of our Priest?* Ps. 39.

The Iewes sacrifices refused, not al sacrifice.

8. *Neither did they please thee.*] By that he saith, the things offered in the Law, did not please God, and likewise by that he saith, the former to be taken away, that the second may haue place, it is euident, that all hostes and sacrifices be not taken away by Christ, as the Heretikes foolishly conceiue: but that the old hostes of brute beastes be abrogated to giue place to that which is the proper host of the new law, that is, Christes owne body.

We must often note that the Apostles speache of many Priests and often sacrificing, concerneth only the Iewes Priests and sacrifices, not the Priests and sacrifice of the new Testament.

11. *Often offering the same hostes.*] As S. Paul is forced often to inculcate that one principle of the efficacie and sufficiencie of Christes death, because of the Hebrues to much attributing to their legal sacrifices, and for that they did not referre them to Christes onely oblation: so we, through the intolerable ignorance and importunity of the Heretikes of this time (abusing the wordes of the Apostle spoken in the dewe defence and declaration of the valure and efficacie of Christes Passion aboue the sacrifices of the Law) are forced to repeat often, that the Apostles reason of many Priests and often repetition of the self same sacrifices, concerneth the sacrifices of the Law onely, vnto which he opposeth Christes sacrifice and Priesthod: and speaketh no word of or against the Sacrifice of the new Testament, which is the sacrifice of Christes owne Priesthod, Law, and institution, yea the same sacrifice done daily vnblouddily, that once was done blouddily: made by the same Priest Christ Iesus, though by his ministers hands: and not many hostes, as those of the old law were, but the very self same in number, euen Christes owne body that was crucified. And that you may see that this is the iudgement of all antiquity, and their exposition of these and the like wordes of this Epistle, and that they seeing the very same arguments that the Protestants now make so much a doe withall among the simple and vnlearned, yet well perceiued that they made nothing against the daily oblation or sacrifice of the altar, and therfore answered them before the Protestants were extant, 1200 yeres: we will set downe some of their wordes, whose authoritie and exposition of the Scriptures must preuaile in all that haue wisedom or the feare of God, aboue the false and vaine gloses of Caluin and his followers.

The Caluinists arguments against Christs body often offered, and in many places, answered by the fathers long a goe.

Thus then first saith S. Ambrose: *Quid ergo nos &c. What we then? do not we offer euery day? we offer surely: but this sacrifice is an exampler of that: for we offer alwaies the self same, and not now one lambe, to morow an other, but alwaies the self same thing: therfore it is one sacrifice. otherwise, by this reason because it is offered in many places, there should be many Christes. not so, but it is one Christ in euery place, here whole, and there whole, one body. But this which we doe, is done for a commemoration of that which was done. for we offer not an other sacrifice, as the high Priest of the old law, but alwaies the self same. &c.* Primasius S. Augustines scholer doth also preoccupate these Protestants obiections thus: *What shal we say then? do not our Priests daily offer* in 10 cap. Hebr. ibidem.

offer sacrifice? they offer surely, because vve sinne daily, and daily haue neede to be cleansed: and because he can not die, he hath giuen vs the sacrament of his body and bloud: that as his Passion vvas the redemption and absolution of the vvorld, so also this oblation may be redemption and cleansing to all that offer it in truth and veritie. So saith this holy father, to vvitte, that as the sacrifice of the Crosse vvas a general redemption, so this of the altar is, to all that vse it, a particular redemption or application of Christes redemption to them. In vvhich sense also V. Bede calleth the holy Masse, *redemptionem corporis & animæ sempiternam, the euerlasting redemption of body and soul.* li. 4 c. 22. histor. Againe the same Primasius, *The diuinity of the Word of God vvhich is euery vvhere, maketh that there are not many sacrifices, but one, although it be offered of many, and that as it is one body vvhich he tooke of the Virgins vvombe, not many bodies, euen so also one sacrifice, not diuers, as those of the Ievves vvere.*

The general redemption vpon the Crosse is particularly applied in the sacrifice of the altar.

Primas. loco citato.

* S. Chrysostom also, and after him Theophylacte, and Oecumenius, and of the Latines, Haimo, Paschasius, Remigius, and others, obiect to them selues thus: *Do not vve also offer euery day? vve offer surely. but this sacrifice is an exampler of that, for vve offer alvvaies the self same: and not novv one lambe, to morovv an other, but the self same: therfore this is one sacrifice. Othervvise, because it is offered in many places, there should be many Christes.* And a litle after, *Not an other sacrifice, as the high Priest of the old Lavv, but the self same vve do alvvaies offer, rather vvorking a remembrance or commemoration of the sacrifice.* See the Annotation Luke 22,19. vpon these vvordes, *A commemoration.* Thus did al the auncient fathers Greeke and Latin treate of these matters, and so they said Masse, and offered daily, and many of them made such formes of celebrating the diuine sacrifice, as the Greekes and Latines do vse in their Liturgies and Masses, and yet they savv these places of the Apostle and made commentaries vpon them, and vnderstood them (I trovv) as vvel as the Protestants.

* ho. 17 in ep. ad Heb.

Councels and fathers.

He that for his further confirmation or comfort list see vvhat the aũcient Councels and Doctors beleeued, taught, and practised in this thing, let him read the first holy Councel of Nice *cap.* 14 : *& in fine Conc. ex Græco.* the Councel of Ephesus Anathematis. 11. the Chalcedon Councel *act.* 3. *pag.* 112. *Conc. Ancyran. c.* 1. 4. & 5. Neocæsar. *can.* 13. Laodic. *can.* 19. Carthag. 2 *cap.* 8. Carthag. 3 *cap.* 24. & Carthag. 4 *cap.* 33. *& c.* 41. S. Denys *cap.* 3 *Eccl. hier.* S. Andrevve *in historia Passionis.* S. Ignatius *ep. ad Smyrnenses.* S. Martialis *ep. ad Burdegalenses.* S. Iustine *Dialog. cum Tryphone.* S. Ireneus *li.* 4 *cap.* 32. 34. Tertullian *de cultu fœminarum, & de corona milit.* Origen *homil.* 13 *in Leuit.* S. Cyprian *ep. ad Cecilium. nu.* 2. *& de Cœna Domini. nu.* 14. & Eusebius *demonst. Euang. li.* 1 *cap.* 10. and the rest vvhich vve haue cited by occasion before, & might cite but for tediousnes: a truth most knovven and agreed vpon in the Christian religion.

18. *Novv there is not.*] Christes death can not be applied vnto vs in that full and ample sort as it is in baptisme, but once: Christ appointing that large remission and application to be made but once in euery man, as Christ died but once. for it is not meant, that all sinne shal cease after Christes sacrifice vpon the Crosse, nor that there should be no oblation for sinnes committed after Baptisme, or that a man could not sinne at al after Baptisme, or that if he sinned aftervvard, he could haue no remedie or remission by Gods ordinance in the Church, vvhich diuers falsehods sundrie Heretikes gather of this and such like places: but onely the Apostle telleth the Hebrues, as he did before chap. 6, and as he doth straight aftervvard, that if they fall novv (vvherevnto they seemed very prone) to their old lavv, and voluntarily after the knovvledge and profession of the Christian faith by Baptisme, commit this sinne of incredulitie and apostasie, they can neuer haue that aboundant remission applied vnto them by Baptisme, vvhich can neuer be ministred to them againe. And that general full pardon he calleth here, *oblation*, and aftervvard in the 26 verse, *hostiam pro peccato, an host for sinne.*

When the Apostle seemeth to say, there is no remission or oblation for sinne, he alvvaies meaneth that ful remission by Baptisme.

26. *If vve sinne vvillingly.*] As the Caluinists abuse other like places against the holy sacrifice of the Masse, so they abuse this as the Nouatians did before them, to proue that an Heretike, Apostata, or any that vvilfully forsaketh the truth, can neuer be forgiuen. Vvhich (as is before declared in the 6 chapter) is most vvicked blasphemie: the meaning hereof being, as is there said, onely to terrifie the Hebrues, that falling from Christ they can not so easily haue the host of Christes death applied vnto them, because they can not be baptized any more, but must passe by sacramental penance, and satisfaction, and other hard remedies vvhich Christ hath prescribed after Baptisme in the Churches discipline. Therfore S. Cyril saith, *li.* 5 *in Io. cap.* 17. *Penance is not excluded by these vvordes of Paul, but the renevving by the lauer of regeneration. He doth not here take avvay the second or third remission of sinnes (for he is not such an enemy to our saluation) but the host vvhich is Christ he denieth that it is to be offered againe vpon the Crosse.* So saith this holy Doctor. And by this place & the like you see, hovv perilous a thing it is for Heretikes & ignorant persons to read the Scriptures. Vvhich by folovving their ovvne fantasie* they peruert to their damnation.

The Caluinists heresie against remission of sinnes.

Al sinnes may be remitted by penãce, but not so fully as by Baptisme.

Perilous reading of the Scriptures.

2 Pet. 3.

29. *The bloud of the Testament.*] Vvhosoeuer maketh no more account of the bloud of Christes sacrifice, either as shed vpon the Crosse, or as in the holy Chalice of the altar (for our Sauiour calleth that also* the bloud of the nevv Testament) then he doth of the bloud of calues and goates, or of other common drinkes, is vvorthy death, and God vvil in the next life, if it be not punished here, reuenge it vvith greuous puuishment.

Contempt of Christs bloud in the Sacramẽt.

Luc. 22.

Penance.

31. *It is horrible.*] Let al Christian people do satisfaction and penance for their sinnes in this life. for the iudgemēts of God in the next life done by God him self, of vvhat sort soeuer, vvhether temporall as in Purgatorie, or eternal as in Hell, be exceding greuous.

Mercie to the empriſoned for religion.

34. *You had compaſsion.*] To be mercifulto the afflicted for religion, & to be partakers of their miseries, is a very meritorious vvorke, and giueth great confidence before God in the day of repaiment or remuneration for the same.

Losse of goods for religion.

34. *With ioy.*] If all Christian men vvould consider this, they vvould not thinke it so great a matter to lose their land or goods for defense of the Catholike faith.

Faith is the cōfort of the afflicted.

38. *Liueth of faith.*] Faithful men afflicted in this life, haue their comfort in heir assured faith and hope of Christes comming to deliuer them once from all these miseries: & so by that faith and comfort they liue, vvhereas othervvise this miserable life vvere a death.

CHAP. XI.

He exhorteth them by the definition of faith, to sticke vnto God, though they see not yet his revvard: shevving that all the Saincts aforetime did the like, being all constant in faith, though not one of them receiued the promis, that is, the inheritance in heauen: but they and vve novv after the comming of Christ receiue it together.

:: By this vvord substāce is meant, that faith is the ground of our hope.

AND "faith is, :: the substance of things to 1 c ἔλεγχος
be hoped for, c the argument of things
"not appearing. † For in this the old men 2
obtained testimonie.

† * By faith, vve vnderstand that the 3 *Gen.* 1, 13
vvorldes vvere framed by the vvord of
God: that of inuisible things visible things
might be made.

† * By faith, Abel offered a greater hoste to God thē Cain: 4 *Gen.* 4, 4
* by vvhich he obtained testimonie that he vvas iust, God giuing testimonie to his giftes, & by it, he being dead, yet speaketh. † * By faith :: Henoch vvas translated, that he should 5 *Mat.* 23, 35. *Gen.* 5, 24. *Eccl.* 44, 16.
not see death, and he vvas not found: becausse God translated
him. for before his translation he had testimonie that he had
pleased God. † But vvithout faith it is impossible to please 6
God. For "he that commeth to God, must beleeue that he is,
and is a :: revvarder to them that seeke him.

:: He speareth that Henoch yet liueth and is not dead: against the Caluinists. See the annot. *Apocal. chap.* 11.

:: Vve must beleeue that God vvill revvard all our good vvorkes: for he is a revvarder of true iustice, not an accepter or imputer of that that is not.

† * By faith, Noë hauing receiued an answver concer- 7 *Gen.* 6, 13. *Eccl.* 44, 17.
ning those things vvhich as yet vvere not seen, fearing, framed the arke for the sauing of his house, by the vvhich he
condemned the vvorld: and vvas instituted heire of the iustice vvhich is by faith.

† * By faith, he that is called, Abraham, obeied to goe 8 *Gen.* 12, 4. 13, 1.
forth into the place vvhich he vvas to receiue for inheritāce:
and he vvent forth, not knovving vvhither he vvent. † By 9
faith, he abode in the land of promise, as in a strāge lād, dvvelling

ling in cottages vvith Isaac & Iacob the coheires of the same
10 promise. † For he expected the citie that hath foundations:
vvhose artificer and maker is God.
11 † * By faith, Sara also her self being barren, receiued ver-
Gen. 17, 19. 18, 10. 21, 2. tue in conceauing of seede, yea past the time of age: be-
cause she beleeued that he vvas faithful which had promised.
Ecc. 44 22. 12 † For the vvhich cause euen of one (and him quite dead)
there rose as the starres of heauen in multitude, & as the sand
that is by the sea shore innumerable.
13 † According to faith died al these, not hauing receiued
the promises, but beholding them a farre of, and saluting
them, and cõfessing that they are pilgrimes & strangers vpon
14 the earth. † for they that say these things, doe signifie that
15 they seeke a countrie. † And in deede if they had been minde-
ful of the same from vvhence they came forth, they had
16 time verely to returne. † but novv they desire a better, that is
to say, a heauenly. Therfore God is not confounded to be
called their God. for he hath prepared them a citie.
Gen. 22, 9. 17 † * By faith, Abraham offered Isaac, vvhen he vvas temp-
ted: and his onlie-begotten did he offer vvho had receiued
Gen. 21, 12. *Rom.* 9, 7: 18 the promises: († to vvhom it vvas said, *That in Isaac shal seede*
19 *be called to thee.*) † accounting that God is able to raise vp euen
from the dead. wherevpõ he receiued him also [c] for a parable.
Gen. 27, 27, 36. 20 † * By faith, also of things to come, Isaac blessed Iacob
and Esau.
Gen. 48, 15. 21 † * By faith, Iacob dying, blessed euery one of the sonnes
Gen. 47, 31. of Ioseph: * and ‖ adored the toppe of his rodde.
Gen. 50, 24, 25. 22 † * By faith, Ioseph dying, made mention of the going
forth of the children of Israël: and gaue commaundement
:: concerning his bones.
Exo. 2, 2. 23 † * By faith, Moyses being borne, vvas hidde three mo-
nethes by his parents: because they savv him a proper infant,
Exo. 1, 16. and they feared not * the kings edict.
Exo. 2, 11 24 † * By faith, Moyses being made great, denied him self to
25 be the sonne of Pharaos daughter: † rather chosing to be
afflicted vvith the people of God, then to haue the pleasure
26 of temporal sinne, † esteeming the reproche of Christ, grea-
ter riches then the treasure of the Ægyptians. for :: he
Exo. 12, 37. 27 looked vnto the remuneration. † * By faith, he left Ægypt:
not fearing the fiercenes of the king. for him that is inuisible
28 he susteined as if he had seen him. † By faith, he celebrated
the

[c] That is, in figure and mysterie of Christ dead, & aliue againe.

:: The translation of Relikes or Saincts bodies, & the due regard and honour vve ought to haue to the same, are proued hereby.

:: The Protestants that deny vve may or ought to doe good in respect or for revvard in heauen, and hereby cõfute

the Paſche, & the ſheading of the bloud: that he vvhich deſtroied the firſt-borne, might not touche them. † * By faith they paſſed the redde ſea as it vvere by the drie land: vvhich the Ægyptians aſſaying, vvere deuoured. *Gen.* 14, 22.

† * By faith the vvalles of Iericho fel dovvne, by the circuiting of ſeuen daies. *Ioſ.*6,20

† * By faith, Rahab the harlot periſhed not vvith the incredulous, receiuing the ſpies vvith peace. *Ioſ.*6,23 25. 2,3.

† And vvhat ſhal I yet ſay? For the time vvil faile me telling of Gedeon, Barac, Sampſon, Iephtè, Dauid, Samuël, &

The Epiſtle for many Martyrs.

the prophets: † vvho by faith ouercame kingdōs," vvrought iuſtice, obteined promiſes, ſtopped the mouthes of lions, † extinguiſhed the force of fire, repelled the edge of the ſvvord, recouered of their infirmitie, vvere made ſtrong in battel, turned avvay the campe of forainers: † vvomen receiued of reſurrection their dead. and others vvere racked, not accepting redemption, that they might finde a better reſurrection. † And others had trial of mockeries and ſtripes, moreouer alſo of bādes & priſons: † they vvere ſtoned, they vvere hevved, they vvere tempted, they died in the ſlaughter of the ſvvord, they vvent about in ſheep-ſkinnes, in goates ſkinnes, needy, in diſtreſſe, afflicted: † of vvhom the vvorld vvas not vvorthie. vvandering in deſertes, in mountaines and dennes, and in caues of the earth. † And al theſe being approued by the teſtimonie of faith, ⊣ receiued not the promiſe, † God for vs prouiding ſome better thing, that they vvithout vs ſhould not be conſummate. 33 34 35 36 37 38 39 40

ANNOTATIONS
CHAP. XI.

Not only or a ſpecial faith.

1. *Faith is.*] By this deſcription of faith, and by all the commendation therof through the vvhole chapter, you may vvell perceiue that the Apoſtle knevve not the forged ſpecial faith of the Proteſtants, vvhereby euery one of theſe new Sectmaſters & their folovvers beleeue their ſinnes are remitted, and that them ſelues ſhal be ſaued, though their ſectes be cleane contrarie one to an other.

Faith is of things not ſeen: as in the B. Sacrament.

1. *Not appearing*] *This is the praiſe of faith*, ſaith S. Auguſtine, *if that vvhich is beleeued, be not ſeen. For vvhat great thing is it, if that be beleeued, vvhich is ſeen? according to that ſentence of our Lord vvhen he rebuked his diſciple, ſaying: Becauſe thou haſt ſeen me Thomas, thou haſt beleeued: bleſſed are they that haue not ſeen and haue beleeued. Aug. in euang. Io. tract. 79.* Vvhich may be a rebuke alſo and a checke to al thoſe faithles ſpeaches, I vvould ſee him, taſt him, touch him and feele his very fleſh in the Sacrament, othervviſe I vvil not beleeue.

Nothing profitable or meritorious With out faith,

6. *He that commeth.*] Faith is the foundation and ground of all other vertues and vvorſhip of God, vvithout vvhich no man can pleaſe God. Therfore if one be a Ievve, a Heathen, or an heretike, that is to ſay, be vvithout the Catholike faith, al his vvorkes ſhal profit him no vvhit to ſaluation.

21. *Adored*

21. *Adored the toppe of his rod.*] The learned may see here that the Apostle doth not tie him self to the Hebrue in the place of Genesis vvhence it is alleaged, but folovveth the Septuaginta, though it differ from the Hebrue, as also the other Apostles and Euangelists and our Sauiour him self did: neither vvere they curious (as men novv a daies) to examine all by the Hebrue only, because they vvriting and speaking by the holy Ghost, knevve very vvell that this translation * is the sense of the holy Ghost also, and as true, and as directly intended as the other: and therfore also that translation continued alvvaies authentical in the Greeke Church, notvvithstanding the diuersitie thereof from the Hebrue. Euen so vve that be Catholikes, folovv vvith al the Latin fathers the authentical Latin translation, though it be not alvvaies agreable to the Hebrue or Greeke that novv is. But Caluin is not onely very saucie, but very ignorant, vvhen he saith that the Septuaginta vvere deceiued, and yet that the Apostle vvithout curiosity vvas content to folovv them: because it is euident, that *the Hebrue being thē vvithout pointes, *might be trāslated the one vvay as vvel as the other. Vvhich they vnderstood so vvel (and therfore vvere not deceiued) that vvithin three lines after, in the beginning of the next chapter, they translate the same vvord, as he vvould haue it in this place.

Gen. 47. v. 31.

* Aug. de ciu. Dei li. 15 c. 14.

מטה *

* ῥάβδος, rod. * κλίνη, bed.

The citatiõs in the nevv Testament, not only according to the Hebrue, but to the Septuagīta.

The vulgar latin translation.

Againe obserue in those vvordes, *He adored the toppe of his rod*, that adoration (as the Scripture vseth this vvord) may be done to creatures, or to God at and before a creature: as, at or * before the Arke of the Testament in old time, novv at or before the crucifixe, relikes, images: and in the Psalmes 98.131. *Adore ye his footestoole. Adore ye tovvard his holy mount. We vvil adore tovvard the place vvhere his feete stoode*: or (vvhich by the Hebrue phrase is al one) *Adore ye his holy mount. We vvill adore the place vvhere his feete stood.* as also * the Greeke fathers, S Damascene *li. 1 de imaginibus*, and Leontius cited of him, yea S. Chrysostom also do handel these places, and namely that of the Apostle vvhich vve novv speake of, interpreting the Greeke as our Latin hath, and as vve do, He adored the rod or the toppe of his rod, that is, the scepter of Ioseph novv Prince of Ægypt, so fulfilling Iosephs dreames vvhich foretold the same *Gen.* 37: and vvithal signifying as it vvere by this propheticall fact, * the kingdom of Israel or of the ten tribes that vvas to come of Ioseph by Ephraim his yonger sonne in the first king Ieroboam. thus the Greeke fathers. Vvherevnto may be added, that al this vvas done in type and figure of Christes scepter and kingdom, vvhom he adored by and in his Crosse, as he did Ioseph by or in his rod and scepter: and therfore the Apostle saith, he did it by faith, as hauing respect tovvard things to come. By al vvhich it is euident, that it is false vvhich the Caluinists teach, that vve may not adore image, crucifixe, or any visible creature, that is, vve may not adore God at or by such creatures, nor kneele before them: and therfore their corrupt translation of this place for the same purpose is intolerable, saying thus, (LEANING) *vpon his staffe he adored* (GOD). adding no lesse then tvvo vvordes more then is in the Greeke. Which though it might be the sense of the place, and S. Augustine so expoundeth it, yet they should not make his exposition the text of holy Scripture, specially vvhereas he only of al the auncient fathers (as Beza confesseth) so expoundeth it.

* Ioſ. 7, 6.

* Oecum. in collect.

* 3 Reg. 11. 12.

Adoration of creatures, and namely of holy things.

Corrupt translation against Dulia.

33. *Wrought iustice.*] Men are not iust by beleefe onely, as the Protestants affirme, but by vvorking iustice. And vve may note that in all this long commendation of faith in the fathers and holy persons, their good vvorkes are also specially recounted, as Rahabs harbouring the spies, Abrahams offering his sonne (vvhich their vvorkes S. Iames doth inculcate:) Noës making the Arke *Gen.* 6. Abels better oblation then Cains *Gen.* 4. *&* *Hebr.* 11. *v.* 4. and so forth. therfore S. Clement Alexandrinus saith, that the said persons and others vvere iust by faith and obedience, by faith and hospitality, by faith and patience, by faith and humility.

Iac. 2.

Li. 4 Stro. pag. 240.

Not faith onely.

The Apostles purpose then is nothing els, but to proue to the Hebrues (vvho made so great account of their Patriarches and forefathers and their famous actes) that all these glorious personages and their vvorkes vvere commendable and acceptable onely through the faith they had of Christ, vvithout vvhich faith none of all their liues and vvorkes should haue profited them any vvhit: the Gentiles doing many noble actes (as Heretikes may also doe) vvhich are of no estimatiō before God, because they lacke faith. And that is the scope of S. Paules Epistle to the Romanes, and of al other passages vvhere he commendeth faith: further prouing specially in this Epistle to the Hebrues, that all their sacrifices vvere nothing els but figures and attestations of the Christian faith in Christ and his death. Al vvhich high resolution & conclusion against the Ievves and Gentiles, that the Christian faith is the true faith & religion, the Heretikes of our time ignorantly and brutishly abuse against Christian vvorkes, sacrifice, and Sacraments, vvhich the Apostle meant specially to commend and establish by his high commendation of the faith in Christ.

No vvorkes of the Patriarkes or any other profitable, but by their faith in Chtist. Which is alvvaies the Apostles meaning in cōmending faith.

40. *Without vs should not.*] The fathers before Christ could not be accomplished, that is, not admitted to the heauenly ioyes, vision, and fruition of God, till the Apostles and other of the nevv lavv vvere associate to them, and the vvay to euerlasting glorie opened by our Lordes death and Ascension. Neither shal either they or vve be fully perfected in glorie both of body and soul, till the general resurrection: Gods prouidence being so, that vve should not one be consummated vvithout an other, all being of one faith, and redeemed by one Lord Christ.

The Patriarkes and other iust not in heauen before Christ.

CHAP. XII.

By the foresaid examples he exhorteth them to patience, 2 and by example of Christ himself crucified, 5 and because this discipline is an argument that they be Gods children, 9 vvith vvhose rodde they should be much more content then vvith that of their carnal fathers: and because it bringeth iustification. 12 Exhorting them therfore to plucke vp their hartes, and to take faster footing: 18 considering that all being nowv so svveete, and not terrible as in the old Testament, their damnation, if they refuse to heare, vvil be so much the greater.

AND therfore vve also hauing so great a cloud 1
of vvitnesses put vpon vs: * laying avvay al *Col.3. 8.*
vveight and sinne that compasseth vs, by pa- *1 Pet. 2. 1.*
tience let vs runne to the fight proposed vnto
vs, † looking on the author of faith, and the 2
consummator IESVS, vvho, ioy being proposed vnto him,
sustained the crosse, contemning confusion, and sitteth on the
right hand of the seate of God.

† For, thinke diligently vpon him vvhich sustained of 3
sinners such contradiction against him self: that you be not
vvearied, fainting in your mindes. † For you haue not yet 4
resisted vnto bloud, repugning against sinne: † and you haue 5
forgotten the consolatiō, vvhich speaketh to you, as it vvere
to children, saying, *My sonne, neglect not the discipline of our Lord:* *Prou. 3. 11.*
neither be thou vvearied vvhiles thou art rebuked of him. † *For vvhom our* 6 *Apoc. 3. 19.*
Lord loueth, he chasteneth: and" he scourgeth euery childe that he receiueth,

† Perseuêre ye in discipline. As vnto children doth God 7
offer him self to you. for vvhat sonne is there, vvhom the fa-
ther doth not correct? † But if you be vvithout discipline, 8
vvhereof al be made partakers: then are you bastards, &
not children. † Moreouer the fathers in deede of our flesh 9
vve had for instructors, and vve did reuerence them: shal
vve not much more obey the Father of spirites, & liue? † And 10
they in deede for a time of fevv daies, according to their vvil
instructed vs: but he, to that vvhich is profitable in receiuing
of his sanctification. † And al discipline for the present cer- 11
tes seemeth not to be of ioy, but of sorovv: but afterwvard
it vvil render to them that are exercised by it, most peaceable
fruite of iustice.

† For the vvhich cause stretch vp the slacked handes and 12
the loose knees: † and make straight steppes to your feete: 13
that no man halting erre, but rather be healed. † * Folovv 14 *Rom. 12, 18.*
peace vvith al men, and holinesse: vvithout vvhich no man
shal

15 shal see God: † looking diligently lest any man :: be vvanting to the grace of God: lest any roote of bitternes springing vp do hinder, and by it many be polluted. 16 † Lest there be any fornicator or prophane person [c] as Esau: * vvho for one dish of meate sold his first-birth-rightes. 17 † For knovv ye that aftervvard also desiring to inherite the benediction, he vvas reprobated: * for "he found not place of repẽtance, although vvith teares he had sought it.

:: That vve be not good, there is no lacke on Gods part, vvho offereth his grace to vs: but the defect is in our selues that are not answverable to Gods calling of vs and grace tovvards vs.

Gen. 25, 33.

Gen. 27, 38.

18 † For you are not come to * a palpable mount, and an `accessible' fire, and vvhirlevvinde, and darkenes, and storme, 19 † and the soũd of trompet, & voice of vvordes, vvhich they that heard, excused them selues, that the vvord might not be 20 spokẽ to them, († for they did not beare that which was said, 21 *And if a beast shal touche the mount, it shal be stoned.* † And so terrible vvas it vvhich vvas seen, Moyses said: *I am frighted and tremble.* 22 † But :: you are come to mount Sion, and the citie of the liuing God, heauenly Hierusalem, and the assemblie of 23 many thousand Angels, † & the Church of the first-borne, vvhich are vvritten in the heauens, and the iudge of all, God: 24 and the spirites of the iust [c] made perfect, † and the mediator of the nevv Testament IESVS, and the sprinkling of bloud speaking better then * Abel.

` *kindled (or) burning.*

c Such as forsake their saluation and religion to saue their lands and goods, are like Esau.

:: The faithful are made fellovves of Angels & of al the perfect soules departed since the beginning of the vvorld, and of Christ him self.

Exo. 19. 20.

Exo. 19, 12.

[c] τελειωμένων

Gen. 4, 10.

25 † See thar you refuse him not speaking. for if they escaped not, refusing him that spake vpon the earth: much more vve, that turne avvay from him speaking to vs from heauen. 26 † Vvhose voice moued the earth then: but novv he promiseth, saying, *Yet once: and I vvil moue not only the earth, but heauen also.* 27 † And in that he saieth, *Yet once,* he declareth the translation of moueable things as being made, that those things 28 may remaine vvhich are vnmoueable. † Therfore receiuing an vnmoueable kingdom, vve haue grace: by the vvhich [c] let 29 vs serue pleasing God, vvith feare & reuerence. † For * our God is a consuming fire.

Ag. 2, 7.

[c] ελαβείωμεν

Deu. 4, 24.

ANNOTATIONS
CHAP. XII.

6. *He scourgeth.*] By this vve proue that God often punisheth the sinnes euen of his louing children, though not vvith eternal damnation, yet vvith temporall chastisement and correction: & that he doth not alvvaies together vvith the remission of deadly sinnes & eternal punishment, exempt the offender receiued to his grace, from al fatherly correction either in this life or in the next. Neither haue the Heretikes of this time any reason or scripture in the vvorld, vvhy they

Temporal punishment after remissiõ of sinnes, either here, or in purgatorie

ſhould take avvay Gods chaſtiſement of his children in the next life, more then in this vvorld.

17. *He found not.*] It is not meant, that Eſau could not find remiſſion of his ſinne at Gods hand: but that, hauing once ſold and yelded vp the right of his firſt-birth to his yonger brother, it vvas to late to be ſorie for his vnaduiſed bargaine.

CHAP. XIII.

He commendeth vnto them mutual loue, 2 hoſpitality, 3 compaſſion, 4 chaſtitie, 5 contentation, 7 imitation of the faith of their Catholike Prelates and Martyrs (not harkening to the doctrines of Heretikes, nor fearing the caſting out of the Ievves ſynagogue) 17 and obedience to their preſent paſtors. 18 And ſo vvith requeſting their praiers, and praying for them, he endeth the Epiſtle.

c ἡ φιλαδελφία

LET c the charitie of the fraternitie abide in you. † And " hoſpitalitie do not forget, for by this, certaine being not avvare,* haue receiued Angels to harbour. † Remember them in bondes, as if you vvere boũd vvith them: and them that labour, as your ſelues alſo remaining in bodie. † " Mariage honorable in all, and the bed vndefiled. For, fornicatours & aduouterers God vvil iudge. † Let your maners be vvithout auarice: contented vvith things preſent. For he ſaid, I *vvil not leaue thee, neither vvil I forſake thee.* † ſo that vve do confidently ſay: *Our Lord is my helper: I vvil not feare vvhat man ſhal doe to me.*

The epiſtle for a Confeſſor that is a Biſhop.

† " Remember your Prelates, vvhich haue ſpoken the vvord of God to you: the end of vvhoſe conuerſation beholding, imitate their faith. † IESVS Chriſt yeſterday, and to day: the ſame alſo for euer. † Vvith :: various & ſtrãge doctrines be not led avvay. For it is beſt that the hart be eſtabliſhed vvith grace, " not vvith meates: vvhich haue not profited thoſe that vvalke in them.

:: Nevv, diuers, changeable, & ſtrange doctrines to be auoided, for ſuch be hereticall. Againſt vvhich the beſt remedie or preſeruatiue is, alvvaies to looke backe to our firſt Apoſtles, & the holy fathers doctrine.

† " Vve haue an altar: vvhereof they haue not povver to eate vvhich ſerue the tabernacle. † For * the bodies of thoſe beaſtes, vvhoſe bloud for ſinne is caried into the holies by the high prieſt, are burned vvithout the campe. † For the vvhich thing IESVS alſo, that he might ſanctifie the people by his ovvne bloud, ſuffered vvithout the gate. † Let vs goe forth therfore to him vvithout the campe: carying his reproche. † For vve haue not here a permanent citie: but vve ſeeke that vvhich is to come. † By him therfore let vs offer " the hoſt of praiſe alvvaies to God, that is to ſay, * the fruite of lippes confeſſing to his name.

† And

Rom. 12. 10. 1 Pet. 4. Gen. 18, 3. 19, 2. 3.

Deu. 31. Ioſ. 1. Pſal. 55, 12. 117, 6.

Lev. 16, 27.

Oſe. 14, 3.

16 † And beneficence aud communication do not forget·
17 for vvith ſuch hoſtes "God is promerited. † "Obey your Prelates, and be ſubiect to them. For they vvatch as being to render account for your ſoules: q that they may doe this vvith ioy, and not mourning. for this is not expedient for
18 you. † Pray for vs. for vve haue confidence that vve haue a
19 good conſcience, vvilling to conuerſe vvel in all. † And I beſeeche you the more to doe this, that I may the more ſpe-
20 dily be reſtored to you. † And the God of peace vvhich brought out from the dead the great Paſtor of the ſheepe, in the bloud of the eternal teſtamẽt, our Lord IESVS Chriſt:
21 † cfitte you in al goodnes, that you may doe his vvil, doing in you that vvhich may pleaſe before him by IESVS Chriſt: to vvhom is glorie for euer and euer. Amen.
22 † And I deſire you brethren that you ſuffer the vvord of conſolation. For in very fevv vvordes haue I vvritten to
23 you. † Knovv you our brother Timothee to be diſmiſſed:
24 vvith vvhom (if he come the ſooner) I vvil ſee you. † Salute al your prelates, and al the ſainctes. The brethren of
25 Italie ſalute you. † Grace be vvith you al. Amen.

c aptet vos

c καταρτίσαι, that is, *make you perfect and abſolute in al goodnes.*

ANNOTATIONS
CHAP. XIII.

2. *Hoſpitality.*] Hoſpitality, that is, receiuing and harbouring of poore pilgrimes, perſecuted and deſolate perſons, is ſo acceptable to God and ſo honorable, that oftentimes it hath been mens good happe to harbour Angels in ſteede of poore folke vnawares. Vvhich muſt needes be euer a great benediction to them and their families, as vve ſee by Abraham and Lot *Gen. 18. & 19.* (and the like fell alſo to S. Gregorie, as Io. Diaconus vvriteth, to vvhoſe ordinarie table of poore men, not onely Angels but Chriſt alſo came in Pilgrimes vveede. *In vit. li. 1. c. 10. & li. 2. c. 22. 23.*) vvherof if vve had not example and vvarrant by S. Paules vvordes in this place, and many other expreſſe Scriptures of the old Teſtament, theſe ſcorneful miſcreants of this time making ſo litle account both of good vvorkes and ſuch miraculous enterance of Chriſt and his Angels into holy mens harbour, vvould make this alſo ſeeme fabulous, as they do other like things.

Hoſpitalitie.

Angels harboured.

4. *Mariage honorable.*] *The Apoſtle* (ſaith a holy doctor) *ſaith, Mariage honorable in all, and the bed vndefiled. And therfore the ſeruants of God in that they are not maried, thinke not the good of mariage to be a fault, but yet they doubt not perpetual continencie to be better then good mariage, ſpecially in this time vvhen it is ſaid of continencie, He that can take, let him take. De fid. ad Pet. c. 3. apud Aug. in fine.* Marke the doctrine of the fathers and of the Catholike Church concerning matrimonie, that it is honorable, and ſo honorable, that it is a holy ſacrament, but yet * inferiour to virginity and perpetual continencie: honorable in all, that is, all ſuch as may lawfully marie and are lawfully maried: not in brother and ſiſter, not in perſons that haue vowed the contrarie, to vvhom the ſame Apoſtle ſaith it is damnable. *1. Tim. 5. v. 11.* And this vvere the meaning of this place, if it vvere to be read thus, *Mariage is honorable.*

Hovv mariage is honorable in al, if the Apoſtle did ſo ſay, as he doth not.

* 1 Cor. 7. v. 38.

But to ſee how the Proteſtants in all their tranſlations, to abuſe the ſimple, do falſifie this ſentence of the Apoſtle, to make it ſerue for the mariage of Votaries, it is notorious. Firſt, they vſe deceit in ſupplying the verbe ſubſtantiue that vvanteth, making it the Indicatiue moode thus, *Mariage is honorable &c.* as though the Apoſtle affirmed al mariage to be honorable

One ſhort place manifoldly corrupted by the Proteſtants.

They restraie the sense to their Heretical fansie.

honorable or lavvful, vvhere the verbe to be supplied ought rather to be the Imperatiue moode, *Let mariage be honorable*, that so the speache may be an exhortation or commaundement to them that be or vvil be maried, to vse them selues in that state in al fidelity, cleanlinesse, and coniugal continencie one tovvard an other: as vvhen S. Peter also and this Apostle exhorte maried men to giue honour to their vviues as to the vveaker vessels, and to possesse their vessel in honour, not in the passions of ignominie and vncleanlinesse: this is honorable or chast mariage, to vvhich he here exhorteth. And that it is rather an exhortation, then an affirmation, it is euident by the other partes and circumstances of this place both before & after: al vvhich are exhortations in their owne translations: this only being in the middes, and as indifferent to be an exhortation as the rest (by their owne confession) they restraine of purpose. Our text therfore and al Catholike translatiõs leaue the sentence indifferent * as it is in the Greeke, and as true translatours ought to do, not presuming to addict it to one side, lest they should restraine the sense of the holy Ghost to their owne particular fantasie. 1 *Pet.* 3. 1 *Thes.* 4.

* τίμιος ὁ γάμος ἐν πᾶσι.

Againe, * our new Translatours corrupt the text in that they translate, *in omnibus, among al men*, because so they thinke it vvould sound better to the ignorant, that Priests, Religious, and al vvhosoeuer, may marie: vvhere they can not tell either by the Greeke or Latin, that *in omnibus* should be the masculine gendre, rather then the neutre (as not only Erasmus, but * the Greeke doctors also take it) to signifie that mariage should be honorably kept betweene man and vvife in al pointes and in al respectes. *See S. Chrys. and Theophyl. in hunc locum.* For there may be many filthy abuses in vvedlocke, vvhich the Apostle vvarneth them to take heede of, and to keepe their mariage-bed vndefiled. But the third corruption for their purpose aforesaid, and most impudent, is, * that some of the Caluinistes for, *in omnibus*, translate, *inter quosuis*, vvith a marginal interpretation to signifie al orders, conditions, states, and qualities of men. So boldly they take away al indifferencie of senses, and make Gods vvord to speake iust that vvhich them selues vvould, and their heresie requireth, in vvhich kind they passe al impudencie and al heretikes that euer vvere. * *The Eng. Bib. 1577.* * *Oecum. in Collect.* * *Beza in no. Test. Græcolat. an. 1565.*

Vve must haue regard to the faith & doctrine of the fathers.

7. *Remember your Prelates.*] Vve be here vvarned to haue great regard in our life and beleefe, to the holy fathers, Doctors, & glorious Bishops gone before vs in Gods Church, not doubting but they being our lawful Pastors, had and taught the truth: of vvhom S. Augustine said, *That vvhich they found in the Church, they held fast: that vvhich they learned, they taught: that vvhich they receiued of their fathers, the same they deliuered to their children. Cont. Iulian. li. 2 c. 10.* Vvhich respect to our holy forefathers in faith, is now in this vvicked contempt of the Heretikes, so much the more to be had. See the said holy doctors second booke against Iulian the Pelagian throughout, vvhat great account he maketh of them in the confutation of heresies, and hovv far he preferreth them aboue the proud Sectmaisters of that time: as vve must now doe against our new doctors. This place also is rightly vsed to proue that the Church of God should keepe the memories of Saincts departed, by solemne holidaies and other deuout vvaies of honour.

Memories and feastes of Saicts

Iudaical abstinence from meates.

9. *Not vvith meates.*] He speaketh not of Christian fastes, but of the legal difference of meates, vvhich the Hebrues vvere yet prone vnto: not considering that by Christes faith they vvere made free from al such obseruations of the Law.

Material altars for the sacrifice of christs body.

10, *We haue an altar.*] He putteth them in minde by these vvordes, that in folowing to much their old Iewish rites, they depriued them selues of an other maner and a more excellent sacrifice and meate: meaning, of the holy altar, and Christes ovvne blessed body offered and eaten there. of vvhich, they that continue in the figures of the old Law, could not be partakers. *This altar* (saith Hsychius) *is the altar of Christes body, vvhich the Ievves for their incredulity must not behold. Li. 6 c. 21 in Leuit.* And the Greeke vvord (as also the Hebrue answering therevnto in the old testament) signifieth properly an altar to sacrifice on, and not a metaphorical and spiritual altar. Vvhereby vve proue against the Heretikes, that vve haue not a common table or profane communion borde, to eate mere bread vpon, but a very altar in the proper sense, to sacrifice Christes body vpon: and so called of the fathers in respect of the said body sacrificed. *Greg. Nazianz. in orat. de sorore Gorgonia. Chrys. demonst. quòd Christus sit Deus. Socrat. li. 1. c. 20. 25. Aug. ep. 86. De ciu. Dei. li. 8. c. 27. & li. 22. c. 10. Confess. li. 9 c. 11. 13. Cont. Faust. Manich. li. 20. c 21. Theophyl. in 23. Mat.* And vvhen it is called a table, it is in respect of the heauenly foode of Christs body and bloud receiued.

θυσιαστήριον. מזבח

The Sacrifice of the altar is the principal host of praise and thankes giuing, therfore called, *Eucharistia.*

15. *The hoste of praise.*] Though it may signifie the spiritual sacrifices of praise and thankes-giuing of vvhat sort soeuer: yet it specially may be thought to signifie the great Sacrifice of the B. body and bloud of Christ: not as vpon the Crosse, vvhich vvas but once done in bloudy sort, but as in the Church, and new Testament, vvhere it is daily done vnbloudily, being the proper host of laude and thankes giuing, and therfore called the *Eucharist*, and being the fruite and effecte of Christ and his Priests lippes or vvordes, that is, of consecration: because this sacrifice is made by the force of the holy vvordes. And vvhen vve reade in the psalme and other places of the olde

Test.

Testament, of the host of praise, it may be thought to be a prophecie of the new Sacrifice, & not of euery vulgar thankes giuing. And so the old fathers in the primitiue Church to hide the mysteries from the vnvvorthy or heathen, often speake. *What is* (saith S. Augustine) *a more holy sacrifice of praise, then that vvhich consisteth in thankes giuing, all vvhich the faithful do knovv in the sacrifice of the Church. Li. 1. cont. aduers. leg. & proph. c. 18. Againe, c. 20. The Church from the times of the Apostles by the most certaine successions of Bishops, offereth to God in the body of Christ the Sacrifice of praise.* And a litle aftervvard, *Novv Israel according to the spirit, that is, the Church offereth a singular Sacrifice according to the spirit: of vvhose house he vvil not take calues nor goates, but vvil take the Sacrifice of praise, not according to the order of Aaron, but according to the order of Melchisedec. See ep. 120. c. 19. & ep. 57. ad q. 1. in fine.* Thus you see, vvhen the holy fathers handle the Scriptures, they finde Masse and Sacrifice in many places, vvhere the ignorant heretikes or the simple might thinke they speake onely of a common thankes giuing.

16. *God is promerited.*] This latin vvord *promeretur*, cannot be expressed effectually in any one English vvord. It signifieth, Gods fauour to be procured by the foresaid vvorkes of almes and charitie, as by the deserts and merites of the doers. Which doctrine and vvord of merites the Aduersaries like so il, that they flee both here and els vvhere from the vvord, translating here for, *promeretur Deus, God is pleased*, more neere to the Greeke, as they pretend. Which in deede maketh no more for them then the latin, vvhich is agreable to most auncient copies, as vve see by Primasius S. Augustines scholer. For if God be pleased vvith good vvorkes and shevv fauour for them, then are they meritorious, and then only faith is not the cause of Gods fauour to men.

The Protestants auoid the vvord merite.

εὐαρεστᾶται

Good vvorkes meritorious.

17. *Obey your Prelates.*] There is nothing more inculcated in the holy Scriptures, then obedience of the lay people to the Priests and Prelates of Gods Church, in matters of soule, conscience, and religion. Vvhereof the Apostle giueth this reason, because they haue the charge of mens soules, and must answver for them: vvhich is an infinite preeminence and superiority, ioyned vvith burden, and requireth maruelous submission and most obedient subiection of al that be vnder them and their gouernement. From this obedience there is no exception nor exemption of kings nor Princes, be they neuer so great. If they haue soules, and be Christian men, they must be subiect to some Bishop, Priest, or other Prelate. And vvhatsoeuer he be (though Emperour of all the vvorld) if he take vpon him to prescribe and giue lavves of religion to the Bishops and Priests, vvhom he ought to obey and be subiect vnto in religion, he shal be damned vndoubtedly, except he repent, because he doth against the expresse vvord of God and law of nature. And by this you may see the difference of an heretical and a disordered time, from other Catholike Christian daies. For heresie and the like damnable reuoltes from the Church of God, is no more but a rebellion and disobedience to the Priests of Gods Church, vvhen men refuse to be vnder their discipline, to heare their doctrine, and interpretation of Scriptures, to obey their lavves and counsels. This disobedience and rebellion from the Spiritual Gouernour, vnder pretence of obedience to the Temporal, is the bane of our daies, and specially of our Countrie, vvhere these nevv Sectes are properly mainteined by this false principle, That the Prince in matters of soule and religion may commaund the Prelate: vvhich is directly and euidently against this Scripture and all other, that commaund the sheepe of Christes fold to obey their spiritual Officers.

The Apostle doth inculcate obedience to the Priests and Bishops of Gods Church.

No person exempted from this obediẽce, in matters of religion.

THE

THE ARGVMENT OF THE EPISTLE OF S. IAMES.

THIS Epiſtle (as the reſt folovving) is directed ſpecially, as S. Auguſtine ſaith, againſt the errour of only faith, vvhich ſome held at that time alſo, by miſconſtruing S. Paules vvordes. Yea not only that, but many other errours (vvhich then alſo vvere annexed vnto it, as they are novv) doth this Apoſtle here touche expreſly.

He ſaith therfore, that not only faith, but alſo good vvorkes are neceſſarie: that not only faith, but alſo good vvorkes do iuſtifie: that they are actes of Religion, or ſeruice and vvorſhip of God: that to keepe al the commaundements of God, and ſo to abſtaine from al mortal ſinne, is not impoſſible, but neceſſarie: that God is not author of ſinne, no not ſo much as of tentation to ſinne: that vve muſt ſtay our ſelues from ſinning, vvith feare of our death, of the Iudgement, of hel: and ſtirre our ſelues to doing of good, vvith our revvard that vve ſhall haue for it in heauen. Theſe pointes of the Catholike faith he commendeth earneſtly vnto vs, inueighing vehemently againſt them that teach the cõtrarie errors. Hovvbeit he doth vvithal admoniſh not to neglect ſuch, but to ſeeke their conuerſion, ſhevving them hovv meritorious a thing that is. Thus then he exhorteth generally to all good vvorkes, & dehorteth from al ſinne. but yet alſo namely to certaine, & from certaine: as, from acception of perſons, from detraction and raſh iudging, from concupiſcẽce and loue of this vvorld, from ſvvearing: and, to praier, to almes, to humilitie, confeßion and penance: but moſt copiouſly to patience in perſecution.

Vvhich Iames vvrote this epiſtle.

Novv, vvho this Iames vvas: It is not he, vvhoſe feaſt the Church keepeth the 25 of Iulie, vvhich vvas S. Iohns brother, and vvhoſe martyrdom vve haue Act. 12, but he, vvhom the Church vvorſhippeth the firſt of Maie, vvho is called Frater Domini, our lordes brother, and brother to Inde, and vvhich vvas the firſt Biſhop of Hieruſalem, of vvhom vve reade Act. 15 & 21. and alſo Gal. 2. of vvhoſe vvonderful auſteritie and puritie of life, the Eccleſiaſticall ſtories do report. Euſeb. li. 2. c. 22.. Hiero. in Catalogo.

Therfore as the old High-prieſt had povver and charge ouer the Ievves, not only in Hieruſalem and Iurie, but alſo diſperſed in other Countries (as vve vnderſtand Act. 9. v. 1, & 2.) ſo S. Iames likevviſe, being Biſhop of Hieruſalem, and hauing care not only of thoſe Ievves vvith vvhom he vvas reſident there in Iurie, but of al the reſt alſo, vvriteth this Epiſtle, To the tvvelue tribes that are in diſperſion. and in them, to al Chriſtians vniuerſally diſperſed through the vvorld.

Ia. 1.

THE

THE CATHOLIKE EPISTLE OF IAMES THE APOSTLE.

The Church readeth these Catholike or Canonical Epistles in order at Mattins, frō the 4 Sūday after Easter vntil Vvhitsunday.

The Protestants abhorre the vvord *Catholike*.

Catholike Epistle.] The vvord Catholike though in the title of this Epistle & the rest folovving (called The Catholike Epistles) it be not vvholy in the same sense, as it is in the Creede: yet the Protestants so feare and abhorre the vvord altogether, that in some of their Bibles they leaue it cleane out, although it be in the Greeke, and in some they had rather translate ridiculously thus, *The general Epistle &c.* vvhereas these are famously knovven and * specified in antiquitie, by the name of Catholike Epistles, for that they are vvritten to the vvhole Church, not to any peculiar people or person, as S. Paules are.

Euseb. li. 2. hist. c. 22.

CHAP. I.

Vve haue to reioyce in persecution (but if vve be patient, and vvithal absteine from al mortal sinne) 9 considering hovv vve shal be exalted and crovvned for it, vvhen the persecutor (vvho enricheth him self vvith our spoiles) shal fade avvay. 13 But if any be tempted to fall, or to any other euil, let him not say, God is the author of it, vvho is the author of al good onely. 19 Such points of the Cath. faith vve must be content to learne vvithout contradiction and anger, and to doe accordingly. 26 Because othervvise vve may talke of Religion, but in deede it is no Religion.

1 IAMES the seruant of God and of our Lord IESVS Christ, to the tvvelue tribes that are in dispersion, greeting.

2 † Esteeme it, my brethren, al ioy, vvhen you shal fall into diuers tentatiōs: The Epistle for a Martyr.

Ro. 5, 3. 3 † knovving that * the probatiō of your faith vvorketh patience. † And let pa-

4 tience haue a perfect vvorke: that you may be perfect & en-

5 tire, failing in nothing. † But if any of you lacke vvisedom, let him aske of God who giueth to al men abourdantly, and vpbraideth not: and it shal be giuen him. † But * let

6 him " aske in faith nothing doubting. for he that doubteth, is like to a vvaue of the sea, vvhich is moued & caried about

Mat. 21, 22. Mar. 11, 24. 7 by the vvinde. † therfore let not that man thinke that he shal

receiue any thing of our Lord. † A man double of minde 8
is inconſtant in al his vvaies.

† But let the humble brother glorie, in his exaltation. 9
† and the riche, in his humilitie, becauſe * as the floure of 10
graſſe ſhal he paſſe: † for the ſunne roſe vvith heate, & par- 11
ched the graſſe, and the floure of it fel avvay, and the beautie
of the ſhape thereof periſhed: ſo the riche man alſo ſhal
vvither in his vvaies. † Bleſſed is the man that ſuffereth ten- 12
tation: for vvhen he hath been proued, he ſhal receiue the
crovvne of life, vvhich God hath promiſed to them that
loue him. ⊣

† "Let no man vvhen he is tempted, ſay that he is temp- 13
ted of God. for "God is not a tempter of euils, and he temp-
teth no man. † But :: euery one is tempted of his ovvne cō- 14
cupiſcence abſtracted and allured. † Aftervvard "concupiſ- 15
cence vvhen it hath cōceiued, bringeth forth ſinne. but "ſinne
vvhen it is conſummate, ingendreth death.

† Do not erre therfore my deereſt brethren. † Euery beſt 16
gift, and euery perfect gift, is from aboue, deſcending from 17
the Father of lightes, vvith vvhom is no tranſmutation, nor
ſhadovving of alteration. † Voluntarily hath he begotten 18
vs by the vvord of truth, that vve may be ſome beginning of
his creature. ⊣ You knovv my deereſt brethren, And *let eue- 19
ry man be ſvvift to heare: but ſlovv to ſpeake, and ſlovv to
anger. † For the anger of man vvorketh not the iuſtice of 20
God.

† For the vvhich thing caſting avvay al vncleanneſſe and 21
aboundance of malice, in meekeneſſe receiue the engraffed
vvord, vvhich is able to ſaue your ſoules. ⊣ † But * be doers 22
of the vvord, and not hearers only, deceauing your ſelues.
† For if a man be a hearer of the vvord, and not a doer: he ſhal 23
be compared to a man beholding the countenance of his na-
tiuitie in a glaſſe. † For he conſidered him ſelf, and vvent 24
his vvay, and by and by forgat vvhat an one he vvas. † But 25
he that hath looked in "the lavv of perfect libertie, and hath
remained in it, not made a forgetful hearer, but a doer of the
vvorke: this man ſhal be :: bleſſed in his deede. † And if 26
any man thinke him ſelf to be religious, not bridling his
tong, but ſeducing his hart: this mans religion is vaine.
† "Religion cleane and vnſpotted vvith God and the Father, 27
is

The Epiſtle for a Martyr that is a Biſhop.

:: The groūd of tētation to ſinne, is our cōcupiſcence, & not God.

The Epiſtle on the 4 Sunday after Eaſter.

The Epiſtle on the 5 Sunday after Eaſter.

:: Beatitude or ſaluation conſiſteth in vvel vvorking.

Pſ. 102, 15. *Eccl.* 14, 18. *Eſ.* 4, 6. 1 *Pet.* 1, 24. *Iob* 5, 17

Prou. 17 27.

Mat. 7, 21. *Ro.* 2, 13.

is this, to visite pupilles and vvidovves in their tribulation: & to keepe him self vnspotted from this vvorld. ¶

ANNOTATIONS
CHAP. I.

6. *Aske in faith nothing doubting.*] The Protestants vvould proue by this, that no man ought to pray vvithout assurance that he shal obtaine that vvhich he asketh. Where the Apostle meaneth nothing els, but that the asker of lavvful things may not either mistrust Gods povver and hability, or be in diffidence and despaire of his mercie: but that our doubt be onely in our ovvne vnworthinesse or vndue asking. Vvhat faith is required in praier.

13. *Let no man say that he is tempted of God.*] Vve see by this, that vvhen the Scriptures (as in the *Pater noster* and other places) seeme to say, that God doth sometimes tempt vs, or leade vs into tentation: they meane not, that God is any vvaies the author, causer, or mouer of any man to sinne, but onely by permission, and because by his gratious povver he keepeth not the offender from tentations. Therfore the blasphemie of Heretikes, making God the author of sinne, is intolerable. See *S. August. ser. 9 de diuers. c. 9.* God is not author of euil.

13. *God is not a tempter of euils.*] The Protestants as much as they may, to diminish the force of the Apostles conclusion against such as attribute their euil tentations to God (for other tentations God doth send to trie mens patience and proue their faith) take and translate the vvord passiuely, in this sense, that God is not tempted by our euils. Vvhere more consonantly to the letter and circumstance of the vvordes before & after, & as agreably * to the Greeke, it should be taken actiuely as it is in the Latin, that God is no tempter to euil. for being taken passiuely, there is no coherence of sense to the other vvordes of the Apostle. Partial and vvilful translation.

*ἀπείραστος κακῶν.

15. *Concupiscence vvhen it hath conceiued.*] Concupiscence (vve see here) of it self is not sinne, as Heretikes falsely teach: but vvhen by any consent of the minde vve do obey or yeld to it, then is sinne ingendred and formed in vs. Concupiscẽce of it self no sinne.

15. *Sinne consummate ingendreth death.*] Here vve see that not al sinne nor al consent vnto concupiscence is mortal or damnable, but vvhen it is consummate, that is, vvhen the consent of mans minde fully and perfectly yeldeth to the committing or liking of the acte or motion vvherevnto concupiscence moueth or inciteth vs. Not euery sinne mortal.

25. *The lavv of perfect libertie.*] The lavv of the Gospel and grace of Christ, is called the lavv of libertie, in respect of the yoke and burden of the old carnal ceremonies, and because Christ hath by his bloud of the nevv Testament deliuered all that obey him, from the seruitude of sinne and the Diuel. But not as the Libertines and other Heretikes of this time vvould haue it, that in the nevv Testament euery man may follovv his ovvne liking and conscience, & may choose vvhether he vvil be vnder the lavves and obedience of Spiritual or Temporal Rulers, or no. Vvhat is the lavv of libertie in the Nevv Testament.

27. *Religion cleane.*] True religion standeth not onely in talking of the Scriptures, or onely faith, or Christes iustice: but in puritie of life, and good vvorkes, specially of charitie and mercie done by the grace of Christ. This is the Apostolical doctrine, and far from the Heretical vanitie of this time. Good vvorkes a part of mans iustice.

CHAP. II.

Against acception of persons. 10 *From al and euery sinne vve must absteine, hauing in al our vvordes and deedes, the Iudgement before our eies: vvherein vvorkes of mercie shal be required of vs,* 14 *and onely faith shal not auaile vs.* 18 *And that the Catholike by his vvorkes shevveth that he hath faith: vvhereas the Heretike hath no more faith then the Diuel, talke he of faith neuer so much, and of iustification thereby onely, by the example of Abraham Ro. 4. For Abraham in deede vvas iustified by vvorkes also,* 25 *and likevvise Rahab.*

MY brethren, Haue not the faith of our 1
Lord IESVS Christ of glorie "in ac-
ception of persons. † For if there 2
shal enter into your assemblie a man
hauing a golden ring in goodly ap-
pareil, and there shal enter in a poore
man in homely attire, † & you haue 3
respect to him that is clothed vvith
the goodly appareil, and shal say to
him, Sitte thou here vvel: but say to the poore man, Stand
thou there: or sitte vnder my foote-stoole: † do you not 4
iudge vvith your selues, and are become iudges of vniust co-
gitations? † Heare my deerest brethren: hath not God cho- 5
sen the poore in this vvorld, riche in faith, and heires of the
kingdom vvhich God hath promised to them that loue him?
† But you haue dishonoured the poore mā. Do not the riche 6
oppresse you by might: and them selues dravv you to iudge-
ments? † Doe not they blaspheme the good name that is 7
inuocated vpon you? † If not-vvithstanding you fulfil the 8
roial lavv according to the scriptures, *Thou shalt loue thy neighbour*
as thy self, you doe vvel: † but if you accept persons, you 9
vvorke sinne, reproued of the Lavv as transgressours. † And 10
* vvhosoeuer shal keepe the vvhole Lavv, but offendeth in
one: "is made guilty of al. † For he that said, Thou shalt 11
not commit aduoutrie, said also, Thou shalt not kil. And if
thou doe not commit aduoutrie, but shalt kil: thou art made
a transgressour of the Lavv. † So speake ye, and so doe, as 12
beginning to be iudged by the lavv of libertie. † For "iudge- 13
ment vvithout mercie to him that hath not done mercie.
And mercie [c] exalteth it self aboue iudgement.

† " Vvhat shal it profit my brethren, if a man say he hath 14
faith: but hath not vvorkes? Shal faith be able to saue him?
† And * if a brother or sister be naked, & lacke daily foode: 15
† and one of you say to them, Goe in peace, be vvarmed & 16
filled: but you giue them not the things that are necessarie
for the bodie: vvhat shal it profit? † So faith also, if it haue 17
not vvorkes, is dead in it self. † But some man saith, Thou 18
hast faith, and I haue vvorkes: shevv me thy faith vvithout
vvorkes: & I vvil shevv thee by vvorkes my faith. † Thou 19
beleeuest that there is one God. Thou doest vvel: the deuils
also

Leu. 19, 15. *Deu.* 1, 16. *Pro.* 24, 23. *Eccl.* 42, 1.

Leu. 19, 18. *Mat.* 22, 39. *Rom.* 13.

Leu. 19, 37. *Deu.* 1, 18.

[c] καλα-
καυχᾶ-
ται

Io. 3, 17

20 alſo beleeue and tremble. † But vvilt thou knovv :: ô vaine
21 man, that faith vvithout vvorkes is `idle'? † "Abraham our
father vvas he not iuſtified by vvorkes, * offering Iſaac his
22 ſonne vpon the altar? † Seeſt thou that "faith did vvorke
vvith his vvorkes: and by the vvorkes the faith vvas con-
23 ſummate? † And the Scripture vvas fulfilled, ſaying, *Abra-
ham beleeued God, and it vvas reputed him to iuſtice, and he vvas called" the
24 freende of God.* † Do you ſee that by vvorkes a man is iuſtified:
25 &" not by faith only? † And in like maner alſo *"Rahab the
harlot, vvas not ſhe iuſtified by vvorkes, receiuing the meſ-
26 ſengers, and putting them forth an other vvay? † For euen
as the bodie vvithout the ſpirit is dead: ſo alſo "faith vvith-
out vvorkes is dead.

:: He ſpeaketh to al heretikes that ſay, faith onely without vvorkes doth iuſtifie, calling them vaine men, and comparing them to Diuels.

" *dead*

Gen. 22, 10.

Gen. 15, 6. Ro. 4, 3. Gal. 3

Ioſ. 2, 1. 18. and 6, 22.

ANNOTATIONS
CHAP. II.

1. *In acception of perſons.*] The Apoſtle meaneth not, as the Anabaptiſts and other ſeditious perſons ſometime gather hereof, that there ſhould be no difference in Commonvveales or aſſemblies, betvvixt the Magiſtrate and the ſubiect, the free man and the bond, the riche and the poore, betvvixt one degree and an other. for, God and nature, and the neceſſitie of man, haue made ſuch diſtinctions, and men are bound to obſerue then. But it is meant onely, or ſpecially, that in ſpiritual giftes and graces, in matters of faith, Sacraments, and ſaluation, and beſtovving the ſpiritual functions and charge of ſoule, vve muſt eſteeme of a poore man or a bond man, no leſſe then of the rich man and the free, then of the Prince or the Gentleman: becauſe as Chriſt him ſelf calleth all, and endueth al ſorts vvith his graces: ſo in ſuch and the like things vve muſt not be partial, but count al to be fellovves, brethren, and members of one head And therfore the Apoſtle ſaith vvith a ſpecial clauſe, That vve ſhould not hold or haue the Chriſtian faith vvith or in ſuch differences or partialities.

Scripture abuſed by the Anabaptiſtes to make no diſtinction of perſons.

Vvhat the Apoſtle meaneth by acception of perſons.

10. *Is made guilty of al.*] He meaneth not, that vvhoſoeuer is a theeſe, is alſo a murderer, or that euery murderer is an aduouterer alſo: or that al ſinnes be equal, according to the Stoïkes and the Hereſie of Iouinian: much leſſe, that he ſhal haue as great damnation that tranſgreſſeth one commaundement, as if he had offended againſt euery precept. but the ſenſe is, that it ſhal not auaile him to ſaluation, that he ſeemeth to haue kept certaine and not broken al the commaundements: ſeeing that any one tranſgreſſion of the Lavv, proueth that he hath not obſerued the vvhole, vvhich he vvas bound to do, ſo far as is required, and as is poſſible for a man in this life. S. Auguſtine diſputing profoundly in his 29 Epiſtle to S. Hierom, of this place of S. Iames, expoundeth it thus: that he vvhich offendeth in one, that is, againſt the general and great commaundement of loue or charitie (becauſe it is in maner al, as being the ſumme of al, the plenitude of the lavv, and the perfection of the reſt) breaketh after a ſort and tranſgreſſeth al, no ſinne being committed but either againſt the loue of God, or of our neighbour.

How he that offendeth in one commaundement, is guilty of al.

13. *Iudgement vvithout mercie.*] Nothing giueth more hope of mercie in the next life, then the vvorkes of almes, charitie, and mercie, done to our neighbours in this life. Neither ſhal any be vſed vvith extreme rigour in the next vvorld, but ſuch as vſed not mercie in this vvorld. *Auguſt. de pec. merit. li. 2 c. 3.* Vvhich is true, not onely in reſpect of the iudgement to euerlaſting damnation, but alſo of the temporal chaſtiſement in Purgatorie, as S. Auguſtine ſignifieth, declaring that our venial ſinnes be vvaſhed avvay in this vvorld vvith daily vvorkes of mercie, vvhich otherwiſe ſhould be chaſtiſed in the next. See *epiſt. 29* aforeſaid *in fine.* and *li. 21 de Ciu. Dei c. 27 in fine.*

Vvorkes of mercie exceeding grateful to God.

14. *What ſhal it profite, if a man ſay he hath faith?*] This vvhole paſſage of the Apoſtle is ſo cleere againſt iuſtification or ſaluation by onely faith, damnably defended by the Proteſtants, and ſo euident for the neceſſitie, merite, & concurrence of good vvorkes, that their firſt author Luther and ſuch as exactly folovv him, boldly (after the maner of Heretikes) vvhen they can make no ſhift nor falſe gloſe for the text, deny the booke to be Canonical Scripture. But Caluin and his companions diſagreing vvith their Maiſters, confeſſe it to be holy Scripture. but their ſhiftes and

The proud & impudent dealing of the heretikes againſt this Epiſtle, becauſe it is ſo plaine againſt only faith.

fond gloſes for anſvver of ſo plaine places, be as impudent as the denying of the Epiſtle vvas in the other. vvho vvould neuer haue denied the booke, thereby to ſhevv them ſelues Heretikes, if they had thought thoſe vulgar euaſions that the Zuinglians and Caluiniſts do vſe (vvhereof they vvere not ignorant) could haue ſerued. In both ſortes the Chriſtian Reader may ſee, that al the Heretikes vaunting of expreſſe Scriptures & the vvord of God, is no more but to delude the vvorld. vvhereas in deede, be the Scriptures neuer ſo plaine againſt them, they muſt either be vvreſted to ſound as they ſay, or els they muſt be no Scriptures at all. And to ſee Luther, Caluin, Beza, & their fellovves, ſitte as it vvere in iudgement of the Scriptures, to allovv or diſallovv at their pleaſures, it is the moſt notorious example of Heretical pride & miſerie that can be. See their prefaces and cenſures vpon this Canonical Epiſtle, the Apocalypſe, the Machabees, and other.

Only faith, an old hereſie.

21. *Abraham vvas he not iuſtified by vvorkes?*] It is much to be noted that S. Auguſtine in his booke *de fide & operibus c.*14 vvriteth, that the hereſie of onely faith iuſtifying or ſauing, vvas an old Hereſie euen in the Apoſtles time, gathered by the falſe interpretation of ſome of S. Paules profound diſputation in the Epiſtle to the Romans, vvherein he commended ſo highly the faith in Chriſt, that they thought good vvorkes vvere not auailable: adding further, that the other three Apoſtles, Iames, Iohn, and Iude, did of purpoſe vvrite ſo much of good vvorkes, to correct the ſaid errour of onely faith, gathered by the miſconſtruction of S. Paules vvordes. Yea vvhen S. Peter (*Ep.* 2 *c.* 3.) vvarneth the faithful that many things be hard in S. Paules vvritings, and of light vnlearned men miſtaken to their perdition: the ſaid S. Auguſtine affirmeth, that he meant of his diſputation concerning faith, vvhich ſo many Heretikes did miſtake to condemne good vvorkes. And in the preface of his commentarie vpon the 31 Pſalme, he vvarneth al men, that this deduction vpon S. Paules ſpeache, *Abraham vvas iuſtified by faith, therfore vvorkes be not neceſſarie to ſaluation*: is the right vvay to the gulfe of Hel and damnation. *loco citato.*

S. Iames & the reſt inculcate good vvorkes againſt the errour of only faith falſely gathered of S. Paules vvordes.

S. Auguſtines vvhole diſputation in this poīt very notable, & directly againſt only faith.

And laſtly (vvhich is in it ſelf very plaine) that vve may ſee this Apoſtle did purpoſely thus commend vnto vs the neceſſitie of good vvorkes, and the inanity and inſufficiencie of onely faith, to correct the errour of ſuch as miſconſtrued S. Paules vvordes for the ſame: *the ſaid holy Doctor noteth that of purpoſe he tooke the very ſame example of Abraham, vvhom S. Paul ſaid to be iuſtified by faith, and declareth that he vvas iuſtified by good vvorkes, ſpecifying the good vvorke for vvhich he vvas iuſtified and bleſſed of God, to vvitte, his obedience and immolation of his onely ſonne. But hovv S. Paul ſaith that Abraham vvas iuſtified by faith, ſee the Annotations vpon that place. *Ro.* 4. *v.* 1. * *Li.* 83 *q.* 76.

Hereſies againſt good vvorkes.

22. *Faith did vvorke vvith.*] Some Heretikes hold, that good vvorkes are pernicious to ſaluation and iuſtification: other, that though they be not hurtful but required, yet they be no cauſes or vvorkers of ſaluation, much leſſe meritorious, but are as effectes and fruites iſſuing neceſſarily out of faith. Both vvhich fictions, falſhods, and flightes from the plaine truth of Gods vvord, are refuted by theſe vvordes, vvhen the Apoſtle ſaith, That faith vvorketh together vvith good vvorkes: making faith to be a coadiutor or cooperator vvith vvorkes, and ſo both ioyntly concurring as cauſes and vvorkers of iuſtification: yea aftervvard he maketh vvorkes the more principal cauſe, vvhen he reſembleth faith to the body, and vvorkes to the ſpirit or life of man.

Workes cōcurre vvith faith as cauſe of iuſtification.

23. *The freend of God.*] By this alſo an other falſe and friuolous euaſion of the Heretikes is ouertaken, vvhen they feine, that the Apoſtle here vvhen he ſaith, vvorkes do iuſtifie, meaneth that they ſhevv vs iuſt before men, and auaile not to our iuſtice before God. For the Apoſtle euidently declareth that Abraham by his vvorkes vvas made or truely called the freend of God, and therfore vvas not (as the Heretikes ſay) by his vvorkes approued iuſt before man onely.

Workes make vs iuſt in deede before God.

24. *Not by faith onely.*] This propoſition or ſpeache is directly oppoſite or contradictorie to that vvhich the Heretikes hold. For the Apoſtle ſaith, Man is iuſtified by good vvorkes, and not by faith only. but the Heretikes ſay, Man is not iuſtified by good vvorkes, but by faith only. Neither can they pretend that there is the like contradiction or contrarietie betvvixt S. Iames ſpeache and S. Paules. for though S. Paul ſay, man is iuſtified by faith, yet he neuer ſaith, by faith onely, nor euer meaneth by that faith vvhich is alone, but alvvaies by that faith vvhich vvorketh by charitie, * as he expoundeth him ſelf. Though concerning vvorkes alſo, there is a difference betvvixt the firſt iuſtification, vvhereof S. Paul ſpecially ſpeaketh: and the ſecond iuſtification, vvhereof S. Iames doth more ſpecially treate. Of vvhich thing * els vvhere there is ynough ſaid. * *Gal.* 5.

The Proteſtants ſay, *by faith only*: S. Iames cleane contrarie, *Not by faith only.*

* See the annot. vpon the epiſtle to the Romans *c.* 2. *v.* 13.

The fathers in deede vſe ſometimes this excluſiue, *ſola*, *onely*: but in far other ſenſe then the Proteſtants. For ſome of them thereby exclude only the vvorkes of Moyſes law, againſt the Iewes: ſome, the vvorkes of nature and moral vertues vvithout the grace or knowledge of Chriſt, againſt the Gentiles: ſome, the neceſsitie of external good vvorkes vvhere the parties lacke time and meanes to doe them, as in the caſe of the penitent theefe: ſome, the falſe opinions, ſectes, and religions contrarie to the Catholike faith, againſt Heretikes and miſcreants: ſome exclude reaſon, ſenſe, and arguing in matters of faith and myſterie, againſt ſuch as vvil beleeue nothing but that they ſee or vnderſtand: ſome, the merite

The manifold meaning of certaine fathers, vvhen they ſay, *Only faith.*

merite of vvorkes done in ſinne before the firſt iuſtification: ſome, the arrogant Phariſaical vaunting of mans ovvne proper vvorkes and iuſtice, againſt ſuch as referre not their actions and good deedes to Gods grace. To theſe purpoſes the holy Doctors ſay ſometimes, that only faith ſaueth and ſerueth: but neuer (as the Proteſtants vvould haue it) to exclude from iuſtification and ſaluation, the cooperation of mans free vvil, diſpoſitions and preparations of our hartes by praiers, penance, and ſacraments, the vertues of hope and charitie, the purpoſe of vvel-vvorking and of the obſeruation of Gods commaundements: much leſſe, the vvorkes and merites of the children of God, proceding of grace and charitie, after they be iuſtified and are now in his fauour: vvhich are not only diſpoſitions and preparations to iuſtice, but the meritorious cauſe of greater iuſtice, and of ſaluation.

S. Paul nameth faith, & S. Iames vvorkes, cauſes of iuſtification: but neither the one, faith only: nor the other, vvorkes only.

25. *Rahab.*] This Apoſtle alleageth the good vvorkes of Rahab by vvhich ſhe vvas iuſtified, and S. Paul (11 Hebr.) ſaith ſhe vvas iuſtified by faith. Vvhich are not contrarie one to the other. for both is true, that ſhe vvas ſaued by faith, as one ſaith: and that ſhe vvas ſaued by her vvorkes, as the other ſaith. But it vvere vntruely ſaid, that ſhe vvas ſaued either by onely faith, as the Heretikes ſay: or by onely good vvorkes, as no Catholike man euer ſaid. But becauſe ſome Ievves and Gentil Philoſophers did affirme: they, that they ſhould be ſaued by the vvorkes of Moyſes lavv: theſe, by their moral vvorkes: therfore S. Paul to the Romans diſputed ſpecially againſt both, proving that no vvorkes done vvithout or before the faith of Chriſt, can ſerue to iuſtification or ſaluation.

Faith vvithout vvorkes is a true faith, but not auailable: as the body vvithout the ſpirit is a true body, though it be dead.

26. *Faith vvithout vvorkes is dead.*] S. Iames (as the Proteſtants feine) ſaith that faith vvithout good vvorkes is no faith, and that therfore it iuſtifieth not, becauſe it is no faith. for he ſaith that it is dead vvithout vvorkes, as the body is dead vvithout the ſoule, and therfore being dead hath no actiuity or efficacie to iuſtifie or ſaue. But it is a great difference, to ſay that the body is dead, and to ſay that it is no body. euen ſo it is the like difference, to ſay that faith vvithout vvorkes is dead, and to ſay that faith vvithout vvorkes is no faith. And if a dead body be notvvithſtanding a true body, then according to S Iames compariſon here, a dead faith is notvvithſtanding a true faith, but yet not auailable to iuſtification, becauſe it is dead, that is, becauſe it is onely faith vvithout good vvorkes.

Vvhat faith the Apoſtle ſpeaketh of: & that he knevv no ſpecial faith.

And therfore it is a great impudencie in Heretikes, and a hard ſhift, to ſay that the faith of vvhich the Apoſtle diſputeth al this vvhile, is no true or proprely called faith at all. It is the ſame faith that S. Paul defined and commended in al the 11 chapter to the Hebrues, and the ſame vvhich is called the Catholike faith, and the ſame vvhich being formed & made aliue by charitie, iuſtifieth. Mary true it is, that it is not that ſpecial faith vvhich the Heretikes feine onely to iuſtifie, to vvit, vvhen a man doth firmely beleeue as an article of his faith, that him ſelf ſhal be ſaued. this ſpecial faith it is not vvhereof the Apoſtle here ſpeaketh. for neither he, nor S. Paul, nor any other ſacred vvriter in al the holy Scriptures euer ſpeake or knevve of any ſuch forged faith.

CHAP. III.

Againſt proud Maiſters and authors of Sectes. 5 Of the manifold ſinnes of the vnbrideled tongue. 13 The difference betvvixt proud, cōtentious, and vvorldly vviſedom, and that vviſedom vvhich is heauenly, peaceable, modeſt, and ſo forth.

Mat. 23, 8. 1 BE yee not" many maiſters my brethren, knovving that you receiue the greater iudgement, † For in many things vve offend al.* If any man offend not in vvord: this is a perfect man. he is able alſo vvith bridle to
3 turne about the whole body. † And if vve put bittes into the mouthes of horſes that they may obey vs, vve
4 turne about al their body alſo. † And behold, the ſhippes, vvhereas they be great, and are driuen of ſtrong vvindes: yet

Eccl 14, 1. 19, 16.

are

are they turned about vvith a litle ſterne whither the violéce
of the director vvil. † So the tongue alſo is certes a litle mẽ- 5
c μεγαλαυχᾶ. ber,& cvaunteth great things. Behold hovv `much' fire what
a great vvood it kindleth? † And the tongue,is fire,a vvhole 6
vvorld of iniquitie. The tongue is ſet amoug our members,
vvhich defileth the vvhole bodie,& inflameth the vvheele of
our natiuitie,inflamed of hel. † For al nature of beaſtes & fou- 7
les and ſerpents & of the reſt is tamed & hath been tamed by
the nature of man. † but the tongue no man can tame,an vn- 8
quiet euil,ful of deadly poiſon. † By it vve bleſſe God & the 9
Father: & by it vve curſe men vvhich are made after the ſimi-
litude of God. † Out of the ſelf ſame mouth procedeth bleſ- 10
ſing & curſing. Theſe things muſt not be ſo done my brethré.
† Doth the fountaine giue forth out of one hole ſvveete & 11
ſoure water? † Can, my brethren,the figge tree yeld grapes: 12
or the vine,figges? So neither `can the ſalt water yeld' ſweete.
† Vvho is vviſe and hath knowledge among you? Let him 13
ſhevv by good conuerſation his vvorking in mildeneſſe of
vviſedom. † But if you haue bitter zeale,and there be con- 14
tentions in your hartes: glorie not and be not liers againſt
the truth. † for this is not :: vviſedom deſcending from 15
aboue: but earthly,ſenſual,diueliſh. † For vvhere zeale and 16
contention is: there is inconſtancie, and euery peruerſe
vvorke. † But the vviſedom that is from aboue, firſt certes is 17
chaſt: then peaceable,modeſt,ſuaſible,cõſenting to the good,
ful of mercie and good fruites,not iudging, vvithout ſimu-
lation. † And the fruite of iuſtice,in peace is ſovved,to them 18
that make peace.

` litle

` can it yeld ſalt and ſvveete vvater.

:: The difference betwixt the humane vviſedom, ſpecially of heretikes: and the vviſedom of the Catholike Church & her children.

ANNOTATIONS
CHAP. III.

1. *Many maiſters.*] He meaneth principally Sect-maiſters that make them ſelues ſeueral Ringleaders in ſundry ſortes of new deuiſed doctrines: euery one arrogating to him ſelf to be maiſter, and none ſo humble as to be a ſcholer, either to Gods Church and true Paſtors, or to other guides and authors of the ſaid ſectes. So did Zuinglius diſdaine to be Luthers ſcholer, and Caluin to be the folower of Zuinglius.

Many maiſters are many proud Sect-maiſters.

CHAP. IIII.

By concupiſcence and loue of this vvorld, vve are made enemies to God: but vve ſhould rather humble vs to him, puniſhing our ſelues for our ſinnes. 11 *Againſt detraction, and raſh iudging.* 13 *To remember alvvaies the vncertentie of our life.*

FROM

1 FROM vvhence are vvarres & contentions among you? Are they not hereof? of your concupiſcences vvhich vvarre
2 in your members? † You couet: and haue not. you kil, & enuie: and can not obtaine. you contend and vvarre: and you haue not, becauſe you aſke not.
3 † You aſke, and receiue not: becauſe you aſke amiſſe: that you may conſume it on your cõcupiſcences. † Aduouterers, know you not that the * frendſhip
4 of this vvorld, is the enemie of God? Vvhoſoeuer therfore vvil be a frende of this vvorld: is made an enemie of God.
5 † Or do you thinke that the Scripture ſaieth in vaine: *To en-*
6 *uie doth the ſpirit couet vvhich dvvelleth in you?* † And :: giueth greater grace. For the which cauſe it ſaith, *God reſiſteth the proud, & giueth grace to the humble.*
7 † Be ſubiect therfore to God, but reſiſt the Deuil, and he
8 vvil flee from you. † c Approche to God, & he vvil approche to you. Cleanſe your handes, ye ſinners: and" purifie your
9 hartes, ye double of minde. † Be miſerable, and mourne, & vveepe: let your laughter be turned into mourning: and ioy,
10 into ſorovv. † * Be humbled in the ſight of our lord, and he
11 vvil exalt you. † c Detracte not one frõ an other my brethrẽ. He that detracteth from his brother, or he that iudgeth his brother, detracteth from the Law, and iudgeth the Law. But if thou iudge the Lavv, thou art not a doer of the Lavv, but a
12 iudge. † For there is one lavv-maker, and iudge that can de-
13 ſtroy and deliuer. † But thou, * vvhat art thou that iudgeſt thy neighbour?

Behold novv you that ſay, To day or to morovv vve vvil goe into that citie, and there certes vvil ſpend a yere, and
14 vvil traficke, and make our gaine († vvho are ignorãt vvhat ſhal be on the morovv. For vvhat is your life? It is a vapour appearing for a litle vvhile, and aftervvard it ſhal vaniſh
15 avvay) † for that you ſhould ſay, :: If our Lord vvil: and,
16 If vve ſhal liue, vve vvil doe this or that. † But novv you reioyce in your arrogancies. Al ſuch reioycing, is vvicked.
17 † To one therfore knovving to doe good, and not doing it: to him it is ſinne.

1. *Io.* 2, 15. — c μὴ καλαλεῖτε ἀλλήλων

Prou. 3, 35. 1 *Pet.* 5, 5. — 1 *Pet.* 5, 6. — Ro. 14, 4.

: The boldnes of Hæretikes adding here the vvord *Scripture* to the text thus, *And the Scripture giueth greater grace.*

c Free vvil & mans owne endeuour neceſſarie in comming to God.

c He forbiddeth detractiõ, euil ſpeaking, ſlaundering.

:: Al promiſes and purpoſes of our worldly affaires are to be made vnder condition of Gods good liking & pleaſure: and it becommeth a Chriſtian man to haue vſually this forme of ſpeache in that caſe, *If God vvil, if God otherwiſe diſpoſe not.*

ANNOTATION
CHAP. IIII.

8. *Purifie your hartes.*] Man (vve see here) maketh him self cleane and purgeth his owne hart. Vvhich derogateth nothing to the grace of God being the principal cause of the same. Yet Protestants thinke vve derogate from Christs Passion, vvhen vve attribute such effects to our owne vvorkes, or to other secundarie helpes and causes.

Mans vvorking vvith Gods grace, is no derogation therevnto.

CHAP. V.

By the damnatiõ to come vpon the vnmerciful riche, he exhorteth the persecuted to patience and by their owvne revvard, and by examples. 12 Not to svveare at all in common talke. 13 In affliction, to pray: in prosperitie, to sing: in sickness, to call for the Priests, and that they pray ouer them and aneile them vvith oile: and that the sicke persons confesse their sinnes. 19 Finally, hovv meritorious it is, to conuert the erring vnto the Catholike faith, or the sinner to amendment of life.

:: A feareful description of the miseries that shal befall in the next life to the vnmerciful couetous men.

GO E to novv ye riche men, vveepe, :: howling 1
in your miseries vvhich shal come to you. † Your 2
riches are corrupt: and your garmentes are eaten
of mothes. † Your gold and siluer is rusted: and 3
their rust shal be for a testimonie to you, and shal eate your
flesh as fire. You haue stored to your selues vvrath in the last
daies. † Behold " the hire of the vvorkemen that haue rea- 4
ped your fields, vvhich is defrauded of you, crieth: and their
crie hath entred into the eares of the Lord of Sabboth. † You 5
haue made merie vpon the earth: and in riotousnes you haue
nourished your hartes in the day of slaughter. † You haue 6
` presented, and slaine the iust one: and he resisted you not.
† Be patient therfore brethren, vntil the comming of our 7
Lord. Behold, the husband man expecteth the pretious fruite
c He meaneth either fruite or raine. of the earth: patiently bearing til he receiue c the timely and
the latevvard. † Be you also patient, and confirme your 8
hartes: because the comming of our Lord ` vvil approche'.
† Grudge not brethren one against an other: that you be not 9
iudged. Behold, the iudge standeth before the gate. † Take 10
an example, brethren, of labour and patience, the prophetes:
vvhich spake in the name of our Lord. † Behold vve accoũt 11
them blessed that haue suffered. The sufferance of Iob
you haue heard, and the end of our Lord you haue seen, be-
cause our Lord is merciful and pitieful. † But before al things 12
my brethren, * " svveare not, neither by heauen, nor by earth,
not other othe whatsoeuer. But let your talke be, yea, yea: no,
no:

` condemned

' is at hand.

Mt.5,34

no: that you fall not vnder iudgement.

13 † Is any of you in heauineſſe? let him pray. Is he of a cheereful hart? let him ſing. 14 † Is any man ſicke amōg you? "let him bring in the prieſtes of the Churche, and let them pray ouer him, *"anoiling him vvith oile in the name of our Lord. 15 † and "the praier of faith" ſhal ſaue the ſicke: and our Lord "ſhal lift him vp: and if he be in ſinnes, "they ſhal be remitted him. 16 † [b]" Confeſſe therfore your ſinnes one to an other: & pray one for an other that you may be ſaued. ⊣ for the continual praier of a iuſt man auaileth much. 17 † *Elias vvas a man like vnto vs paſſible: and vvith praier" he praied that it might not raine vpon the earth, and it rained not for three yeres and ſixe monethes. 18 † And *he praied againe: and the heauen gaue raine, and the earth yelded her fruite.

19 † My brethren, if any of you ſhal erre from the truth, & a man conuert him: 20 † he muſt know that he" vvhich maketh a ſinner to be conuerted from the errour of his vvay, "ſhal ſaue his ſoule from death, and :: couereth a multitude of ſinnes. ⊣

Mr.6,13

3 reg.17. Eccl.48. Lu.4,25

3.reg.18, 41.

The Epiſtle in a votiue Maſſe for the ſicke.

b The Epiſtle in *Maioribus Litanijs* on S. Markes day, and in the Rogation daies.

b the heretikes tranſlate, *Acknovvledge your ſinnes. &c.* So litle they can abide the very vvord of confeſsion.

:: He that hath the zeale of conuerting ſinners, procureth thereby mercie and remiſſion to him ſelf: vvhich is a ſingular grace.

ANNOTATIONS
CHAP. V.

4. *The hire.*] To vvithhold from the poore or labourer the hire or vvages that is due or promiſed to him for his ſeruice or vvorke done, is a great iniquitie, and one of thoſe fiue ſinnes vvhich in holy Vvrite be ſaid to call for vengeance at Gods hand, as vve ſee here. They be called in the Catechiſme, *Sinnes crying to heauen.* The other foure be, Murder, *Gen.* 18 v. 20. Vſurie, *Exod.* 22. v. 27. The ſinne againſt nature, *Gen.* 18. v. 20. The oppreſſion and vexation of vvidovves, pupilles, ſtrangers, and ſuch like. *Ib. & Exod.* 3. v. 9.

The ſinnes crying to heauen.

12. *Svveare not.*] He forbiddeth not al othes, as the Anabaptiſts falſely ſay. for in iuſtice and iudgement vve may be by our lavvful Magiſtrate put to ſvveare, and may lavvfully take an othe, as alſo for the aduantaging of any neceſſarie truth vvhen time and place require. but the cuſtom of ſvvearing, and al vaine, light, and vnneceſſarie othes in our daily ſpeache do diſpleaſe God highly, and are here forbidden by the Apoſtle, as alſo by our Sauiour. *Mat.* 5.

Vvhat othes are lavvful, vvhat are not.

14. *Let him bring in the Prieſts.*] The Proteſtants for their ſpecial hatred of the holy order of Prieſthod, as els vvhere often, ſo here they corrupt the text euidently, tranſlating *Presbyteros*, elders. As though the Apoſtle had meant men of age, and not ſuch as vvere by holy office, Prieſts. S. Chryſoſtom vvho knevv the ſenſe and ſignification of the Greeke vvord according to the Eccleſiaſtical vſe and the vvhole Churches iudgement, better then any Proteſtant aliue, taketh it plainely for *Sacerdotes*, that is, Prieſts *li.* 3 *de Sacerdotio prope initium*. And if they confeſſe that it is a vvord of office vvith them alſo, though they call them Elders, and not Prieſts: then vve demaund vvhether the Apoſtle meane here men of that function vvhich they in their nevv Churches call Elders. If they ſay no, as they muſt needes (for Elders vvith them are not deputed ſpecially to publike praying or adminiſtration of the Sacraments, ſuch as the Apoſtle here requireth to be ſent for) then they muſt needes graunt, that their Elders anſvver not to the function of thoſe vvhich in the nevv Teſtament are called *Presbyteri* in Greeke and Latin, and therfore both their tranſlation to be falſe and fraudulent, and alſo their naming of their nevv degrees or orders to be fond and incongruous.

Heretical trāſlation againſt Prieſthod.

Neither their *Elders* (ſo called) nor their Miniſters, can be thoſe vvhō the Apoſtle here calleth, *Preſbyteros.*

If they ſay heir Miniſters be correſpondent to ſuch as vvere called *Presbyteri* in holy vvrite and in the Primitiue Church, and that they are the men vvhom the Apoſtle vvilleth to be called for to

They haue no reaſon to call their Miniſters by that name.

anoile the ſicke & to pray for him, vvhy do they not then tranſlate *Presbyteros*, Miniſters? Which they might doe vvith as good reaſon, as call ſuch as they haue taken in ſteede of our Catholike Prieſts, Miniſters. Vvhich vvord being in large acception common to all that haue to doe about the celebration of diuine things, vvas neuer appropriated by the vſe either of Scripture or of the holy Church, to that higher function of publike adminiſtration of the Sacraments and Seruice, vvhich is Prieſthod: but to the order next vnder it, vvhich is Deaconſhip. And therfore if any ſhould be called Miniſters, their Deacons properly ſhould be ſo termed. And the Proteſtants haue no more reaſon to keepe the aūcient Greeke vvord of Deacon, appropriated to that office by the vſe of antiquity, then to keepe the vvord Prieſt, being made no leſſe peculiar to the ſtate of ſuch onely as miniſter the holy Sacraments, & offer the Sacrifice of the Altar. But theſe fellovves folovv neither Gods vvord nor Eccleſiaſtical vſe, nor any reaſon, but mere phantaſie, noueltie, and hatred of Gods Church. And hovv litle they folovv any good rule or reaſon in theſe things may appeare by this, that here they auoid to tranſlate *Prieſts*, and yet in their Cōmunion booke, in their order of viſiting the ſicke, they commonly name the Miniſter, *Prieſt*.

Their Deacōs ſhould rather be called Miniſters.

They ſhould keepe the name Prieſt, as vvel as deacon.

14. *Anoiling vvith oile.*] Here is the Sacrament of extreme Vnction ſo plainely promulgated (for it vvas inſtituted, as al other Sacraments of the nevv Teſtament, by our Sauiour Chriſt him ſelf, and, as Venerable Bede thinketh and other auncient vvriters, the anoiling of the ſicke vvith oile *Marc. 6.* pertaineth therevnto) that ſome Heretikes, for the euidence of this place alſo (as of the other for good vvorkes) deny the Epiſtle. Other (as the Caluiniſts) through their confidence of cunning ſhiftes and gloſes, confeſſing that S. Iames is the author, yet condemne the Church of God for vſing and taking it for a Sacrament. But vvhat diſhonour to God is it (vve pray them) that a Sacrament ſhould be inſtituted in the matter of oile, more then in the element of vvater? Vvhy may not grace & remiſſion of ſinnes be annexed to the one as vvel as to the other, vvithout derogation to God?

The Sacramēt of EXTREME VNCTION.

The heretikes obiections againſt the ſaid Sacrament, anſvvered: and vvithal it is proued to be a Sacrament.

But they ſay, Sacraments endure for euer in the Church, this but for a ſeaſon in the Primitiue Church. Vvhat Scripture telleth them that this general and abſolute preſcription of the Apoſtle in this caſe, ſhould endure but for a ſeaſon? vvhen vvas it taken avvay, abrogated, or altered? They ſee the Church of God hath alvvaies vſed it vpon this vvarrant of the Apoſtle, vvho knevve Chriſts meaning and inſtitution of it better then theſe deceiued men, vvho make more of their ovvne fond gheſſes and cōiectures, grounded neither on Scripture nor vpon any circumſtance of the text, nor any one authentical author that euer vvrote, then of the expreſſe vvord of God. It vvas (ſay they) a miraculous practiſe of healing the ſicke, during onely in the Apoſtles time, and not long after. Vve aſke them vvhether Chriſt appointed any certaine creature or external element vnto the Apoſtles generally to vvorke miracles by. Him ſelf vſed ſometimes clay and ſpittle, ſometimes he ſent them that vvere diſeaſed, to vvaſh them ſelues in vvaters. but that he appointed any of thoſe or the like things for a general medicine or miraculous healing onely, that vve reade not. for in the beginning, for the better inducing of the people to faith and deuotion, Chriſt vvould haue miracles to be vvrought by ſundry of the Sacraments alſo. Vvhich miraculous vvorkes ceaſing, yet the Sacraments remaine ſtill vnto the vvorldes end.

Againe vve demaund, vvhether euer they read or heard that men vvere generally commaunded to ſeeke for their health by miraculous meanes. Thirdly, vvhether al Prieſts, or (as they call them) Elders, had the gift of miracles in the primitiue Church? No, it can not be, for though ſome had, yet al theſe indifferently of vvhom the Apoſtle ſpeaketh, had not the gift: and many that vvere no Prieſts, had it, both men and vvomen, vvhich yet could not be called for, as Prieſts vvere in this caſe. And though the Apoſtle and others could both cure men and reuiue them againe, yet there vvas no ſuch general precept for ſicke or dead men, as this, to call for the Apoſtles to heale or reſtore them to life againe. Laſtly, had any external element or miraculous practiſe, vnles it vvere a Sacrament, the promiſſe of remiſſion of al kinde of actual ſinnes ioyned vnto it? or could S. Iames inſtitute ſuch a ceremonie him ſelf, that could ſaue both body and ſoule, by giuing health to the one, and grace and remiſſion to the other? At other times theſe contentious vvranglers raile at Gods Church, for annexing only the remiſſion of venial ſinnes to the element of vvater, made holy by the Prieſts bleſſing thereof in the name of Chriſt, and his vvord: and loe here they are driuen to hold that S. Iames preſcribed a miraculous oile or creature vvhich had much more povver and efficacie. Into theſe ſtraites are ſuch miſcreants brought that vvil not beleeue the expreſſe vvord of God, interpreted by the practiſe of Gods vniuerſal Church.

Remiſsion of ſinnes annexed to creatures.

Holy vvater.

Venerable Bede in 9 Luc. ſaith thus. *It is cleere that this cuſtome Was deliuered to the holy Church by the Apoſtles them ſelues, that the ſicke ſhould be anointed vvith oile conſecrated by the Biſhops bleſſing.* See for this, and for the aſſertion & vſe of this Sacrament, S. Innocentius *ep. 1 ad Decentium Eugubinum cap. 8. to. 1. Conc. & Lib. 2. de viſitatione infirmorum* in S. Auguſtine *cap. 4. Concil. Cabilonenſe 2. cap. 48. Conc. Wormatienſe cap. 72. to. 3. Conc. Aquiſgra. c. 8. Florentinum*, and other later Cōuncels. S. Bernard in the life of Malachie *in fine.* This holy oile becauſe the faithful ſavv to haue ſuch vertue in the primitiue Church, diuers caried it home and occupied it in their infirmities, not vſing it in the Sacramental ſort vvhich the Apoſtle preſcribeth, as the Aduerſaries vnlearnedly obiect vnto

Holy oile bleſſed by the Biſhop.

The peoples deuotion tovvard ſuch hallowed creatures.

vnto vs : but as Christians novv do (and then also did) concerning the vvater of Baptisme, vvhich they vsed to take home vvith them after it vvas hallovved, and to giue it their diseased to drinke.

15. *The praier of faith.*] He meaneth the forme of the Sacrament, that is, the vvordes spoken at the same time vvhen the partie is anoiled, vvhich no doubt are most auncient and Apostolike. Not that the vvord or praier alone should haue that great effect here mentioned, but ioyned vvith the foresaid vnction, as is plaine. The sacramẽtal vvordes.

15. *Shal saue.*] The first effect of this Sacrament is, to saue the soule, by giuing grace and comfort to vvithstand the terrours and tentations of the enemie, going about (specially in that extremitie of death) to driue men to desperation or distresse of minde and other damnable inconueniences. the vvhich effect is signified in the matter of this Sacrament specially. The three effects of this Sacrament.

15. *Shal lift him vp.*] Vvhen it shal be good for the saluation of the partie, or agreable to Gods honour, this Sacramẽt restoreth also a man to bodily health againe, as experience oftẽ teacheth vs. Vvhich yet is not done by vvay of miracle, to make the partie sodenly vvhole, but by Gods ordinarie prouidence and vse of second causes, vvhich othervvise should not haue had that effect, but for the said Sacrament. This is the second effect.

15. *They shal be remitted him.*] Vvhat sinnes soeuer remaine vnremitted, they shal in this Sacrament and by the grace thereof be remitted, if the persons vvorthely receiue it. this is the third effect. S. Chrysostom of this effect saith thus: *They* (speaking of Priests) *do not onely remit sinnes in baptisme, but aftervvard also, according to the saying of S. Iames, If any be sicke, let him bring in the Priests &c. Li. 3 de Sacerd. prope initiũ.* Let the Protestãts marke that he calleth *Presbyteros, sacerdotes:* that is, *Priests*, and maketh them the onely ministers of this Sacrament, and not elders or other lay men. By al vvhich you see this Sacrament of al other to be maruelous plainely set forth by the Apostle. Onely sicke men and (as * the Greeke vvord giueth) men very vveake must receiue it: onely Priests must be the ministers of it: the matter of it is holy oile: the forme is praier, in such sort as vve see novv vsed: the effects be as is aforesaid. Yet this so plaine a matter and so profitable a Sacrament, the enemie by Heretikes vvould vvholy abolish. Priests (and not Elders) are the ministers of this sacrament.

* ἀσθενῶν τις

16. *Confesse therfore.*] It is not certaine that he speaketh here of sacramental Confession: yet the circumstance of the letter vvel beareth it, and very probable it is that he meaneth of it: and Origen doth so expound it *ho. 2 in Leuit.* & Venerable Bede vvriteth thus, *In this sentence* (saith he) *there must be this discretion, that our daily and litle sinnes vve confesse one to an other, vnto our equals, and beleeue to be saued by their daily praier. but the vncleannes of the greater leprosie let vs according to the lavv open to the Priest, and at his pleasure in vvhat maner and hovv long time he shal commaund, let vs be careful to be purified.* But the Protestants fleing from the very vvord confession in despite of the Sacrament, translate thus, *Acknovvledge your faultes one to an other* They do not vvel like to haue in one sentence, Priests, praying ouer the sicke, anoiling them, forgiuing them their sinnes, confession, and the like. Confession

In hunc locum.

17. *He praied.*] The Scriptures to vvhich the Apostle alludeth, make no mẽtion of Elias praier. therfore he knevv it by tradition or reuelation. Vvhereby vve see that many things vnvvritten be of equal truth vvith the things vvritten. Truthes vnvvritten and knovven by tradition.

20. *Maketh to be conuerted.*] Here vve see the great revvard of such as seeke to conuert Heretikes or other sinners from errour and vvickednes: and hovv necessarie an office it is, specially for a Priest. Conuerting of soules

20. *Shal saue.*] Vve see, it derogateth not from God, to attribute our saluation to any man or Angel in heauen or earth, as to the vvorkers thereof vnder God, by their praiers, preaching, correction, counsel, or othervvise. Yet the Heretikes are so foolish and captious in this kinde, that they can not heare patiently, that our B. Lady or others should be counted meanes or vvorkers of our saluation. Our saluation attributed to men, vvithout derogation to Christ.

THE ARGVMENT OF BOTH THE EPISTLES OF S. PETER, THE FIRST, AND THE SECOND.



OF S. Peter vve reade at large, both in the Goſpels, and in the Actes of the Apoſtles: and namely, that Chriſt deſigned him, and alſo made him his vicar (as S. Mathevv for that cauſe in the catalogue of the Apoſtles, calleth him Primus, the firſt, and all antiquitie, Princeps Apoſtolorum, the Prince of the Apoſtles) and that he accordingly executed that office after Chriſtes departure, plating the Church firſt among the Ievves in Hieruſalem and in al that countrey and coaſtes about, as Chriſt alſo him ſelf before had preached to the Ievves alone. 6. 10. v. 2.

But preaching at length to the Gentiles alſo, according to Chriſtes commiſſion (Mat. 28. v. 19.) and being novv come to Rome, the head citie of the Gentiles, from thence he vvriteth this Epiſtle to his Chriſtian Ievves, hauing care of them in his abſence, no leſſe then vvhen he vvas preſent: and not to the Ievves that vvere at home, (belike becauſe they had S. Iames, or his ſucceſſor S. Simon Cleophæ, reſident vvith them) but * to them that vvere diſperſed in Pontus, Galatia, Cappadocia, and Bithynia. 1 Pet. 1.

And that he vvriteth it from Rome, him ſelf ſignifieth, ſaying: The Church that is in Babylon ſaluteth you. * Vvhere by Babylon he meaneth Rome, as al antiquitie doth interpret him: not, that he ſo calleth the Church of Rome, but the heathen ſtate of the Romane empire, vvhich then, and 300 yeres after, vnto the conuerſion of Conſtantinus the Emperour, did perſecute the elect Church of Rome, in ſo much that the firſt 33 Biſhops thereof vnto S. Silueſter, vvere al Martyrs. 1 Pet. 5.

* See the Annotation 1 Pet. 5. v. 13.

For the matter vvhereof he vvriteth, him ſelf doth ſignifie it in theſe vvordes: This loe the ſecond Epiſtle I vvrite to you, my deereſt, in vvhich (Epiſtles) I ſtirre vp by admonition, your ſincere minde, that you may be mindeful of thoſe vvordes &c. So he ſaith there of both together. And againe of the firſt to the ſame purpoſe, in an other place: I haue breefely vvritten, beſeeching and teſtifying that this is the true grace of God, vvherein you ſtand. For, there vvere at that time certaine Seducers (as * S. Auguſt. alſo hath told vs) vvho vvent about to teach Onely faith, as though good vvorkes vvere not neceſſarie, nor meritorious. there vvere alſo great perſecutions, to compel them vvith terrour to denie Chriſt & al his religiõ. He therfore exhorteth thẽ accordingly, neither for perſecution, neither by ſeduction to forſake it: though in the firſt, his exhortation is more principally againſt perſecution: and in the ſecond, more principally againſt ſeduction. The firſt epiſtle is noted to be very like to S. Paules epiſtle to the Epheſians, in vvordes alſo, and ſo thicke of Scriptures, as though he ſpake nothing els. 2 Pet. 3. 1 Pet. 5.

* See the Annotatiõ vpon S. Iames epiſtle c. 2. v. 21.

The time vvhen the firſt vvas vvritten, is vncertaine: the ſecond vvas vvrittẽ a litle before his death, as is gathered by his vvordes in the ſame. c. 1. v. 14.

THE

THE FIRST EPISTLE
OF PETER THE APOSTLE.

CHAP. I.

He comforteth them in their persecutions (being nowv by Baptisme made the children of God) vvith the hope of their heauenly inheritance: 6 shewing howv meritorious it is for them to be so constant in faith, 10 and confirming them therein vvith the authoritie of the Prophets and of the Holy Ghost. 15 Exhorting them to liue also accordingly in al holines, 15 considering the holines of God, the vprightnes of his iudgement, the price of their redemption by Christ, 22 and the vertue of the seede in them (Which is grace regenerative in Baptisme) foretold by the Prophet also.

The Epistle *In Cathedra S. Petri Romæ.* Ian. 18.

1 PETER an Apostle of IESVS Christ, to the electe strangers of the dispersion of Pontus, Galatia, Cappadocia,
2 Asia, and Bithynia, † according to the prescience of God the Father, into sanctification of the Spirit, vnto the obedience and sprinkling of the bloud of IESVS Christ: Grace to you and peace be multiplied.

2 Cor. 1, 3. Eph. 1, 3.

The Epistle for many martyrs.

3 † Blessed be God and the father of our Lord IESVS Christ, vvho according to his great mercie hath regenerated
4 vs vnto a liuely hope, by the resurrection of IESVS Christ from the dead, † vnto an inheritance incorruptible, and incontaminate, and that can not fade, conserued in the heauens
5 in you, † (vvho in the vertue of God are kept by faith
6 vnto saluatiõ) ready to be reuealed in the last time. † wherin you shal reioyce, a litle nowv if you must be made heauy
7 in diuerse tentations: † that the probation of your faith much more pretious then gold (vvhich is proued by the fire) may be found vnto praise and glorie and honour in the re-
8 uelatiõ of IESVS Christ: ¶ † vvhom hauing not seen, you loue: in vvhom nowv also not seing you beleeue: and beleeuing you reioyce vvith ioy vnspeakable and glorified,
9 † receiuing the end of your faith, the saluation of your

soules

soules. † Of the vvhich saluation the Prophetes inquired & 10
searched, vvhich prophecied of the grace to come in you,
† searching vnto vvhich or vvhat maner of time the Spirit 11
of Christ in them did signifie: foretelling those passions that
are in Christ and the glories folovving: to vvhom it vvas re- 12
uealed, that not to thē selues, but to you they ministred those
things vvhich novv are told you by them that haue euange-
lized to you, the holy Ghost being sent from heauen, on
vvhom the Angels desire to looke.

:: Chastitie not onely of body but also of minde, is required. *S. Bede vpon this place.*

† For the vvhich cause hauing the loines of your :: minde 13
girded, sober, trust perfectly in that grace vvhich is offered
you, in the reuelation of IESVS Christ, † as children of o- 14
bedience, not configurated to the former desires of your
ignorance: † but according to him that hath called you, the 15
Holy one, be you also in al conuersation holy: † because 16
it is vvritten: *You shal be holy, because I am holy.* † And if you in- 17
uocate the Father, him vvhich * vvithout acception of per-
sons iudgeth according to euery ones [c] vvorke: in feare con-
uerse ye the time of your peregrination. † Knovving that 18
* not vvith corruptible things, gold or siluer, you are redee-
med from your vaine conuersation of your fathers :: tradi-
tion: † but vvith the pretious bloud as it vvere of an im- 19
maculate and vnspotted lambe, Christ, † * foreknovven 20
in deede before the constitution of the vvorld, but mani-
fested in the last times for you, † vvhich by him are faithful 21
in God vvho raised him from the dead, and hath giuen him
glorie, that your faith and hope might be in God. † Making 22
your soules chaste in obedience of charitie, in the sincere
loue of the fraternitie from the hart loue ye one an other 23
earnestly: † borne againe not of corruptible seede, but in-
corruptible by the vvord of God vvho liueth and remai-
neth for euer. † For *al flesh is as grasse: and al the glorie thereof as the* 24
floure of grasse. the grasse is vvithered, and the floure thereof is fallen avvay.
† But the vvord of our Lord remaineth for euer, and this 25
is the vvord that is euangelized among you.

c God vvil iudge men according to euery ones vvorkes, and not by faith onely.

:: He meaneth the errours of Gentility. or if he vvrite to the Iewes dispersed, he meaneth the yoke of the Law vvith the fond and heauy additiōs of their later Maisters, called *Deuterōses.* The Heretikes, to make it sound to the simple against the traditions of the Churche, corrupt the text thus, *Which you haue receiued by tradition of the fathers.*

Leu. 11, 19. 20, 7 *Deu.* 10. *Ro.* 2. *Gal.* 2. 1 *Cor.* 6, 20. 7, 23 *Ro.* 16, 25. *Col.* 1, 26. *Tit.* 1, 2. *Esa.* 40, 6.

CHAP. II.

Novv

Nowv after their Baptisme, vvhat must be their meate: 4 and being come to Christ, howv happie they be aboue their incredulous brethren, according to the Scriptures also. 11 Whereupon he beseecheth them to shine in good life among the Heathen, so to procure their conuersion: 13 to be obedient subiects to higher Powvers (howvsoeuer some misconster Christian libertie) 14 and seruants to obey their Maisters. 19 And so, doing vvel, though they suffer for it, it is very meritorious, 21 vvhereas Christ also not onely gaue them example, 24 but also by his death hath made them able to liue iustly.

The Epistle vpon Saturday in Easter weeke.

1 PAYING avvay therfore al malice, and al
2 guile, and simulations, and enuies, and al de-
3 tractions, † as infants euen novv borne, reasonable, milke vvithout guile desire ye, that in it you may grovv vnto saluatiõ. † if yet you haue tasted that our Lord is svveete.

4 † Vnto vvhom approching, a liuing stone, of men in deede
5 reprobated, but of God elect and made honorable: † be ye also your selues superedified as it vvere liuing stones, 'spiritual houses', a holy priesthod, to offer "spiritual hostes, ac-
6 ceptable to God by IESVS Christ. † For the vvhich cause the Scripture conteineth, *Behold I put in Sion a principal corner stone*
7 *elect, pretious. and he that shal beleeue in him, shal not be confounded.* † To you therfore that beleeue, honour: but to them that beleeue
8 not, *the stone vvhich the builders reiected, the same is made into the head of the corner:* † and * a stone of offense, and a rocke of scandal, to them that stumble at the vvord, neither doe beleeue `wher-
9 in also they are put'. † But you are an * elect generation, a [c] kingly priesthod, a holy nation, a people of purchase: that you may declare his vertues vvhich from darkenesse hath
10 called you into his maruelous light. † *Vvhich sometime not a people: but novv the people of God. Vvhich not hauing obtained mercie: but novv hauing obtained mercie.*

`a spiritual house,

Es. 28, 16.

Ps. 117. Mt. 21. Act. 4. Es. 8. Ro. 9, 33. Exo. 19. Apoc. 1.

Ose. 2. Ro. 9. Gal. 5, 16.

c The Protestants can no more gather of this, that al Christians be Priests: then, that al be kings: as is most plaine *Apocalyp.* 1, 6. and 5, 10. *Thou hast made vs a kingdom (or kings) & priests.*

`*vvhereto also they are ordeined.*

The Epistle vpõ the 3 Sunday after Easter.

11 † My deerest I beseche you as strangers & pilgrimes, * to
12 refraine your selues from carnal desires which vvarre against the soule, † hauing your conuersation good among the Gentiles: that in that vvherein they misreport of you as of malefactors, by the good vvorkes considering you, * they
13 may glorifie God in the day of visitation. † * " Be subiect therfore to euery :: humane [c] creature for God: vvhether it
14 be "to king, as excelling: † or to rulers as sent by him to the
15 reuenge of malefactors, but to the praise of the good: † for so is the vvil of God, that doing vvel you may make the
16 ignorance of vnvvise men to be dumme: † as free, & " not

Mt. 5, 16 Ro. 13, 1. ειλίσω

:: So is the Greeke. but the Protest. in fauour of temporal lawes made against the Cath. religion, translate it very falsely thus, *to al maner ordinãce of man:* thẽ selues boldly reiecting Ecclesiastical decrees as mẽs ordinances.

as hauing the freedom for a cloke of malice, but as the ser-
c In this speache is often commẽded the vnitie of al Christians among them selues.
uants of God. † Honour al men. c Loue the fraternitie. Feare 17
God. Honour the king.

† Seruants be subiect in al feare to your maisters, not only 18
to the good & modest," but also to the vvaivvard. † For this 19
is thanke, if for cõscience of God a man sustaine sorovves, suf-
fering vniustly. † For vvhat glorie is it: if sinning, and buf- 20
feted you suffer? but if doing vvel you sustaine patiently:
The Epistle vpõ the 2 Sunday after Easter.
this is thanke before God. † For vnto this are you called: 21
becausе Christ also suffred for `vs', leauing `you' an example
that you may folovv his steppes. † *vvho did no sinne, neither vvas* 22
guile found in his mouth. † vvho vvhen he vvas reuiled, c did not 23
reuile: vvhen he suffred, he threatened not: but deliuered him
self to him that iudged him vniustly. † vvho him self* bare 24
out sinnes in his body vpon the tree: that dead to sinnes, we
may liue to iustice. by vvhose stripes you are healed. † For 25
you vvere as sheepe straying: but you be conuerted nõvv
to the Pastor and Bishop of your soules. ⊣

`you `vs Es. 53,9.
c οὐκ ἀντελοιδόρει Es. 53,4, Mt. 8,17.

ANNOTATIONS
CHAP. II.

Spiritual hostes and Priests.
5. *Spiritual hostes.*] Here vve see, that as he speaketh of spiritual hostes, vvhich euery Christian man offereth, so he speaketh not properly of priesthod, vvhen he maketh al Priests, but of a spiritual priesthod. Which spiritual priesthod vvas also in al the Iewes: but the priesthod (properly so called) vvas onely in the sonnes of Aaron, and they offered the sacrifices (properly so called) vvhich none besides might offer.

Obedience to temporal princes.
13. *Be subiect.*] Not onely our Maister Christ, but the Apostles and al Christians vvere euer charged by such as thought to bring them in hatred vvith Princes, vvith disobedience to kings and temporal Magistrates, therfore both * S. Paul and this Apostle do specially vvarne the faithful, that they giue no occasiõ by their il demeanure to secular Princes, that the Heathen should count them disobedient or seditious vvorkers against the States of the vvorld. Ro. 13.

God instituted the Spiritual gouernemẽt in more excellẽt maner then the temporal.
13. *To euery humane creature.*] So he calleth the temporal Magistrate elected by the people, or holding their Souerainty by birth & carnal propagation, ordained for the vvorldly vvealth, peace, and prosperitie of the subiects: to put a difference betvvixt that humane Superiority, and the spiritual Rulers and regiment, guiding and gouerning the people to an higher end, and instituted by God him self immediatly. for Christ did expresly constitute the forme of regiment vsed euer since in the Church. He made one the cheefe, placing Peter in the Supremacie: he called the Apostles and Disciples, giuing them their seueral authorities. Aftervvard * God guided the lot for choise of S. Matthias in Iudas place: and the Holy Ghost expresly and namely seuered and chose Paul and Barnabas vnto their Apostolical function: and generally the Apostle saith of al spiritual Rulers, *The holy Ghost hath placed you to rule the Church of God.* Act. 1. Act. 20.

And although al povver be of God, and kings rule by him, yet that is no othervvise, but by his ordinarie concurrence, and prouidence, vvhereby he procureth the earthly cõmodity or vvealth of men, by maintaining of due superiority and subiection one tovvards an other, and by giuing povver to the people and Commonvvealth to choose to them selues some kinde or forme of Regiment, vnder vvhich they be content to liue for their preseruation in peace and tranquillity. But Spiritual superiority is far more excellent, as in more excellent sort depending, not of mans ordinance, election, or (as this Apostle speaketh) creation, but of the Holy Ghost, vvho is alvvaies resident in the Church (vvhich is Christs body mystical, and therfore an other manner of Commonwealth

monvvealth then the earthly) concurring in singular sort to the creation of al necessarie Officers in the said Church, euen to the vvorlds end, as S. Paul vvriteth to the Ephesians.

Eph. 4.

Lest therfore the people, being then in so precise sort alvvaies vvarned of the excellencie of their Spiritual gouernours * and of their obedience tovvard them, might neglect their dueties to Temporal Magistrates, specially being infidels, and many times tyrants and persecutors of the faith, as Nero and other vvere then: therfore S. Peter here vvarneth them to be subiect, for their bodies and goods and other temporal things, euen to the vvorldly Princes both infidels and Christians, vvhom he calleth humane creatures.

Hebr. 13.

13. *To the king as excelling.*] Some simple heretikes & others also not vnlearned, at the begiuing, for lacke of better places, vvould haue proued by this, that the king vvas head of the Church, and aboue al Spiritual rulers: and to make it sound better that vvay, they falsely translated it, *To the king as to the cheefe head.* in the Bible of the yere 1562. But it is euident that he calleth the king, the precellent or more excellent, in respect of his Vicegerents vvhich he calleth Dukes or Gouernours that be at his appointment: and not in respect of Popes, Bishops, or Priests, as they haue the rule of mens soules: vvho could not in that charge be vnder such Kings or Emperours as the Apostle speaketh of: no more then the kings or Emperours then, could be heads of the Church, being Heathen men and no members thereof, much lesse the cheefe members. See a notable place in S. Ignatius ep. ad Smyrnenses, vvhere he exhorteth them first to honour God, next the Bishop, & then the king.

Heret. translation.

The Kings excellencie of power is in respect of the nobilitie and lay magistrates vnder him.

This is an inuincible demõstration, that this text maketh not for any spiritual claime of earthly kings, because it giueth no more to any Prince then may and ought to be done and graunted to a Heathen Magistrate. Neither is there any thing in al the nevv Testament that proueth the Prince to be head or cheefe gouernour of the Church in spiritual or Ecclesiastical causes, more then it proueth any heathen Emperour of Rome to haue been. for they vvere bound in temporal things to obey the heathen being lavvful kings, to be subiect to them, euen for conscience, to keepe their temporal lavves, to pay them tribute, to pray for them, and to doe al other natural duties: and more no scriptures binde vs to doe to Christian kinges.

Christiã Princes haue no more right to be supreme heads in spiritual causes, then the Heathen.

16. *Not as hauing.*] There vvere some Libertines in those daies, as there be novv, that vnder pretence of libertie of the Gospel, sought to be free from subiection and lawes of men as now vnder the like vvicked pretence, Heretikes refuse to obey their spiritual rulers and to obserue their lawes.

Libertines.

18. *But also the vvaivvard.*) The Vvicleffistes and their folovvers in these daies, sometimes to moue the people vnto sedition, hold and teach that maisters and magistrates lose their authoritie ouer their seruants and subiects, if they be once in deadly sinne, and that the people in that case neede not in conscience obey them. Vvhich is a pernicious and false doctrine, as is plaine by this place, vvhere vve be expresly commaunded to obey euen the il-conditioned. vvhich must be alvvaies vnderstood, if they commaund nothing against God. for then this rule is euer to be folovved. *Vve must obey God rather then men.* Act. 5, 29.

Deadly sinnes of Princes or Superiors exempt not the subiectes frõ obedience, as Wicleffe held.

CHAP. III.

The dutie of vviues and husbands to ech other. 9. None to doe or speake euil by their persecutors, 15 but to answver them alvvaies vvith modestie, and specially vvith innocencie, after the example of Christ most innocẽt: vvhose body though they killed, yet his soule liued and preached aftervvard to the soules in Hel (namely to those in the time of Noës floud being a figure of our Baptisme) rose againe, and ascended.

1 IN like maner also * let the vvomen be sub-
Eph. 5, 28. *Col.* 3, 18. iect to their busbandes: that if any beleeue
2 not the vvord, by the conuersation of the
vvomen vvithout the vvord they may be
1 Tim. 2, 9. 3 vvonne, † considering your chast conuer-
sation in feare. † Vvhose trimming let it
not be outvvardly the plaiting of heare,
or laying on gold round about, or of putting on vestures:
4 † but the man of the hart that is hidden, in the incorruptibi-

Hovv vviues should behaue them selues tovvard their husbands.

Against the proud, curious and costly attire of vvomẽ, vvherein this il time of ours excedeth.

litie of a quiet and a modeſt ſpirit, vvhich is riche in the ſight of God. † For ſo ſometime the holy vvomen alſo that truſted in God, adorned them ſelues, ſubiect to their ovvne huſbandes. † As *Sara obeied Abraham, calling him lord: 6 [c] vvhoſe daughters you are, doing vvel, and not fearing any perturbation. † Huſbandes likevviſe, dvvelling vvith them 7 according to knovvledge, as vnto the vveaker feminine veſſel imparting honour, as it vvere to the coheires alſo of the grace of life: that your praiers be not hindered.

Hovv huſbands ſhould behaue themſelues tovvard their vviues.

† And [a] in fine al of one minde, hauing compaſſion, louers 8 of the fraternitie, merciful, modeſt, humble. † * not rendering euil for euil, nor curſe for curſe: but contrariewiſe, bleſſing: for vnto this are you called, that you may by inheritãce poſſeſſe a benediction. † *For he that vvil loue life, and ſee good daies:* 10 *let him refraine his tong from euil, and his lippes that they ſpeake not guile.* † *Let* 11 *him decline from euil, and doe good: let him enquire peace, and folovv it:* † *be-* 12 *cauſe the eies of our Lord are vpon the iuſt, and his eares vnto their praiers: but the countenance of our Lord vpon them that doe euil things.* † And vvho is 13 he that can hurt you, if you be emulators of good? † But*& 14 if you ſuffer ought for iuſtice, bleſſed are ye. And the feare of them feare ye not, & be not troubled. † But ſanctifie our 15 Lord Chriſt in your hartes, ready alwaies to ſatiſfie euery one that aſketh you a reaſon of that hope vvhich is in you: † but 16 vvith modeſtie and feare, hauing a good conſcience: that in that vvhich they ſpeake il of you, they may be confounded vvhich calumniate your good conuerſation in Chriſt. † For 17 it is better to ſuffer as doing vvel (if the vvil of God vvil haue it ſo) then doing il.

The Epiſtle vpon friday in Eaſter vveeke.

† Becauſe Chriſt alſo died once for our ſinnes, the iuſt for 18 the vniuſt: that he might offer vs to God, mortified certes in fleſh, but quickened in ſpirit. † In the vvhich ſpirit comming 19 he preached "to [a] them" alſo that vvere in priſon: † vvhich 20 had been "incredulous ſometime, * vvhen they expected the patience of God in the daies of Noë, vvhen the arke vvas a building: in the vvhich, fevv, that is,* eight ſoules vvere ſaued by vvater. † Vvherevnto Baptiſme being" of the like forme 21 novv ſaueth [a] you alſo: not the laying avvay of the filth of the fleſh, but "the examination of a good conſcience tovvard God by the reſurrection of IESVS Chriſt. † vvho is on the 22 right hand of God, + ſvvallovving death, that vve might be made heires of life euerlaſting: being gone into heauen, Angels and Potentates and Povvers ſubiected to him.

AN

Gen. 18.

[c] *as*

[a] *in faith*

Pro. 17. 13. Mat. 5, 44.

Pſ. 33, 13

Mat. 5, 10.

[a] *thoſe ſpirites*

Gen. 6. Mat. 24 Gen. 7, 7

" *vs*

ANNOTATIONS
CHAP. III.

19. *To them that vvere in prison.*] S. Augustine in his 99 Epistle *in principio*, confesseth this place to be exceding hard to vnderstand, & to haue many difficulties vvhich he could neuer explicate to his ovvne satisfaction. Yet vnto Heretikes this and al other textes be easie, not doubting but that is the sense vvhich them selues imagin, vvhatsoeuer other men deeme thereof. S. Augustine onely findeth him self sure of this, that Christs descending into Hel in soule after his death, is plainely proued hereby. Vvhich thing he declareth there, to be conformable to diuers other expresse vvordes of holy Vvrite, and namely to this same Apostles sermon *Act.* 2. And at length he concludeth thus, *Quis ergo nisi infidelis negauerit fuisse apud inferos Christum?* that is, *Therfore vvho but an infidel, vvil deny that Christ vvas in Hel?* Caluin thē (you see) vvith al his folovvers are infidels, vvho in steede of this descending of Christ in soule after his death, haue inuented an other desperate kinde of Christs being in Hel, vvhē he vvas yet aliue on the Crosse. S. Athanasius also in his epistle cited by S. Epiphanius *hær.* 77 *in principio*, and in his booke *de Incarnatione Verbi propius initio*, S. Cyril *de recta fide ad Theodosium*, Oecumenius, and diuers others vpon this place, proue Christs descending to Hel. As they likevvise declare vpon the vvordes folovving, that he preached to the spirites or soules of mē deteined in Hel or in Prison.

Christ in soule descēded vnto hel, vvhiles his body lay in the graue.

The Caluinists denying the same, are (by S. Augustines iudgement) infidels.

But vvhether this vvord *Prison* or *Hel* be meant of the inferiour place of the damned, or of *Limbus patrum* called Abrahams bosome, or some other place of temporal chastisement: and, to vvhom he preached there, and vvho by his preaching or presence there vvere deliuered, and vvho they vvere that are called, *Incredulous in the daies of Noë*: al these things S. Augustine calleth great profundities, confessing him self to be vnable to reache vnto it: onely holding fast and assured this article of our faith, that he deliuered none deputed to damnation in the lovvest hel, and yet not doubting but that he released diuers out of places of paines there. vvhich can not be out of any other place then Purgatorie. See the said Epistle, vvhere also he insinuateth other expositions for explication of the manifold difficulties of this hard text, vvhich vvere to long to reherse, our special purpose being onely to note briefely the things that touche the controuersies of this time.

Certaine difficulties vvhereof S. Augustine doubteth.

Purgatorie.

20. *Incredulous sometime.*] They that take the former vvordes, of Christs descending to Hel, and deliuering certaine there deteined, do expound this, not of such as die in their infidelitie or vvithout al faith in God, for such vvere not deliuered: but either of some that once vvere incredulous, and aftervvard repented before their death: or rather and specially of such as othervvise vvere faithful, but yet trusted not Noës preaching by his vvorke and vvord, that God vvould destroy the vvorld by vvater. Vvho yet being othervvise good men, vvhen the matter came to passe, vvere sorie for their errour, and died by the floud corporally, but yet in state of saluation, and being chastised for their fault in the next life, vvere deliuered by Christs descending thither, and not they onely, but al others in the like conditiō. For the Apostle giueth these of Noes time but for an example.

Vvhat vvere the incredulous persons of vvhom the Apostle here speaketh.

21. *Of the like forme.*] The vvater bearing vp the Arke from sinking, and the persons in it from drovvning, vvas a figure of Baptisme, that likevvise saueth the vvorthie receiuers from euerlasting perishing. *As Noë* (saith S. Augustine) *vvith his, vvas deliuered by the vvater and the vvood, so the familie of Christ by Baptisme signed vvith Christs Passion on the Crosse.* *Ibid. c.17.* *Li. 12. Cont. Faustum c. 14.* Againe he saith, that as the vvater saued none out of the Arke, but vvas rather their destruction: so the Sacrament of Baptisme receiued out of the Catholike Church at Heretikes or Schismatikes hands, though it be the same vvater and Sacrament that the Catholike Church hath, yet profiteth none to saluation, but rather vvorketh their perdition. Vvhich yet is not meant in case of extreme necessitie, vvhen the partie should die vvithout the said Sacrament, except he tooke it at an Heretikes or Schismatikes hand. Neither is it meant in the case of infants, to vvhom the Sacrament is cause of saluation, they being in no fault for receiuing it at the hands of the vnfaithful, though their parents and frendes that offer them vnto such to be baptized, be in no small fault. S. Hierom to Damasus Pope of Rome, compareth that See to the Arke, & them that communicate vvith it, to them that vvere saued in the Arke: al other Schismatikes and Heretikes, to the rest that vvere drovvned. *Ep. 57.*

Noës Arke & the vvater, a figure of christs Crosse & Baptisme.

Baptisme receiued of Heretikes or Schismatikes, vvhen damnable, vvhen not.

21. *The examination of a good conscience.*) The Apostle seemeth to allude here to the very forme of Catholike Baptisme, conteining certaine interrogatories and solemne promises made of the articles of the Christian faith, and of good life, and of renouncing Satan and al his pompes and vvorkes. vvhich (no doubt) hovvsoeuer the Caluinists esteeme of them, are the very Apostolike ceremonies vsed in the ministration of this Sacrament. *See S. Denys in fine Ec. hierarchiæ. S. Cyril li. 12 in Io. c. 64. S. Augustine ep. 23. S. Basil de Sp. sancto c. 12* and 15. *S. Ambrose de ijs qui mysterijs initiantur c. 2. 3. 4.*

The ceremonies of Baptisme, namely *Abrenuntio. &c.*

CHAP. IIII.

That they arme themselues to sinne no more after Baptisme, against the tentations of the Heathen, considering that the general end nowv approcheth. 8 Specially towvard their euen-Christians to shewv their charitie, hospitalitie, and grace, doing al to the glorie of God. 12 And as for being persecuted because they are Christians, to reioyce, considering the rewvard that they shal haue vvith Christ, and damnation that they auoid thereby.



CHRIST therfore hauing suffered in the 1
flesh, be you also armed vvith the same
cogitation. because he that hath suffered
in the flesh, hath ceased from sinnes: 2
† that nowv not after the desires of men,
but according to the vvil of God he liue
the rest of his time in the flesh. † For the 3
time past sufficeth (to accomplish the vvil of the Gentiles)
them that haue vvalked in riotousnes, desires, excesse of wine,
banketings, potations, and vnlawvful seruices of Idols.
† Vvherein they maruel blaspheming, you not concurring 4
into the same confusion of riotousnes. † vvho shal render 5
account to him, vvhich is ready to iudge the liuing and the
dead. † For, for this cause also vvas :: it euangelized to the 6
dead: that they may be iudged in deede according to men,
in the flesh: but may liue according to God in the Spirit.
† And the end of al `shal approche'. 7

† Be vvise therfore: and vvatch in praiers. † But before 8
al things, hauing mutual charitie cõtinual among your selues:
because* "charitie couereth the multitude of sinnes. †* Vsing 9
hospitalitie one towvard an other vvithout murmuring.
† * Euery one as he hath receiued grace, ministring the same 10
one towvard an other: as good dispensers of the manifold
grace of God. † If any man speake, as the vvordes of God. 11
if any man minister: as of the powver, vvhich God administreth. that in al things God may be honoured by IESVS
Christ: ℍ to vvhom is glorie and empire for euer and euer.
Amen.

† My deerest, thinke it not strange in the feruour vvhich 12
is to you for a tẽtation, as though some newv thing happened
to you: † but communicating vvith the passions of Christ, 13
be glad, that in the reuelation also of his glorie you may be
glad reioycing. † * If you be reuiled in the name of Christ, 14
you shal be blessed: because that vvhich is of the honour,
glorie,

:: It hath the same difficulty and sense that the other like wordes haue before, *Chap.* 3. See the annotation there *v.* 19. and S. Aug. *ep.* 69, & Oecumenius *vpon this place.*

The Epistle vpon Sunday next after the Ascension.

` *is at hand.*

Prou. 10 *Ro.* 12, *Heb.* 13. *Ro.* 12, 6.

The Epistle for a Martyr.

Mt. 5, 11.

glorie, and vertue of God, and the Spirit vvhich is his, ſhal
15 reſt vpon you. † But let none of you ſuffer as a murderer,
or a theefe, or a railer, or a coueter of other mens things.
16 † But if as a Chriſtian, let him not be aſhamed, but let him
17 glorifie God in this name. † for* the time is " that iudge-
Hier.25, 29. ment begin of the houſe of God. And if firſt of vs: vvhat
ſhal be the end of them that beleeue not the Goſpel of God?
18 † And *" if the iuſt man ſhal ſcarſe be ſaued: where ſhal the
Prou.11, 31. 19 impious and ſinner appeare? † Therfore they alſo that ſuf-
fer according to the vvil of God, let them commend their
ſoules to the faithful creator, in good deedes. ℣

ANNOTATIONS
CHAP. IIII.

9. *Charitie couereth.*] Faith onely cannot iuſtifie, ſeeing that charitie alſo doth cauſe remiſsion of ſinnes. And ſaying charitie, he meaneth loue and charitable vvorkes tovvard our neighbours, vnto vvhich vvorkes of mercie the Scriptures do ſpecially attribute the force to extinguiſh al ſinnes. See S. Auguſtine *c. 69 Enchiridÿ and tract. 1. in ep. 1. Io. c. 1.* and venerable Bede *vpon this place.* And in the like ſenſe the holy Scriptures commonly commend vnto vs almes and deedes of mercie for redemption of our ſinnes. *Prouerb. c. 10. Eccleſiaſtici 12. v. 2. Danielis c. 4. v. 24.*

Not only faith. Vvorkes of mercie.

17. *That iudgement begin.*] In this time of the new Teſtament, the faithful and al thoſe that meane to liue godly (ſpecially of the Clergie) muſt firſt and principally be ſubiect to Gods chaſtiſement and temporal afflictions, vvhich are here called iudgement. Vvhich the Apoſtle recordeth for the comfort and confirmation of the Catholike Chriſtians, vvho vvere at the time of the vvriting hereof, excedingly perſecuted by the heathen Princes & people.

The better mẽ moſt afflicted in this life.

18. *If the iuſt.*] Not that a man dying iuſt and in the fauour of God, can afterward be in doubt of his ſaluation, or may be reiected of God: but that the iuſt being both in this life ſubiect to aſſaults, tentations, troubles, and dangers of falling from God and loſing their ſtate of iuſtice, & alſo oftentimes to make a ſtraite count, & to be temporally chaſtiſed in the next life, cannot be ſaued vvithout great vvatch, feare, and trembling, and much labouring and chaſtiſement. And this is far contrarie to the Proteſtants doctrine, that putteth no iuſtice but in faith alone, maketh none iuſt in deede and in truth, teacheth men to be ſo ſecure and aſſured of their ſaluation, that he that hath liued vvickedly al his life, if he onely haue their faith at his death, that is, if he beleeue ſtedfaſtly that he is one of the elect, he ſhal be as ſure of his ſaluation immediatly after his departure, as the beſt liuer in the vvorld.

The iuſt man him ſelf is hardly ſaued.

Againſt the vaine ſecuritie of only faith.

CHAP. V.

He exhorteth Prieſts to feede their flockes, onely for Gods ſake and revvard of heauen, vvithout al lordlines. 5 the laie to obey: al to be humble one toVvards an other. 8 to be conſtant in the Catho. faith, conſidering it is not man, but that lion the Diuel that perſecuteth them, 9 as he doth the vvhole Church alſo, & that God vvil after a vvhile make them ſecure in heauen.

THE

The Epistle for S. Apollinaris Iul. 23.

THE" seniors therfore that are among you, I beseche, my self a fellovv senior vvith them and a vvitnesse of the passions of Christ, vvho am also partaker of that glorie vvhich is to be reuealed in time to come: † feede the flocke of God vvhich is among you [c] prouiding not by constrainte, but vvillingly according to God: :: neither for filthie lucre sake, but voluntarily: † neither as" ouerruling" the Clergie, but made examples of the flocke from the hart. † And vvhen the prince of pastors shal appeare, you shal receiue the incorruptible "crovvne of glorie.

:: Desire of lucre, or to exercise holy functions for gaine, is a filthy fault in the Clergie, and therfore much to be auoided.

† In like maner ye yong men be subiect to the seniors. And do ye al insinuate humilitie one to an other, because *God resisteth the proude: and to the humble he giueth grace.* † * Be ye humbled therfore vnder the mightie hand of God, that he may exalt you in the time of visitation: † * casting al your carefulnes vpon him, because he hath care of you. † Be sober and vvatch: because your aduersarie the Deuil as a roaring lion goeth about, seeking vvhom he may deuoure. † vvhom resist ye, strong in faith: knovving that the self same affliction is made to that your fraternitie vvhich is in the vvorld. † But the God of al grace, vvhich hath called vs vnto his eternal glorie in Christ IESVS, he vvil perfite you hauing suffered a litle, and confirme, and stablish you. † To him be glorie and empire for euer and euer. Amen. ¶

The Epistle vpon the 3 Sunday after Pentecost.

† By Syluanus a faithful brother to you, as I thinke, I haue breefely vvritten: besecching and testifying that this is the true grace of God, vvherein you stand. † The Church saluteth you," that is in Babylon, coëlect: and Marke my sonne. † * Salute one an other in a holy kisse. Grace be to al you vvhich are in Christ IESVS. Amen.

[c] ἐπισκοποῦντες

Prou 3. Iac. 4. Iac. 4. Psa. 54, Mt. 6, 25

Ro. 16, 16. 1 Cor. 16, 20. 2 Cor. 13, 12.

ANNOTATIONS
CHAP. V.

Senior in the vulgar translation is often Prieft or Bishop. *See Act.* 15.

1. *Seniors.*] Though the Latin, *Senior*, be not appropriated to holy order by vse of speache, neither in the Latin nor in our language: yet it is plaine that the Greeke vvord *Presbyter*, vvhich the Apostle here vseth, is here also (as commonly in other places of the new Testament) a vvord of Ecclesiastical office, and not of age, and is as much to say as *Prieste* or *Bishop*. For the Apostle him self being of that order, speaketh (as by his vvordes it is plaine) to such as had charge of soules, saying, *Feede the flocke of God vvhich is among you.*

Because

Becauſe vve folow the vulgar latin tranſlation, vve ſay *Seniors* and *Senior*: vvhereas othervviſe vve might and ſhould ſay according to the Greeke, *The Prieſts therfore I beſeech, my ſelf a fellovv-prieſt vvith them.* So doth S. Hierom read (*Preſbyteros compreſbyter*) and expound ep. 65. So tranſlateth Eraſmus, and Beza him ſelf.

3. *Ouerruling.*] Not ſuperiority, preeminence, ſouerainty, or rule on the one ſide, nor obedience, ſubiection, and inferiority on the other ſide, be forebidden in the Clergie: but tyrannie, pride, and ambitious domination be forbidden, and humility, meekenes, moderation are commended in Eccleſiaſtical Officers. the Greeke vvord here of ruling or ouerruling, being the ſame that our Sauiour vſeth in the Goſpel of the tyrannical rule of ſecular Heathen Princes, ſaying to his Apoſtles, that it ſhal not be ſo among them: according as here the prince of the Apoſtles teacheth his brethren the Eccleſiaſtical rulers.

κατακυριεύουσιν. Mat. 20. v. 25.

Not Superioritie but tyrannie and lordlines is forbidden in the Clergie.

3. *The Clergie.*] Some of the Engliſh nevv tranſlations turne it corruptly, *Pariſhes*: others, *heritages*: both, to auoid the moſt knovven, true, and common vvord in al Chriſtian languages, to vvit, *Clergie*, a vvord, by vſe of al antiquity, & agreably to the holy Scriptures, made proper to the Spiritualty or Clergie. though in an other more vulgar acception it may agree to al Chriſts choſen heritage, as vvel of lay people as Prieſts. vvhich the Proteſtants had rather folovv, becauſe they vvill haue no difference betvvene the laity & the Clergie. But the holy fathers far othervviſe euen from the beginning. Vvhereof ſee S. Cyprian *ep.* 4 5. 6. &c. And S. Hierom *ep.* 2 to Nepotianus *c.* 5. vvhere he interpreteth this vvord. *Therfore* (ſaith he) *Clericus*, that is, *a Clergie man, vvhich ſerueth the Church of Chriſt, let him firſt interprete his name, and the ſignification of the name being declared, let him endeuour to be that vvhich he is called.* If κλῆρος (Clerus) *in Greeke, be called in Latin, Sors, therfore are they called* Clerici, *that is, Clergie men, becauſe they are of the lot of our Lord, or becauſe our Lord him ſelf is the lot or portion of Clergie men &c.*

Heret. tranſlation.

The name of Clergie and Clerke.

Vvhich calling no doubt vvas taken out of the holy Scriptures, *Numer.* 18. and *Deutero.* 18. vvhere God is called the inheritance, lot, and portion of the Prieſts and Leuites: and novv vvhen men be made of the Clergie, they ſay, *Dominus pars hæreditatis meæ.* that is, *Our Lord is the portion of mine inheritance.* but ſpecially out of the nevv Teſtament, *Act.* 1, 17. 25. and 8, 21. Vvhere the lot or office of the Eccleſiaſtical miniſterie is called by this vvord κλῆρος, Clerus. See in Venerable Bede the cauſes vvhy this holy ſtate being ſeuered by name from the Laity, doth vveare alſo a crovvne on their head for diſtinction. *Lib.* 5. *hiſt. Angl. c.* 22.

κληρονομία. κλῆρος. μερὶς.

Prieſts crovvnes.

4. *Crovvne of glorie.*] As life euerlaſting ſhal be the revvard of al the iuſt, ſo the preachers & Paſtors that doe vvel, for their doing ſhal haue that revvard in a more excellēt degree, expreſſed here by theſe vvordes, *Crovvne of glorie.* according to the ſaying of Daniel c. 12. *They that ſleepe in the duſt of the earth, ſhal avvake, one ſort to life euerlaſting, others to euerlaſting rebuke. but ſuch as be learned, ſhal ſhine as the brightnes of the firmament: and ſuch as inſtruct many to iuſtice, ſhal be as ſtarres, during al eternitie.*

The heauenly crovvne of Doctors and preachers.

S. Peter vvriteth from Babylon, that is, Rome.

31. *That is in Babylon.*] The Proteſtants ſhevv them ſelues here (as in al places vvhere any controuerſie is, or that maketh againſt them) to be moſt vnhoneſt and partial handlers of Gods vvord. The aūcient fathers, namely S. Hierom *in Catalogo de ſcriptoribus Eccleſiaſticis, verbo Marcus*: Euſebius *li.* 2 *c.* 14 *hiſt.* *Oecumenius* vpon this place: and many moe agree, that Rome is meant by the vvord Babylon, here alſo as in the 16 and 17 of the Apocalypſe: ſaying plainely, that S. Peter vvrote this Epiſtle at Rome, vvhich is called Babylon for the reſemblance it had to Babylon that great citie in Chaldæa (vvhere the Ievves vvere captiues) for magnificence, Monarchie, reſort and confuſion of al peoples and tongues, and for that it vvas before Chriſt and long after, the ſeate of al Ethnike ſuperſtition & idolatrie, & the ſlaughter houſe of the Apoſtles & other Chriſtian men, the Heathen Emperours thē keeping their cheefe reſidēce there. See S. Leo *Ser.* 1 *in Nati. Petri & Pauli.*

Vvhy Rome vvas called Babylon.

This being moſt plaine, and cōſonant to that vvhich folovveth of S. Marke, vvhom al the Eccleſiaſtical hiſtories agree to haue been Peters ſcholer at Rome, and that he there vvrote his Goſpel: yet our Aduerſaries fearing hereby the ſequele of Peters or the Popes ſupremacie at Rome, deny that euer he vvas there, or that this Epiſtle vvas vvritten there, or that Babylon doth here ſignifie Rome: but they ſay that Peter vvrote this Epiſtle at Babylon in Chaldæa, though they neuer reade either in Scriptures or other holy or profane hiſtorie, that this Apoſtle vvas euer in that tovvne. but ſee their ſhameles partiality. here Babylon (ſay they) is not taken for Rome, becauſe it vvould folovv that Peter vvas at Rome & c. but in the Apocalypſe vvhere al euil is ſpoken of Babylon, there they vvill haue it ſignifie nothing els but Rome, and the Romane Church alſo, not (as the fathers interprete it) the temporal ſtate of the Heathen Empire there. So do they folovv in euery vvord no other thing but the aduantage of their ovvne hereſie. See the Annotation vpon the laſt of the Romans v. 16. and vpon the 17 of the Apocalypſe. v. 5.

The Proteſtāts vvil haue Babylon to ſignifie Rome in other places but not here.

And as for their vvrangling vpon the ſupputation of the time of his going thither, and the number of yeres that he vvas there, & the diuerſitie that ſeemeth to be in the Eccleſiaſtical vvriters concerning the ſame, read B. Fiſher and other that ſubſtantially anſvver al ſuch cauils. And if ſuch contentious reaſoning might take place, vvē ſhould hardly beleeue the principal things recorded either in Eccleſiaſtical hiſtories, or in the Scriptures them ſelues. Concerning the time of

The Proteſtants vvrāgle about the time of Peters being at Rome.

Christs fleing into Ægypt, of the comming of the Sages to adore him, yea of the yerēs of his age, & time of his death, al aūcient vvriters do not agree. and concerning the day of his last supper and institution of the holy Sacrament, there is diuersitie of opinions. Shal vve therfore inferre that he neuer died, and that the other things neuer vvere? Can the Heretikes accord al the histories that seeme euen in holy Scripture to haue contradiction? Can they tel vs certainely, vvhen Dauid first came to Saul, and the like? doubt they vvhether the vvorld vvas euer created, becaūse the count of the yeres is diuers? Do they not beleeue that Paradise euer vvas, becaūse no man knovveth vvhere it is? and such other like things infinite to rehearse? Vvhich vvhen they vvere done, vvere plaine and knovven things in the vvorld: and novv for vs to call them to an account, after so many yeres, ages, and vvorldes, is but sophistication and plaine infidelitie. And this sect of the Protestants standing onely vpon destruction, and negatiues, & dealing vvith our religion euen as Iulian, Porphyrie, and Lucian did, it is an easie thing for them to bestovv their time in picking of quarels.

Many things most true (euen in the Scriptures) are not agreed vpon concerning the time.

THE SECOND EPISTLE OF PETER THE APOSTLE.

CHAP. I.

Hovv much God hath done for them, making them Christians: 5 and that they againe must doe their part, not hauing onely faith, but al other vertues also and good vvorkes, that so they may haue the more assurance to enter into the kingdom of heauen. 13 And that he is so careful to admonish them, knovving that his death is at hand, knovving also most certainely the comming of Christ by the vvitnes of the Father him self, as also by the Prophets. Concerning vvhom he vvarneth them that they folovv not priuate spirites, but the holy Ghost (speaking novv in the Church.)

SIMON PETER seruant and Apo- 1
stle of IESVS Christ, to them that haue obtained equal faith vvith vs in the iustice of our God and Sauiour IESVS Christ. † Grace to you and peace be 2
accomplished in the knovvledge of God and Christ IESVS our Lord:

† as al things of his diuine povver 3
vvhich pertaine to life and godlines, are giuen vs by the knovvledge of him vvhich hath called vs by his ovvne propre glorie and vertue, by vvhom he hath giuen vs most great and pretious promises: that by these you may be

made

made partakers of the diuine nature, fleeing the corruption
5 of that concupiſcence vvhich is in the vvorld. † And you employing al care, miniſter ye in your faith, vertue: and in
6 vertue, knovvledge: † and in knovvledge, abſtinence: and in
7 abſtinence, patience: and in patience, pietie: † and in pietie, loue of the fraternitie: and in the loue of the fraternitie,
8 charitie. † For if theſe things be preſent vvith you, & abound: they ſhal make you not vacant, nor vvithout fruite in the
9 knovvledge of our Lord IESVS Chriſt. † For he that hath not theſe things ready, is blinde, and groping vvith his hād, hauing forgotten the purging of his old ſinnes.

10 † Vvherfore, brethren, labour the more that "by good vvorkes you may make ſure your vocation and election. for,
11 doing theſe things, you ſhal not ſinne at any time. † For ſo there ſhal be miniſtred to you aboundantly an entrance into the euerlaſting kingdom of our Lord and Sauiour IESVS
12 Chriſt. † For the vvhich cauſe I wil begin to admoniſh you alvvaies of theſe things: and you in deede knovving & be-
13 ing confirmed in the preſent truth. † But I thinke it meete as long as I am in this tabernacle, to ſtirre you vp by admo-
14 nition: † being certaine that the laying avvay of my tabernacle is at hand, according as our Lord IESVS Chriſt alſo ſigni-
15 fied to me. † And I vvil doe my diligence, you to haue often "after my deceaſe alſo, that you may keepe a memorie of theſe things.

16 † For, not hauing folovved vnlearned fables, haue vve made the povver and `preſence' of our Lord IESVS Chriſt knovven to you: but [c] made beholders of his greateneſſe.
17 † For, * he receiuing from God his father honour and glorie, this maner of voice comming dovvne to him from the mag-
18 nifical glorie, *This is my beloued ſonne in vvhom I haue pleaſed my ſelf, heare him.* † And this voice vve heard brought from heauen,
19 vvhen vve vvere vvith him in the :: holy mounte. † And we haue the prophetical vvord more ſure: vvhich you doe vvel attending vnto, as to a candel ſhining in a darke place, vntil the day davvne, and the day ſtarre ariſe in your hartes: ¶
20 † vnderſtanding this firſt that no prophecie of ſcripture is
21 made by "priuate interpretation. † For, * not by mans vvil vvas prophecie brought at any time: but the holy men of God ſpake, inſpired vvith the holy Ghoſt.

`preſcience

Mt. 17, 5

2 Tim 3, 17.

The Epiſtle in the *Transfiguration* of our Lord, *Aug.* 6.

c By this it is plaine, that either Iohn, Iames, or Peter muſt be the author of this epiſtle. for theſe three onely vvere preſent at the Trāsfiguration. *Mat.* 17, 1.

:: You ſee that places are made holy by Chriſts preſence, & that al places be not alike holy. See Annot. *Act.* 7, 33.

ANNOTATIONS
CHAP. I.

Good vvorkes must concurre vvith Gods predestination to the effecte thereof.

10. *By good vvorkes.*] Here vve see, that Gods eternal predestination and election consisteth vvith good vvorkes: yea that the certainty and effect thereof is procured by mans free vvill and good vvorkes, and that our vvel doing is a meane for vs to attaine to the effect of Gods predestination, that is, to life euerlasting. and therfore it is a desperate folly and a great signe of reprobate persons, to say, If I be predestinate, doe vvhat I vvil, I shal be saued. Nay, the Apostle saith, If thou hope to be one of the predestinate (for knovv it thou canst not) do vvel, that thou maist be the more assured to attaine to that thou hopest: or, make it sure by good vvorkes. The Protestats in such cases not much liking these vvordes, *by good vvorkes*, though the latin haue it vniuersally, and some Greeke copies also, as Beza confesseth, leaue them out in their translations, by their vvonted pollicie. διὰ τῶν καλῶν ἔργων.

The heretikes (according to their custom) exclude this sense altogether by their false translation.

15. *After my decease also.*] These vvordes though they may be easily altered by cõstruction into diuers senses not vntrue, yet the correspondẽce of the partes of the sentẽce going before and folovving, giue most plaine this meaning, that, as during his life he vvould not omit to put them in memorie of the things he taught them, so after his death (vvhich he knevv should be shortly) he vvould not faile to endeuour that they might be mindeful of the same. Signifying that his care ouer them should not cease by death, & that by his intercession before God after his departure, he vvould doe the same thing for them, that he did before in his life by teaching and preaching. This is the sense that the * Greeke Scholies speake of, and this is most proper to the text, and consonant to the old vse of this Apostle and other Apostolike Saincts and fathers of the primitiue Church. *Oecum. in hunc loc. Gagn.*

S. Peters Pastoral care & protection of the Church after his death.

S. Clement in his Epistle to S. Iames our Lordes brother, vvitnesseth, that S. Peter encouraging him to take after his decease the charge of the Apostolike Romane See, promised that after his departure he vvould not cease to pray for him & his flocke, thereby to ease him of his Pastoral burden. *To. 1 Concil. ep. 1. S. Clem. in initio.* And S. Leo the Great one of his successors in the said See, often attributeth the good administration and gouernement thereof to S. Peters praiers and assistance: namely in these goodly vvordes *Ser. 3 in anniuers. die assumpt. ad Pontif. We are much bound* (saith he) *to giue thankes to our Lord and Redeemer Iesus Christ, that hath giuen so great povver to him vvhom he made the Prince of the vvhole Church: that if in our time also any thing be done vvel & be rightly ordered by vs, it is to be imputed to his vvorkes and his gouernement, to vvhom it vvas said,* And thou being conuerted, confirme thy brethren: *and to vvhom our Lord after his resurrection said thrise,* I eede my sheepe. *Which novv also vvithout doubt the godly Pastor doth execute, confirming vs vvith his exhortations, and not ceasing to pray for vs, that vve be ouercome vvith no tentation. &c.* *Luc. 22. Io. 21.*

The Saincts in heauen pray for the liuing.

Yea it vvas a common thing in the primitiue Church among the auncient Christians, and alvvaies since among the faithful, to make couenant in their life time, that vvhether of them vvent to heauen before the other, he should pray for his frende and fellovv yet aliue. See the Ecclesiastical historie of the holy virgin and Martyr Potamiæna, promising at the houre of her Martyrdom, that after her death she vvould procure mercie of God to Basilides one of the souldiars that ledde her to execution, and so she did. *Euseb. li. 6. c. 4.* Also S. Cyprian *ep. 57 in fine. Let vs,* (saith he) *pray mutually one for an other, and vvhether of vs tvvo shal by Gods clemencie be first called for, let his loue continue, and his praier not cease for his brethren and sisters in the vvorld.* So said this holy Martyr at that time vvhen Christiãs vvere so far from Caluinisme (vvhich abhorreth the praiers of Saincts & praying to them) that to be sure, they bargained before hãd to haue the martyrs & other Saincts to pray for them. The same S. Cyprian also in his booke *De disciplina & habitu virginum, in fine*, after a godly exhortation made to the holy Virgins or Nonnes in his time, speaketh thus vnto them: *Tantùm tunc mementote nostri, cùm incipiet in vobis virginitas honorari.* that is,, *Onely then haue vs in remembrance, vvhen your virginitie shal begin to be honoured.* that is, after their departure. Vvhere he insinuateth the vse of the Catholike Church in keeping the festiual daies and other dueties tovvard the holy Virgins in heauen. S. Hierom also in the same manner speaketh to Heliodorus, saying, that vvhen he is once in heauen, then he vvil pray for him that exhorted and incited him to the blessed state of the Monastical life. *Ep. 1. c. 2.*

Feastes of holy Virgins.

Inuocation of Saincts.

And so doth he speake to the vertuous matrone Paula after her death, desiring her to pray for him in his old age, affirming that she shal the more easily obtaine, the neerer she is novv ioyned to Christ in heauen. *in Epitaph. Paulæ in fine.* It vvere to long to report, hovv S. Augustine desireth to be holpen by S. Cyprians praiers (then and long before a Sainct in heauen) to the vnderstanding of the truth concerning the peace and regiment of the Church. *li. 5 de Bapt. cont. Donatistas c. 17.* And in an other place the same holy Doctor alleageth the said S. Cyprian saying, that great num-

bers

bers of our parents, brethren, children, frendes, and other, expect vs in great solicitude and carefulnes of our saluation, being sure of their owne. *li. 1 de prædest. Sanctorum* c. 14. S. Gregorie Nazianzene in his orations of the praise of S. Cyprian *in fine*, and of S. Basil also *in fine*, declareth how they pray for the people. which two Saincts he there inuocateth, as al the auncient fathers did, both generally al Saincts, and (as occasion serued) particularly their special Patrones. Among the rest see how holy Ephrem (*in orat. de laud. S. Deipara*) praied to our B. Ladie with the same termes of *Aduocatt*, *Hope*, *Reconciliatrix*, that the faithful yet vse, and the Protestants can not abide. S. Basil *ho. de* 40 *Martyribus in fine*. S. Athanasius *Ser. in Euang. de S. Deipara in fine*. S. Hilarie *in Psal.* 124. S. Chrysostom *ho.* 66 *ad po. Antiochenum in fine*. Theodorete *de curat. Græcorum affectuum li.* 8 *in fine*. Finally al the fathers are ful of these things: who better knew the meaning of the Scripture and the sense of the Holy Ghost, then these new interpreters doe.

Priuate phantastical interpretations.

20. *Priuate.*] The Scriptures can not be rightly expounded of euery priuate spirit or phantasie of the vulgar reader: but by the same spirit wherewith they were written, which is resident in the Church.

CHAP. II.

As not onely Prophets, but also false-prophets were in the old Testament, so now likewise there shal be Maisters of Heresie, to the damnation of them selues, and of their followers. 4 And of their damnation he pronounceth by examples (as he comforteth the vertuous Catholikes or true beleeuers with the example of Lot) because of their railing at their Superiors and Prelates, their blaspheming of Catholike doctrine, their voluptuous liuing, their lecherie, their couetousnes, their maner of seducing, and the persons seduced, 20 for whom it had been lesse damnable, if they had neuer been Christians.

1 BVT there were also false-prophets in the people, as also in you there
1 *Tim.* 4. *Iude.* * shal be lying maisters which shal bring in sectes of perdition, & denie him that hath bought them, [c] the Lord: bringing vpon them selues
2 speedie perdition. † And :: many shal folow their riotousnesses, by
3 whom the way of truth shal be blaspheмed. † and in auarice shal they [c] with feined wordes make merchandise of you. vnto whom the iudge-
4 ment now long since ceaseth not: and their perdition slumbereth not. † For if God spared not Angels sinning: but with the ropes of Hel being drawen downe into Hel deli-
5 uered them to be tormented, that they should be reserued vnto iudgemẽt: † & he spared not the original world, but
Gen. 7. * kept the eight, Noë, the preacher of iustice, bringing in the
Gen. 19. 6 deluge vpon the world of the impious. † And * bringing the cities of the Sodomites and of the Gomorrheites into ashes, he damned them with subuersion, putting an example
Gen. 19, 16. 7 of them that shal doe impiously: † and * deliuered iust Lot oppressed by the iniurie and luxurious conuersation of the

:: Heretikes (of whom he prophecieth here) do gaine scholers, by preaching libertie, and by their owne licentious life; which is specially ioyned to the heresie of these daies.

c Al the sweete wordes of heretikes, speaking much of the word of the Lord, the Gospel, IESVS CHRIST &c. are but termes of art to bie and sel poore mens soules.

abominable men. † for in ſight and * hearing he vvas iuſt: 8
dvvelling vvith them vvho from day to day vexed the iuſt
ſoule vvith vniuſt vvorkes.

† Our Lord knovveth to deliuer the godly from tenta- 9
tion, but to reſerue the vniuſt vnto the day of iudgement to
The ſpecial properties of heretikes. be tormented: † and eſpecially them vvhich vvalke after 10
the fleſh in concupiſcence of vncleanneſſe, and cõtemne do-
minion, bold, ſelf-pleaſers: they "feare not to bring in ſectes,
blaſpheming. † Vvhereas Angels being greater in ſtrength 11
and povver, beare not the execrable iudgemẽt * againſt them.
† But theſe men as vnreaſonable beaſtes, naturally tending 12
:: So heretikes blaſpheme the higheſt myſteries of our faith through ignorance. to the ſnare and into deſtruction, :: in thoſe things vvhich
they know not, blaſpheming, ſhal periſh in their corruption,
† receiuing the revvard of iniuſtice, eſteeming for a pleaſure 13
the delights of a day: [b] coinquinations and ſpottes, flovving
in delicacies, in their feaſtings rioting vvith you, † hauing 14
eies ful of adulterie and inceſſant ſinne: alluring vnſtable
ſoules, hauing their hart exerciſed vvith auarice, the children
of malediction: † leauing the right vvay they haue erred, 15
hauing folovved the vvay of Balaam of Boſor, vvhich loued
the revvard of iniquitie, † but * had a checke of his mad- 16
neſſe. the dumme beaſt vnder the yoke, ſpeaking vvith mans
voice, prohibited the foliſhnes of the prophet.

† Theſe are fountaines vvithout vvater, and cloudes, toſ- 17
ſed vvith vvhirlevvindes, to vvhom the miſt of darkeneſſe is
reſerued. † For, ſpeaking the proud things of vanitie, they 18
allure in the deſires of fleſhly riotouſnes, thoſe that eſcape a
litle, vvhich conuerſe in errour, † :: promiſing them liber- 19
:: Vvho euer promiſed more libertie to their folowers then Luther, Caluin, & the like, taking away penance, faſting, continencie or chaſtitie, keeping of vowes, neceſsitie of good vvorkes (becauſe faith doeth al) obedience to Eccleſiaſtical paſtors and Coũcels, and ſuch like? tie, vvhereas them ſelues are the ſlaues of corruption. for
* vvherevvith a man is ouercome: of that he is the ſlaue alſo.
† For if fleeing from the coinquinations of the vvorld in 20
the knovvledge of our Lord and Sauiour IESVS Chriſt, they
againe intangled vvith the ſame be ouercome: * the later
things are become vnto them vvorſe then the former. † For 21
it vvas better for them not to knovv the vvay of iuſtice,
then after the knovvledge, to turne backe from that holy cõ-
maundement vvhich vvas deliuered to them. † For, that of 22
the true prouerbe is chaunced to them, * The dogge retur-
ned to his vomite: and, The ſovve vvaſhed [c] into her vval-
lovving in the mire.

* from our Lord

b coinquinationes & maculæ,

Nu. 22, 23.

Pro. 26, 11.

c εἰς κύλισμα

CHAP.

CHAP. III.

These two Epistles he writeth to confirme them in the Apostles doctrine, and warneth them of scorners that shal come, and denie Domesday. 5 Whose vaine argument he answereth, and giueth the reason of Gods so long patience, 10 exhorting to al holines of life in respect of that terrible day. 16 Finally giuing warning of such as misinterprete S. Paules Epistles & the other Scriptures, and that we must not for any thing fall from the true faith.

1 THIS loe the second epistle I write to
you my deerest, e in which I stirre vp by
2 admonition your sincere minde: † that
you may be mindeful of those wordes
which I told you before from the holy
Prophetes, and of your Apostles, of the
precептes of our Lord and Sauiour.
3 † Knowing this first, that * in the last daies shal come moc-
4 kers in deceit, walking according to their owne concupis-
cences, † saying, Where is his promise or his cōming? For
5 since the time that the fathers slept, al things do so perseuêre
from the beginning of creature. for they are wilfully igno-
rant of this, that the heauens were before, & the earth, out of
water, and through water, consisting by the word of God:
6 † by the which, that world then, being ouerflowed with
7 water perished. † But the heauens which now are, & the
earth, are by the same word kept in store, reserued to fire vnto
the day of iudgemēt & of the perdition of the impious men.
8 † But this one thing be not ignorāt of, my deerest, that * one
day with our Lord is as a thousand yeres, & a thousand yeres
9 as one day. † Our Lord slacketh not his promis, as some do
esteeme it: but he doth patiently for you, * not willing that
10 any perish, but that al returne to penance. † And * the day
of our Lord shal come as a theefe in the which the heauens
shal passe with great violence, but the elementes shal be re-
solued with heate, and the earth and the workes which
are in it, shal be burnt.
11 † Therfore whereas al these thinges are to be dissolued:
what maner of men ought you to be in holy conuersations
12 and godlinesses, † expecting and hasting vnto the cōming
of the day of our Lord, by which the heauens burning shal
be resolued, and the elementes shal melt with the heate of
13 fire? † But we expect * new heauens and a new earth ac-
cording

e *in quibus*

2 *Tim.* 3, 1. *Iude*, 18.

Ps. 89, 4

Exec. 33. 1 *Tim.* 2. *Mt.* 24. 1 *Thes.* 5. *Apoc.* 3.

Esa. 65, 17. *Apo.* 21, 1.

cording to his promiſes, in vvhich iuſtice inhabiteth.

† For the vvhich cauſe my deereſt, expecting theſe things, 14
labour earneſtly to be found immaculate and vnſpotted to
him in peace: † and * the longanimitie of our Lord, do ye 15 Ro. 2, 4.
account ſaluation, as alſo our moſt deere brother Paul accor-
ding to the vviſdom giuen him hath vvritten to you: † as al- 16
ſo in al epiſtles, ſpeaking in them of theſe things, in the
vvhich are" certaine things hard to be vnderſtoode, vvhich
the vnlearned and vnſtable depraue, as alſo the reſt of the
Scriptures, to their ovvne perdition. † You therfore brethrē, 17
foreknovving, take heede leſt ledde aſide by the errour of
the vnwiſe you fal away from your owne ſtedfaſtnes. † but 18
grovv in grace and in knovvledge of our Lord and ſauiour
IESVS Chriſt. To him be glorie both novv and vnto the
day of eternitie. Amen.

ANNOTATIONS
CHAP. III.

The heretical proudſpirit of priuate interpretation of Scriptures.

16. *Certaine things hard.*] This is a plaine text to conuince the Proteſtants, vvho (as al heretikes lightly doe and did from the beginning) ſay the Scriptures be eaſie to vnderſtand, and therfore may be not onely read ſafely, but alſo expounded boldly of al the people, as vvel vnlearned as learned: and conſequently euery one by him ſelf and his priuate ſpirit, vvithout reſpect of the expoſitions of the learned fathers, or expectation of the Churches, their Paſtors and Prelates iudgment, may determine and make choiſe of ſuch ſenſe as him ſelf liketh or thinketh agreable. For this is partly their ſaying, partly the neceſſarie ſequele of their foliſh opinion, vvhich admitteth nothing but the bare Scriptures. And Luther ſaid that the Scriptures vvere more plaine then al the fathers commentaries: and ſo al to be ſuperfluous but the Bible. *Præfat. aſſert. art. damnat.*

The Scriptures be hard, namely S. Paules epiſtles, ſpecially vvhere he ſpeaketh of iuſtificatiō by faith.

Againſt al vvhich Diueliſh & ſeditious arrogācie, tending to make the people eſteeme themſelues learned or ſufficient vvithout their Paſtors and ſpiritual rulers helpe, to guide them ſelues in al matters of doctrine & doubtes in religion: the holy Apoſtle here telleth and forevvarneth the faithful, that the Scriptures be ful of difficultie, & ſpecially S. Paules epiſtles of al other partes of holy vvrite, and that ignorant men ad vnſtable or phātaſtical fellovves puffed to & fro vvith euery blaſt of doctrine and hæreſie, abuſe, peruert, and miſconſter them to their ovvne damnation. And * S. Auguſtine ſaith, that the ſpecial difficulty in S. Paules epiſtles, vvhich ignorant and euil men do ſo peruert and vvhich S. Peter meaneth, is his hard ſpeache and much commendation of that faith vvhich he ſaith doth iuſtifie. vvhich the ignorant euen from the Apoſtles time, and much more novv, haue and do ſo miſconſter, as though he had meant that onely faith vvithout good vvorkes could iuſtifie or ſaue a man. Againſt vvhich vvicked collection and abuſe of S. Paules vvordes, the ſaid father ſaith, al theſe Canonical or Catholike epiſtles vvere vvritten. * *De fid. & op. c. 14*

The Proteſtāts idle diſtinctiō betvvene difficultie in the Epiſtles and difficultie in the things.

But the Hæretikes here to ſhift of the matter, and to creepe out after their faſhion, anſvver, that S. Peter ſaith not, S. Paules epiſtles be hard, but that many things in them are hard. Vvhich may be to the Catholikes an example of their ſophiſtical euaſions from the euidence of Gods vvord. As though it vvere not al one to ſay, *Such an author or vvriter is hard*: and, *There be many things in that vvriter hard to be vnderſtood.* For, vvhether it be that the argument and matter be high and paſt vulgar capacitie, as that of prædeſtination, reprobation, vocation of the Gentiles, and iuſtifying faith: or vvhether his manner of ſtile and vvriting be obſcure: al proue that his epiſtles be hard, and other Scriptures alſo: becauſe

S. Peter

S Peter here affirmeth that by reaſon of the difficulties in them, vvhether in the ſtyle, or in the depth of the matter, the ignorant and vnſtable (ſuch as Heretikes be) do peruert his vvritings, as alſo other Scriptures, to their ovvne damnation. Vvhereby it is plaine that it is a very dangerous thing for ſuch as be ignorant, or for vvilde vvitted fellovves, to reade the Scriptures. For ſuch conditioned men be they that become Heretikes, and through ignorance, pride, and priuate phantaſie, meeting vvith hard places of S. Paules epiſtles or other Scriptures, breede Hæreſies.

The Greeke copies, haue both, ſome ἐν οἷς, *in vvhich things:* ſome ἐν ἅις, *in vvhich epiſtles.*

And that not onely the things treated of in the holy Scriptures, but alſo that the very manner of vvriting and enditing thereof, is high and hard, and purpoſely by Gods prouidence appointed to be vvritten in ſuch ſort, ſee S. Auguſtine li. 2 de doct. Chriſt. c. 6. and ep. 119. S. Ambroſe ep. 44 in principio. S. Hierom to Paulinus ep. 103 c. 5. 6. 7. vvho alſo (ep. 65. c. 1.) ſaith, that in his old age vvhen he ſhould rather haue taught then be taught, he vvent as far as Alexandria, onely to heare Didymus, and to haue his helpe for the vnderſtanding of the Scriptures, and confeſſeth vvith great thankes to the ſaid Didymus, that he learned of him that vvhich before he knevve not. Dauid ſaith, *Giue me vnderſtanding, and I vvil ſearche thy lavv.* The Eunuch in the Actes ſaid, Hovv can I vnderſtand vvith out an interpreter? The Apoſtles, til Chriſt opened their ſenſe to vnderſtand the ſcriptures, could not vnderſtand them. The holy Doctors by continual ſtudie, vvatching, faſting, and praying, had much a doe to vnderſtand them: that great clerke S. Auguſtine cõfeſſing in the foreſaid epiſtle 119. c. 21. that there vvere many moe things that he vnderſtood not, then that he vnderſtood. The Heretikes ſay the fathers did commonly erre. and hovv could ſuch great vviſe learned men be deceiued in reading and expounding the Scriptures, if they vvere not hard? and if they vvere hard to them, hovv are they eaſie to theſe nevv maiſters the Hæretikes? finally, vvhy do they vvrite ſo many nevv gloſſes, ſcholies, commentaries, as a cart cannot carrie? Vvhy do Luther, Zuinglius, Caluin, and their Companions agree no better vpon the interpretation of the Scriptures, if they be not hard? vvhereat ſtumbled al the old heretikes & the nevv, Arius, Macedonius, Vigilantius, Neſtorius, Eutyches, Berengarius, Vvicleffe, Proteſtants, Puritanes, Anabaptiſts, and the reſt, but at the hardnes of the Scriptures? They be hard then to vnderſtand, and Heretikes peruert them to their ovvne damnation.

Not only the matter, but the ſtyle of the Scriptures is hard.

Pſ. 118. Act. 8. Luc. 24. v. 45.

THE ARGVMENT OF S. IOHNS THREE EPISTLES.



* Higinus ep. 1. to. 1. Cõcil. Auguſt. li. 2. Euang. quæſt. q. 39.

*OF S. Iohn vvas ſaid in the Argument before his Goſpel. Novv herefolovv his three Epiſtles: one to al Catholikes (though * ſome auncients do cal it,* Ad Parthos:) *the other tvvo being very ſhort, vnto a certaine Ladie, & to one Gaius. The effect of al is, to vvitnes vnto them the certaintie of the Catholike faith, and to exhort them to continue ſtill in it: alſo to loue the Catholike Church. and ſo, neither to become heretikes, nor Schiſmatikes: but rather to auoid al ſuch, as the forerunners of Antichriſt, and to remember, that Catholikes neede not to goe to ſchole to any ſuch Maſters, hauing at home in the Catholike Church, the doctrine of the holy Ghoſt him ſelf, vvho vvas giuen to the Church viſibly in the beginning, to leade her into al truth, and to continue vvith her for euer. Therfore he ſaith:*

1. Ioh. 2. v. 24. That vvhich you haue heard from the beginning, let it abide in you. *Likevviſe a litle after. v. 27. and ep. 2. v. 6.* This is the commaundement, that as you haue heard from the beginning, you vvalke in the ſame, becauſe many ſeducers are gone out into the vvorld. *and v. 8. & 9.*

And not only thus in general, but alſo in particular he expreſſeth the pointes vvhich the heretikes did then call in queſtion. Some vvere about Chriſt him ſelf. for they denied that IESVS *is Chriſt, that he is the very ſonne of God, that he is incarnate. Ep. 1. c. 2. v. 22. and Ep. 2. v. 7. And againſt ſuch it vvas that he vvrote his Goſpel alſo, as he there ſignifieth. Ioh. 20. v. 31. Other pointes are about our iuſtification, againſt onely faith, and for good vvorkes, as alſo S. Aug. noted,* De fid. & op. c. 14. *vvhoſe vvordes vvere cited before. Herevpon he ſaith:* If vve ſay vve haue ſocietie vvith God, and vvalke in darkenes, vve lie. *Ep. 1. c. 1. Againe,* He

1. Ioh. 2 & 5. that ſaith he knovveth God, and keepeth not his commaundements, is a lier. *Againe,* This is the charitie of God, that vve keepe his cõmaundements, and his commaundements are not heauie. *Finally,* Children let no man ſeduce you, he that doth iuſtice, is iuſt, euen as he is iuſt. *Ep. 1. c. 3. v. 7. 8. 9. likevviſe c. 2. v. 29. and in deede in all the three Epiſtles through out, he doth inculcate good vvorkes and keeping the commaundements, againſt the hereſie of only faith.*

THE

THE FIRST EPISTLE OF IOHN THE APOSTLE.

CHAP. I.

Good cause there is to beleeue the Apostles preaching. 5 And this is one point of their preaching, that to haue participation vvith God, vve must not onely beleeue, but also abstaine from al mortal sinne, 8 though vve al sinne venially.

1 THAT vvhich vvas from the beginning, vvhich vve haue heard, vvhich
2 vve haue seen vvith our eies, vvhich vve haue looked vpon, and our handes haue handled of the vvord of life:
(† and the life vvas manifested: and vve haue seen, and do testifie, and declare vnto you the life eternal vvhich vvas vvith the Father, and hath appeared to vs) † that
3 vvhich vve haue seen and haue heard, vve declare vnto you, that "you also may haue societie vvith vs, and our societie may be vvith the Father and vvith his Sonne IESVS Christ.
4 † And these things vve vvrite to you, that you may reioyce, and your ioy may be ful.
5 † And this is the annuntiation vvhich vve haue heard of him, and declare vnto you, That * God is light, and in him
Io.8, 12. 6 there is no darkenesse. † If vve shal say that we haue societie vvith him, and vvalke in darkenesse: vve lie, and do not the
7 truth. † But if We vvalke in the light, as he also is in the light: vve haue societie one tovvard an other, and *"the bloud of
Heb. 9. 1 Pet. 1. Apo. 1. 8 IESVS Christ his sonne cleanseth vs "from al sinne. † * If
3 Reg. 8,46. 2 Par. 6, 36. vve shal say "that vve haue no sinne, vve seduce our selues, and the truth is not in vs. † If vve confesse our sinnes: he is
9 faithful & iust, for to forgiue vs our sinnes, and to cleanse vs

from al iniquitie. † If vve ſhal ſay that vve haue not ſin- 10
ned: vve make him a lier, and his vvord is not in vs.

ANNOTATIONS

CHAP. I.

3. *You may haue ſocietie.*] S. Iohn ſhevveth manifeſtly, that vvhoſoeuer deſire to be partakers vvith God, muſt firſt be vnited to the Churches ſocietie, learne that faith, and receiue thoſe Sacraments, vvhich the Diſciples receiued of the Truth it ſelf, conuerſant vvith them in fleſh. So ſaith Venerable Bede vpon this place. Vvhereby vve ſee there is no ſocietie vvith God in ſectes or ſchiſmes, nor any vvhere but in the vnitie, fellovvſhip, and communion of that Church vvhich can proue it ſelf to deſcend from the Apoſtles.

No ſaluatiō but in the Societie of the Church.

7. *The bloud of Ieſus.*] Vvhether ſinnes be remitted by praiers, by faſting, by almes, by faith, by charitie, by ſacrifice, by Sacraments, & by the Prieſts, (as the holy Scriptures do plainely attribute remiſſiō to euery of theſe) yet none of al theſe do othervviſe remit, but in the force, by the merite & vertue of Chriſts bloud: theſe being but the appointed meanes & inſtruments by vvhich Chriſt vvil haue his holy bloud to vvorke effectually in vs. vvhich meanes vvhoſoeuer contemneth, deprieueth him ſelf of the cōmoditie of Chriſts ovvne bloud, & continueth ſtill in ſinne and vncleanneſſe, vaunt he him ſelf neuer ſo much of Chriſts death. Vvhich point let the Proteſtants marke vvel, and ceaſe to beguile their poore deceiued folovvers, perſuading them, that the Catholikes derogate from Chriſts bloud, or ſeeke remiſſion othervviſe then by it, for that they vſe humbly the meanes appointed by Chriſt to apply the benefite of his holy bloud vnto them.

Many meanes & inſtruments of remitting ſinne, but al by the force & merite of Chriſts bloud applied by them.

7. *From al ſinne.*] From original and actual, venial and mortal, *a culpa & pœna*, that is, from the fault and the paine due for the ſame. V. Bede ſaith, that Chriſts Paſſion doth nōt onely remit in Baptiſme the ſinnes before committed, but al other aftervvard alſo done by frailtie: yet ſo, if vve vſe for the remiſſion of them, ſuch meanes as be requiſite and as Chriſt hath appointed, vvhereof he reckeneth ſome. *Bede vpon this place.* See S. Auguſtine alſo vpon this place *to.* 9. and S. Hierome *li.* 2 *con.. Pelag. c.* 3.

Al remiſſion of ſinnes is by the Paſſiō of Chriſt though by ſecūdarie meanes alſo.

8. *That vve haue no ſinne.*] Vve gather by theſe vvordes and the former, that there be tvvo ſortes of ſinnes: one mortal, excluding vs from light and the ſocietie of God: an other venial, vvhich is found euen in thoſe that vvalke in the light, and are in the ſocietie of God. Alſo vve note againſt the Pelagians, that vve be truely called the ſonnes of God, and ſo iuſt in deede, though vve be not vvithout al ſinnes, euery one of vs, as vvel iuſt as vniuſt, being taught and bound to confeſſe our offenſes, and to aſke pardon daily of God, by this petition of the *Pater noſter, Forgiue vs our debtes.* Therfore S. Auguſtine *li. de natura & grat. c.* 36. reckeneth vp al the holy Patriarches, Prophets, and renovvmed iuſt perſons, to haue been ſinners, euen vvhen they vvere in grace and iuſtice: excepting alvvaies our B. Ladie, *de qua propter honorem Domini, nullam prorſus, cùm de peccatis agitur, habere volo quaſtionem.* of *vvhom*, ſaith he, *for the honour of our Lord, vvhen vve talke of ſinnes, I vvil haue no queſtion.* And Pelagius aſking vvhat ſinnes Abel & ſuch iuſt men did commit, * S. Auguſtine āſvvereth, that they might laugh ſometime immoderately, orieſt to much, or couet ſomevvhat intēperatly, or plucke fruite ouer greedily, or in eating take ſomevvhat more then aftervvard vvas vvel digeſted, or haue their intention in time of praier ſomevvhat diſtracted, and ſuch like. thus in ſenſe S. Auguſtine. Vvhereby vve may learne vvhich be venial ſinnes, that conſiſt vvith true iuſtice & * can not alvvaies be auoided euen of holy men in this life. In the booke *de fide ad Petrum c.* 41. are excepted from this common rule of ſinners, the children vvhich be nevvely baptized and haue not yet vſe of reaſon to ſinne either mortally or venially.

S. Auguſtine excepteth our B. Ladie from ſinners.

Examples of venial ſinnes.

* *c.* 38.

* *de dono perſeuerāt. c.* 2.

CHAP. II.

If any ſinne mortally, he muſt not diſpaire. 3 *To knovv God rightly, is not to beleeue onley, but to keepe his commaundements:* 7 *and that this is no nevv doctrine, but the very primitiue, though a nevv life it is.* 9 *Therfore he that beleeueth muſt alſo loue his brethren:* 12 *and that men muſt not loue the vvorld, but doe that vvhich God vvilleth.* 18 *Many are gone out of the Church and become Seducers, al the miniſters of Antichriſt: but true Chriſtians muſt continue in their old faith, conſidering the revvard, and that they neede not goe to ſchole to any Heretike, the Holy Ghoſt himſelf being the ſcholemaſter of the Church.* 29 *he doth earneſtly inculcate iuſtice and good vvorkes.*

MY

1 My litle children, theſe things I vvrite to you, "that you ſinne not. But & if any man ſhal ſinne, vve haue "an [c] aduocate vvith the Father, IESVS Chriſt
2 the iuſt: † and he is the propitiation for our ſinnes: and not for ours only, but alſo "for the vvhole vvorldes.
3 † And in this vve know that vve haue
4 knovven him, if vve obſerue his commaundements. † "He that ſaith he knovveth him, and keepeth not his cõmaunde-
5 ments: is a lier and the truth is not in him: † But he that kee-peth his vvord, in him in very deede the charitie of God is
6 perfited: in this vve knovv that vve be in him. † He that ſaith he abideth in him: ought euen as he walked, him ſelf alſo to vvalke.
7 † My deereſt, I vvrite not a nevv cõmaundement to you, but an old cõmmaundemẽt vvhich you had from the begin-ning. The old cõmaundement is the vvord vvhich you haue
Io.13,34 15,12. 8 heard. † Againe * a nevv commaundement vvrite I to you, vvhich thing is true both in him and in you: becauſe the
9 darkeneſſe is paſſed, and the true light novv ſhineth. † He that ſaith he is in the light, and hateth his brother: is in the
1 Io.3, 14. 10 darkeneſſe euen vntil novv. † * He that loueth his brother,
11 abideth in the light, and ſcandal is not in him. † But he that hateth his brother: is in the darkeneſſe, and vvalketh in the darkeneſſe, and knovveth not vvhither he goeth, becauſe the darkenes hath blinded his eies.
12 † I vvrite vnto you litle children, becauſe your ſinnes are
13 forgiuen you for his name. † I vvrite vnto you fathers, be-cauſe you haue knovven him vvhich is from the beginning. I vvrite vnto you yong men, becauſe you haue ouercome the
14 vvicked one. † I vvrite to you infantes, becauſe you haue knovven the Father. I vvrite vnto you yong men, becauſe you are ſtrong, and the vvord of God abideth in you, & you
15 haue ouercome the vvicked one. † Loue not the vvorld, nor thoſe things vvhich are in the vvorld. If any man loue the
16 vvorld, the charitie of the Father is not in him. † becauſe :: al that is in the vvorld, is the concupiſcence of the fleſh, & the concupiſcence of the eies, and the pride of life, vvhich is not
17 of the Father, but is of the vvorld. † And the vvorld paſſeth

[c] παράκλητον

:: Hovv al ſinne & tentation procede of theſe three, ſee S. Thomas Summe. 1. 2. *queſt. 77. art. 5.*

and the concupiſcence thereof. But he that doeth the vvil of God, abideth for euer.

† Litle children, it is the laſt houre, & as you haue heard, 18
that [c] Antichriſt commeth: now there are become "many antichriſtes: vvhereby vve knovv, that it is the laſt houre.
† "They vvent out from vs: but" they :: vvere not of vs. for 19
if they had been of vs, they vvould ſurely haue remained with vs: but "that they may be manifeſt that they are not al of vs. † But you haue [c] the vnction from the Holy one, and 20
"knovv al things. † I haue not vvritten to you as to them 21
that knovv not the truth, but as to them that knovv it: and that no lie is of the truth. † Vvho is a lier, but he vvhich 22
denieth that IESVS is not Chriſt? This is Antichriſt vvhich denieth the Father and the Sonne. † Euery one that denieth 23
the Sonne, neither hath he the Father. He that confeſſeth the Sonne, hath the Father alſo. † You, that vvhich you haue 24
:: heard from the beginning, let it abide in you. If that abide in you vvhich you haue heard from the beginning, you alſo ſhal abide in the Sonne & the Father. † And this is the pro- 25
mis vvhich he promiſed vs, life euerlaſting.

† Theſe things haue I vvritten to you concerning them 26
that ſeduce you. † And you, the vnction vvhich you haue 27
receiued from him, let it abide in you. And you haue no neede that any man teache you: but as his vnction teacheth you of al things, and it is true, and it is no lie. And as it hath taught you, abide [c] in him. † And now litle children abide in 28
him: that vvhen he ſhal appeare, vve may haue confidence, and not be cõfounded of him in his cõming. † If you know 29
that he is iuſt, knovv ye that euery one alſo :: vvhich doeth iuſtice, is borne of him.

:: They vvere of vs for the time, that is, of and in the Church: otherwiſe they could not haue gone out. but they vvere not of the cõſtãt ſort, or of the elect & prędeſtinat: for then they had taried within, or returned before their death.

:: Keepe that firmely & conſtantly vvhich you haue heard euen from the beginning, by the mouth of the Apoſtles: & not that only vvhich you haue receiued by vvriting.

:: Vve ſee it is Apoſtolical doctrine, that men may do or vvorke iuſtice, and that ſo doing they be iuſt by their workes proceding of Gods grace, & not by faith or imputation onely.

c ὁ ἀντίχριστος.

c χρίσμα. *Chriſma. whereof Chriſt & Chriſtiãs*

c or, *in it.*

ANNOTATIONS
CHAP. II.

1. *That you ſinne not.*] S. Iohn (ſaith V. Bede vpon this place) is not contrarie to him ſelf, in that he ſeeketh here to make them vvithout ſinne, vvhom he ſaid in the laſt chapter could not be vvithout al ſinnes. but in the former place he vvarned vs only of our frailety, that vve ſhould not arrogate to our ſelues perfect innocencie: here he prouoketh vs to vvatchfulnes and diligence in reſiſting and auoiding ſinnes, ſpecially the greater, vvhich by Gods grace may more eaſily be repelled.

Hovv Chriſt is our only Aduocate.

1. *An aduocate.*] The calling and office of an Aduocate, is in many things proper to Chriſt, and in euery condition more ſingularly and excellently agreing to him then to any Angel, Sainct, or creature liuing. though theſe alſo be rightly and truely ſo called, & that not onely vvithout al derogation, but much to the honour of Chriſts aduocation. To him

him ſoly and onely it agreeth to procure vs mercie before Gods face, by the general ranſom, price, & paiment of his bloud for our deliuerie, as is ſaid in the ſentence folovving, *And he is the propitiation for our ſinnes, and not for ours onely, but for the vvhole vvorlds.* In vvhich ſort he is our onely aduocate, becauſe he is our onely redeemer. and herevpon he alone immediatly, by and through him ſelf, and vvithout the aide or aſſiſtance of any other, man or Angel, in his ovvne name, right, and merites, confidently dealeth in our cauſes before God our iudge, & ſo procureth our pardon, vvhich is the higheſt degree of aduocation that can be.

How Angels, Saincts, & men aliue are our aduocates.

Al vvhich notvvithſtanding, yet the Angels, and Saincts, and our fellovves aliue, may and do pray for vs, and in that they deale vvith God by interceſſion to procure mercie for vs, may iuſtly be called our aduocates: not ſo as Chriſt is, vvho demaundeth al things immediatly by his ovvne merites, but as ſecondary interceſſors, vvho neuer aſke nor obtaine any thing for vs, but *per Chriſtum Dominum noſtrum*, by and through Chriſt our common Lord, Aduocate, and Redeemer of mankinde. And behold hovv S. Auguſtine (*tract. 1 in ep. Io.* vpon theſe very vvordes) preuented the Heretikes cauillations. *Sed dicit aliquis &c. But ſome man vvil ſay, Do not the Saincts then pray for vs? do not Biſhops then or Prelates and Paſtors pray for the people? Yes*, ſaith he: *Marke the Scriptures, and you ſhal finde that the Apoſtles praied for the people, and againe deſired the people to pray for them, and ſo the head praieth for al, and the members one for an other.* And likevviſe (leſt the Heretikes ſhould ſay, there is a difference betvvixt the liuing and the dead in this caſe) thus the ſame holy father vvriteth vpon the 85 Pſalme in fine. *Our Lord Ieſus Chriſt doth yet make interceſſion for vs, al the Martyrs that be vvith him, pray for vs: neither vvil their interceſſion ceaſe, til vve ceaſe our gronings.*

Saincts in heauen pray for vs.

In this ſenſe therfore vvhoſoeuer praieth for vs, either aliue or dead, is our aduocate. as S Auguſtine (*ep. 59 to Paulinus circa med.*) calleth Biſhops, the peoples aduocates, vvhen they giue them their benediction or bleſſing. So doth the holy Church call our B. Lady our aduocate, by the very vvordes of S. Irenæus, that you may ſee ſuch ſpeaches be no nevv inuentions of the later ages, but Apoſtolical. *The obedient Virgin* MARIE (ſaith he) *is made the aduocate of the diſobedient virgin Eue.* And to confound the Proteſtãts plainely, in that they thinke or pretend that the aduocation or patronage of Saincts ſhould be iniurious to Chriſt, remẽber that * our Sauiour acknovvledgeth Angels to be deputed for the protection (vvhich is nothing els but aduocation) of infants before the face of God, beſides the plaine examples in the old Teſtament *Gen. 48. v. 16. Tob. 5. v. 27. & c. 12. v. 12. Dan. 10.* And this not onely the Catholike Church, but the very Engliſh Proteſtants them ſelues in their ſeruice booke and in the Collect of Michelmas day, profeſſe, and pray for the ſame protection or aduocation of Angels, and defend the ſame againſt their yonger brethren the Puritanes.

Iren. li. 3. c. 33. & li. 5 poſt med.

D. Hiero. in Mat. c. 18.

The B. virgin is our aduocate.

Angels are our protectors.

2. *For the vvhole vvorlds.*] S. Auguſtine gathereth hereof againſt the Donatiſtes, and al other Heretikes, that vvould driue the Church into corners or ſome certaine countries, from the vniuerſalitie of al Nations (vvhereof it vvas named by the Apoſtles, Catholike) that the true religion, and Church, and conſequently the effect of Chriſts propitiation, death, and aduocation, pertaineth not to one age, nation, or people, but to the vvhole vvorld. S. Auguſtine vpon this place *to. 9. tract. 1 in ep. Io.*

The Catholike Church is the only true Church.

4. *He that ſaith he knovveth.*] To knovv God here, ſignifieth (as it doth often in the Scriptures) to loue, that is, as in the laſt chapter, to be in ſocietie vvith him, and to haue familiar and experimental knovvledge of his graces. If any vaunt them ſelues thus to knovv God, and yet keepe not his commaundements, he is a lier, as al Caluiniſtes and Lutherans, that profeſſe them ſelues to be in the fauour of God by onely faith: affirming, that they neither keepe, nor poſſibly can keepe his commaundements.

Not only faith

18. *Many antichriſts.*] *The holy Apoſtle S Iohn* (ſaith S. Cyprian) *did not put a difference betvvixt one hereſie or ſchiſme and an other, nor meant any ſort that ſpecially ſeparated them ſelues, but generally called al vvithout exception*, antichriſtes, *that vvere aduerſaries to the Church, or vvere gone out from the ſame.* And a litle after, *It is euident that al be here called antichriſtes, that haue ſeuered them ſelues from the charitie and vnitie of the Catholike Church.* So vvriteth he *ep. 76. nu. 1 ad Magnum.* Vvhereby vve may learne, that al Heretikes, or rather Arch-heretikes be properly the precurſors of that one and ſpecial Antichriſt, vvhich is to come at the laſt end of the vvorld, & vvhich is called here immediatly before, *ὁ ἀντίχριστος, that peculiar and ſingular Antichriſt.*

Al Heretikes are antichriſts the forerũners of the great Antichriſt.

19. *They vvent out from vs.*] An euident note and marke, vvhereby to conuince al Heretikes and falſe teachers. to vvit, that being once of the common Catholike Chriſtian fellovvſhip, they forſooke it, and vvent out from the ſame. Simon Magus, Nicolas the Deacon, Hymenæus, Alexander, Philétus, Arîus, Macedonius, Pelagius, Neſtorius, Eutyches, Luther, Caluin, and the like, vvere of the common ſocietie of al vs that be Chriſtian Catholikes, they vvent out from vs vvhom they ſavv to liue in vnitie of faith and religion together, and made them ſelues nevv conuenticles. therfore they vvere (as the Apoſtle here ſhevveth) antichriſtes, and vve and al that abide in the auncient fellovvſhip of Chriſtian religion, that vvent not out of their fellovvſhip, in vvhich vve neuer vvere, nor out of any other ſocietie of knovven Chriſtians, can not be Schiſmatikes or Heretikes, but muſt needes be true Chriſtian Catholike men. Let our aduerſaries tel vs, out of vvhat

The marke of al heretikes is, their going out of the Catholike ſocietie.

Church

The Catholikes can not be proued to haue gone out.

Church vve euer departed, vvhen, and vvhere, and vnder vvhat persons it vvas that vve reuolted, as vve can tel them the yere, the places, the Ringleaders of their reuolt.

19. *They vvere not of vs.*] He meaneth not, that Heretikes vvere not, or could not be in or of the Church, before they vvent out or fel into their hereſie or ſchiſme: but partly that many of them vvhich aftervvard fall out, though they vvere before vvith the reſt, and partakers of al the Sacraments vvith other their fellovves, yet in deede vvere of naughtie life and conſcience vvhen they vvere vvithin, and ſo being rather as il humors and ſuperfluous excrements, then true and liuely partes of the body, after a ſort may be ſaid not to haue been of the body at al. So S. Auguſtine expoundeth theſe vvordes in his commentarie vpon this place. *tract.* 3. but els vvhere, more agreably as it ſeemeth, that the Apoſtle meaneth, that ſuch as vvil not tarie in the Church, but finally forſake it to the end, in the preſcience of God, and in reſpect of the ſmall benefite they ſhal haue by their temporal final abode there, be not of or in the Church, though according to this preſent ſtate, they are truely members thereof. *Li. de corrept. & gr. c.* 9 & *de dono perſeuer.* c. 8.

Hovv Heretikes are of the Church, before they fall.

By hereſies conſtat Catholikes are knovven.

19. *That they may be manifeſt*] God permitteth hereſie to be, that ſuch as be permanent, conſtant, and choſen members and children of the Catholike Church, onely knovven to God before, may novv alſo be made manifeſt to the vvorld, by their conſtant remaining in the CHVRCH, vvhen the vvinde and blaſt of euery hereſie or tentation driueth out the other light and vnſtable perſons.

Euery good Catholike is ſufficiently taught by the Church to ſaluation.

20. *Knovv al things.*] They that abide in the vnitie of Chriſtes Church, haue *the vnction*, that is, the Holy Ghoſt, vvho teacheth al truth. not that euery member or man thereof hath al knovvledge in him ſelf perſonally, but that euery one vvhich is of that happie ſocietie to vvhich Chriſt promiſed and gaue the Holy Ghoſt, is partaker of al other mens giftes and graces in the ſame holy Spirit, to his ſaluation. Neither neede any to ſeeke truth at Heretikes handes or others that be gone out, vvhen it is vvithin them ſelues and onely vvithin them ſelues in Gods Church. *If thou loue vnitie* (ſaith S. Auguſtine) *for thee alſo hath he, vvhoſoeuer hath any thing in it. take avvay enuie, it is thine vvhich I haue, it is mine vvhich thou haſt. &c.* Tract. 32 in Euang. Ioan.

CHAP. III.

It is not for the ſonnes of God, to ſinne mortally, but for the ſonnes of the Diuel, vvherby they are knovven one from an other, & not by onely faith. 11 *True faith is, that vve alſo loue our brethren, giuing both our life and ſubſtance for them.* 19 *Such vnfeined loue may haue great confidence before God.* 23 *becauſe the keeping of his cõmaundements doth much pleaſe him, vvhich conſiſt in faith and charitie.*

See vvhat maner of charitie the Father hath giuẽ vs, that vve ſhould be named and be :: the ſonnes of God. For this cauſe the World doth not knovv vs, becauſe it hath not knovven him. † My deereſt, novv vve are the ſonnes of God: & it hath not yet appeared vvhat We ſhal be. Vve know that whẽ he ſhal appeare, we ſhal be like to him: becauſe vve ſhal c ſee him as he is. † And euery one that hath this hope in him, :: ſanctifieth him ſelf, as he alſo is holy. † Euery one that committeth ſinne, committeth alſo iniquitie: and " ſinne is iniquitie. † And * you knovv that he appeared to take away our ſinnes: * and ſinne in him there is none. † Euery one that abideth in him, " ſinneth not: and euery one that ſinneth, hath not ſeen him, nor knovven him. † Litle children, let no mã ſeduce you. " He that doeth iuſtice, is iuſt: euen as he alſo is iuſt. †* He that committeth ſinne, is of

1 2 3 4 5 *Eſ.* 53,4 1 *Pet.* 2. 24. 6 7 8 *Io.* 8,44

:: Not by nature, as Chriſt is: but by grace and adoption.

c Hovv we ſhal ſee God, & be like vnto him in the next life, ſee S. Auguſtine *ep.* 111. 112. *& li.* 12. *de ciuit. Dei* c. 29.

:: This teacheth vs that mã ſanctifieth him ſelf by his free wil working together with Gods grace. S. Auguſtine *vpon this place.*

is of the deuil: becauſe the deuil " ſinneth from the beginning.
For this, appeared the Sonne of God, that he might diſſolue
9 the vvorkes of the deuil. † Euery one that is borne of God,
committeth not ſinne: becauſe his ſeede abideth in him, and
10 he can not ſinne becauſe he is borne of God. † In this are the
children of God manifeſt, and the children of the deuil. Eue-
ry one that is not iuſt, is not of God, and he that loueth not
11 his brother. † becauſe this is the annuntiation, vvhich you
haue heard from the beginning, * That you loue one an
Io.13.15 12 other. † Not as * Cain, vvho vvas of the vvicked, and killed
Gen.4,8 his brother. And for vvhat cauſe killed he him? Becauſe his
vvorkes vvere vvicked: but his brothers, iuſt.
13 † Maruel not brethren, if the vvorld hate you. † Vve
14 knovv that vve are tranſlated from death to life, becauſe vve
loue the brethren. He that loueth not, abideth in death.
15 † Vvhoſoeuer hateth his brother: is a murderer. And you
knovv that no murderer hath life euerlaſting abiding in him
Io.15, 13 16 ſelf. † * In this vve haue knovven the charitie of God, be-
cauſe he hath yelded his life for vs: and vve ought to yeld
I4. 2,15. 17 our liues for the brethren. ⊢ † * He that ſhal haue the
ſubſtance of the vvorld, and ſhal :: ſee his brother haue
neede, and ſhal ſhut his bovvels from him: hovv doth the
charitie of God abide in him?
18 † My litle children, let vs not loue in word, nor in tongue,
19 but in deede and truth. ⊣ † in this vve knovv that vve are
of the truth: and in his ſight vve ſhal perſuade our hartes.
20 † For if our hart do reprehend vs: God is greater then our
21 hart, and knovveth al thinges. † My deereſt, if our hart do
22 not reprehend vs, vve haue confidence tovvard God. † and
Mat.21. * vvhatſoeuer vve ſhal aſke, " vve ſhal receiue of him: be-
Io. 14. cauſe vve keepe his commaundementes, and doe thoſe
1 Io. 5. 23 thinges vvhich are pleaſing before him. † And * this is his
Io.17,3. commaundement, that vve beleeue in the name of his ſonne
13,34. IESVS Chriſt: and :: loue one an other, as he hath giuen
Io. 14, 24 cõmaundement vnto vs. † And * he that keepeth his com-
23. maundementes, abideth in him, and he in him. And in this
vve knovv that he abideth in vs, by the Spirit vvhich he hath
giuen vs.

The Epiſtle for S. Polycarpus, Ian. 26.

The Epiſtle vpon the 2 Sũday after Pentecoſt.

:: Euery man is bound to giue almes according to his abilitie, when he ſeeth his brother in great neceſſitie.

" Leſt any mã ſhould thinke by the wordes next before, onely faith in Chriſt to be commaunded or to pleaſe God, he addeth to faith the cõmaundemẽt of charitie or loue of our neighbour.

ANNOTATIONS
CHAP. III.

4. *Sinne is iniquitie*] Iniquitie is not taken here for vvickednes, as it is commonly vsed both in Latin and in our language, as is plaine by the Greeke vvord ἀνομία, signifying nothing els but a svvaruing or declining from the straight line of the lavv of God or nature. So that the Apostle meaneth, that euery sinne is an obliquitie or defect from the rule of the lavv: but not contrarie, that euery such svvaruing from the lavv, should be properly a sinne, as the Heretikes do vntruely gather, to proue that concupiscence remaining after Baptisme is a very sinne, though vve neuer giue our consent vnto it. And though in the 5 chapter folovving vers. 17. the Apostle turne the speache, affirming euery iniquitie to be a sinne, yet there the Greeke vvord is not the same as before, ἀνομία, but ἁδικία. by vvhich it is plaine that there he meaneth by *iniquitie*, mans actual and proper transgression vvhich must needes be a sinne. See S. Augustine *cont. Iulian. li.* 5 *c.* 3. S. Ambr. *li. de Apologia Dauid c.* 13.

Concupiscence remaining after Baptisme is no sinne, vvithout consent.

6. *Sinneth not.*] Iouinian & Pelagius falsely (as Heretikes vse to doe) argued vpon these vvordes, and those that folovv vers. 9: the one, that the baptized could sinne no more: the other, that no man being or remaining iust could sinne. But among many good senses giuen of this place, this seemeth most agreable, that the Apostle should say, that mortal sinne doth not consist together vvith the grace of God, & therfore can not be committed by a man continuing the sonne of God. and so is the like speache in the 9 verse folovving to be taken. See S. Hierom *li.* 2 *cont. Iouinianum c.* 1.

Heretical exposition of Scriptures.

No man in grace sinneth mortally.

7. *He that doeth iustice.*] He doth inculcate this often, that mans true iustice or righteousnes consisteth in doing or vvorking iustice, and that so he is iust, and biddeth them not to be seduced by Heretikes, in this point.

True iustice.

8. *Sinneth from the beginning.*] The Diuel vvas created holy and in grace, and not in sinne: but he fel of his ovvne free vvil from God. Therfore these vvordes, *from the beginning*, may be interpreted thus, from the beginning of sinne, and so the Apostle vvil say, The Diuel committed the first sinne. So S. Augustine *li.* 11 *de ciu. Dei c.* 15 expoundeth it. The most simple meaning seemeth to be, that he sinned from the beginning of the vvorld, not taking the beginning precisely for the first instant or moment of the creation, but straight vpon the beginning, as it must needes also be taken in S. Iohns Gospel c. 8. 44.

Hovv the Diuel sinned from the beginning.

22. *Vve shal receiue, because.*] Let the Protestants be ashamed to say, that vve obtaine al of God by onely faith, the Apostle here attributing it to the keeping of Gods commaundements. Note here also that Gods commaundements are not impossible to be kept, but vvere then, and are novv obserued of good men.

Not only faith.

CHAP. IIII.

Vve may not beleeue al that boast of the spirit, but trie them, vvhether they teach Catholike articles of the faith (namely the incarnation of Christ:) vvhether their doctrine be not vvorldly, and them selues disobedient hearers of the Apostles. 7 Vee must loue one an other, considering the exceding loue of God in sending his sonne to saue vs. 17 An argument of perfect charitie is, if vve haue nothing in our conscience to feare in the day of Iudgement. 19 And an argument that vve loue God is, if vve loue our brethren.

MY deerest, "beleeue not euery spirit, but 1
" proue the spirites if they be of God:
because many false prophetes are gone
out into the vvorld † In this is the spi- 2
rit of God knovven. " euery spirit that
confesseth IESVS Christ to haue come
in flesh, is of God: † and euery spirit 3
[a] that dissolueth IESVS, is not of God: and this is [c] antichrist,
of vvhom you haue heard that he commeth, and novv he is
in

c τὸ τῆς ἀντιχρισ-του

4 in the vvorld. † You are of God, litle children, and haue
ouercome him. becauſe greater is he that is in you, then he
5 that is in the vvorld. † They are of the vvorld: therfore of
6 the vvorld they ſpeake, and the vvorld heareth them. † Vve
Io.8.47 are of God. * He that knovveth God, heareth vs. he that is
10,27. not of God, heareth vs not. "in this vve knovv the ſpirit of
truth, and the ſpirit of errour.

7 † My deereſt, let vs loue one an other: becauſe charitie is of
God. And euery one that loueth, is borne of God, & knovv-
8 eth God. † He that loueth not, knovveth not God: becauſe
Io. 3,16. 9 God is charitie. †* In this hath the charitie of God appeared
in vs, becauſe God hath ſent his only-begotten ſonne into the
10 vvorld, that vve may liue by him. † In this is charitie: not
as though vve haue loued him, but becauſe he hath loued
vs, and ſent his ſonne a propitiation for our ſinnes.

11 † My deereſt, if God hath ſo loued vs: vve alſo ought to
Io.1,18. 12 loue one an other. † * God :: no man hath ſeen at any time.
1 Tim. If vve loue one an other, God abideth in vs, and his charitie
6,16. 13 in vs is perfited. † In this vve knovv that vve abide in him,
14 and he in vs: becauſe he of his Spirit hath giuen to vs. † And
vve haue ſeen, and doe teſtifie, that the Father hath ſent his
15 Sonne the Sauiour of the vvorld. † Vvhoſoeuer ſhal con-
feſſe that IESVS is the Sonne of God, God abideth in him,
16 and he in God. † And vve haue knovven and haue beleeued
the charitie, vvhich God hath in vs. God is charitie: and he
17 that abideth in charitie, abideth in God, and God in him. † In
this is charitie perfited vvith vs, "that vve may haue confi-
dence in the day of iudgement: becauſe as he is, vve alſo are
18 in the vvorld. †" Feare is not in charitie: but perfect charitie
caſteth out feare, becauſe feare hath painefulnes. and he that
19 feareth, is not perfect in charitie. † Let vs therfore loue God,
20 becauſe God firſt hath loued vs. † If any man ſhal ſay, that
I loue God: and hateth his brother, he is a lier. For he that
loueth not his brother vvhom he ſeeth: God vvhom he ſeeth
Io.13,34 21 not, hovv can he loue? † * And this commaundement vve
35,12. haue from God: that he vvhich loueth God, loue alſo his
brother. H

The Epiſtle vpon the firſt Sunday after Pentecoſt.

:: No man in this life, nor with corporal eies, cā ſee the proper eſſence or ſubſtāce of the Deitie. *See S. Auguſt. ad Paulin. de vidēdo Deo. ep. 112.*

ANNOTATIONS
CHAP. IIII.

Heretical boasting of the spirit.

1. *Beleeue not euery spirit.*] That is, Receiue not euery doctrine of such as boast themselues to haue the spirit. For there be many false prophets, that is to say, Hæretikes, which shal goe out of the Church, and chalenge the spirit, and vaunt of Gods word, Scripture, and Gospel, vvhich in deede be seducers.

The Church only, not euery priuate man, hath to proue and discerne spirites.

1. *Proue the spirites.*] It is not meant by this place, as the Protestants vvould haue it, that euery particular person should of him self examine, trie, or iudge who is a true or false doctor, and which is true or false doctrine. But the Apostle here would euery one to discerne these diuersities of spirites, by taking knovvledge of them to vvhom God hath giuen the gift of discerning spirites and doctrines (vvhich S. Paul expresly saith is giuen but to some, and not to euery one, 1 *Cor.* 12.) and by obeying the Church of God, to whom Christ hath giuen *the Spirit of truth. And this is onely the sure way to proue the spirites *Io.* 14, 16.
and doctrines of these daies. And al they that would bring vs from our Pastors and the Churches iudgement, to our owne priuate trial, seeke nothing els but to driue vs to miserable vncertainty in al our beleefe. as Caluin doth, who vpon this place saith, that priuate men may examine the general Councels doctrines.

Caluin.

To confesse or deny any article which the Cath. Church teacheth, is at al times a certaine marke of Catholike or heretike.

2. *Euery spirit that confesseth.*] The Apostle speaketh according to that time, and for that part of Christian doctrine which then vvas specially to be confessed, taught, & mainteined against certaine vvicked Hæretikes, Cerinthus, Ebion, and the like, that taught wickedly against the person and both natures of Christ IESVS. The Apostle therfore giueth the faithful people this token to knovv the true teachers of those daies from the false. Not that this marke vvould serue for al times, or in case of al other false doctrines, but that it vvas then a necessarie note. As if a good Catholike vvriter, Pastor, or parents would vvarne al theirs, now in these daies, to giue care onely to such teachers as acknowledge Christ our Sauiour to be really present, and sacrificed in the B. Masse, & that al such are true preachers and of God, the rest to be of the Diuel, or to be counted the spirit of Antichrist. Vvhich spirit of Antichrist (he saith) was come euen then, and is no doubt much more novv in al Hæretikes, al being precursors of that great Antichrist vvhich shal come tovvards the later end.

Many old heresies that dissolued Christ.

3. *That dissolueth.*] To dissolue, loose, or separate IESVS a sunder, vvas proper to al those old Heretikes that taught either against his Diuinitie, or Humanitie, or the Vnitie of his person, being of two natures, as Cerinthus, Ebion, Nestorius, Eutyches, Manes or Manichæus, Cerdon, Apelles, Apollinaris and the like. And this is one place by vvhich vve may see that the common Greeke copies be not euer authentical, and that our old approued translation may not alvvaies be examined by the Greeke that novv is, vvhich the Protestants oncly folow: but that it is to be presupposed, vvhen our old Latin text differeth plainely from the Greeke, that in old time either al or the more approued Greeke reading was othervvise, and that often the said Greeke was corrupted then or since by Heretikes or otherwise. For of the Greekes, S. Irenæus *li.* 3. *c.* 18: among the Latin fathers, S. Augustine *tract.* 6. *in fine*, S. Leo *ep.* 10. *c.* 5, and Venerable Bede did reade as we doe. and this reading maketh more against the said Heretikes, then that vvhich the common Greeke novv hath, to vvit, *Euery spirit that confesseth not Christ to haue come in flesh, is not of God.* vvhich is also in effect said before vers. 2. And that therfore it vvas corrupted and altered by Heretikes, see the vvordes of Socrates also a Greeke vvriter, very agreable to this purpose. *Nestorius* (saith he) *being eloquent by nature,* vvhich is often in Heretikes, *accounted him self therfore learned, & disdained to study the old interpreters, counting him self better then them all: being ignorant that in S. Iohns Catholike epistle the old* (Greeke) *copies had,* EVERY ONE THAT DISSOLVETH IESVS, IS NOT OF GOD. So saith he, adding moreouer that such as vvould separate the diuinitie from the dispensation of Christs humanitie, tooke out of the old copies this sense. for vvhich the old expositours noted that these which would loose IESVS, had corrupted this Epistle. See also the Tripartite li. 12. c. 4. *li.* 7. *c.* 32.

A sure marke of true or false teachers.

6. *In this vve knovv.*] This is the most sure & general marke to knovv the true spirites and prophets from the false: that those vvhich be of God, vvil heare and obey their Apostles and lavvful pastors succeding the Apostles, and submit them selues to the Church of God: the other, that be not of God, vvil not heare either Apostle, pastor, or Church, but be their ovvne iudges.

Against the Protestāts special faith and

17. *That vve may haue confidence.*] Confidence called in Latin *Fiducia*, is neither al one with faith, nor a persuasion infallible that maketh a man no lesse secure and certaine of his saluation, then of the things that vve are bound to beleeue, as the Protestants falsely teach:

teach: but it is onely a hope wel corroborated, confirmed, and strengthened vpon the promises and grace of God, and the parties merites. And the vvordes both folowing & going before, proue also euidently against the Protestants, that our confidence and hope in the day of iudgement dependeth not onely vpon our apprehension of Christs merites by faith, or vpon his grace and mercie, but also vpon our conformitie to Christ in this life, in charitie and good vvorkes. And that is the doctrine of S. Peter, vvhen he said, *Labour, that by good vvorkes you may make sure your vocation and election.* and S. Paules meaning, vvhen he said, I *haue fought a good fight, there is laid vp for me a crovvne of iustice, vvhich our Lord vvil render to me in that day, a iust iudge.*

presumptuous securitie of saluation.

2 Pet. 1, 10. 2 Tim. 4, 7.

18. *Feare is not in charitie.*] The Heretikes very falsly vnderstand this place so, that Christian godly men ought to haue no doubt, mistrust, or feare of hel and damnation. Vvhich is most euidently against the Scriptures, commending euery where vnto vs the awe and feare of God and his iudgements. *Feare him* (saith our Sauiour Mat. 10) *that can cast body and soul into hel.* And Psal. 118. *Pearse my flesh vvith thy feare.* Vvhich feare of Gods iudgements caused S. Paul & al good men to chastise their bodies, left they should be reprobate and damned. And the vvise man for this cause affirmeth him to be happie, *that is euer fearful.* And holy Iob saith, *I feared al my vvorkes.* And the Apostle, *Vvith feare and trembling vvorke your saluation.* Vvhich kinde of feare is euen in the iustest men and most ful of charitie, consisting wel with the same vertue, and is called *Filialis timor*, because it is such as the good childe ought to haue toward his father.

The feare of God in iust men, cõsisteth with charitie.

1 Cor. 9. Prou. 28. Iob c. 9. Phil. 2.

But there is a kinde of feare vvhich standeth not with charitie, and is cleane against hope also, that vvhich bringeth such perplexitie and anxietie of conscience, that it induceth a man to mistrust or despaire of Gods mercies. That seruile feare also vvhich maketh a man often to leaue sinning and to doe the external vvorkes of iustice, not for any loue or delight he hath in God or his lawes, but onely for feare of damnation, though it be not il in it self, but very profitable, as that vvhich helpeth toward the loue of God, yet it standeth not with charitie neither, but is daily more and more lessened, and at length quite driuen out by charitie. Of these kinde of feares then the Apostle speaketh, and (as some expound) of the feare of men also, of vvhich our Sauiour saith, *Feare not them that kil the body.*

Vvhat feare agreeth not with charitie.

Seruile feare is not il.

Mat. 10.

CHAP. V.

They that loue God, must loue his natural sonne IESVS, *and his sonnes by adoption, and keepe his commaundements, vvhich to the regenerate are light.* 4 *But not, vnles they continue in the Catholike faith, namely of this article, that* IESVS *is the sonne of God, and therfore able to giue vs life euerlasting,* 14 *and al our petitions,* 16 *and our praiers for al our brethren that sinne not vnto death, dying in their mortal sinnes by impenitence. Last of al, he vvarneth them not to communicate vvith Idols.*

1 WHOSOEVER beleeueth that IESVS is Christ, is borne of God. And euery one that loueth him vvhich begat: loueth him also vvhich vvas borne
2 of him. † In this vve knovv that vve loue the children of God: vvhen as vve loue God, and keepe his com-
3 maundementes. † For this is the charitie of God, that vve keepe his commaundementes: * and " his commaundementes
4 are not heauy. † Because al that is borne of God, ouercommeth the vvorld. and this is the victorie vvhich ouercom-
5 meth the vvorld, our faith. † Vvho is he * that ouercõmeth the vvorld, but he that beleeueth that IESVS is the sonne of
6 God? † This is he that came by vvater and bloud IESVS Christ: not in vvater only, but in vvater and bloud. And it is

The Epistle vpon *Dominica in albis* or Low Sunday.

1 Mac. 11, 30. 1 Cor. 15, 57.

the Spirit vvhich teſtifieth, that Chriſt is the truth.

† For there be "three vvhich giue teſtimonie in heauen, the 7
Father, the Vvord, and the Holy Ghoſt. and theſe three be
one. † And there be three vvhich giue teſtimonie in earth: 8
the ſpirit, vvater, and bloud.` and theſe three be one'. † If vve 9
receiue the teſtimonie of men, the teſtimonie of God is grea-
ter. becauſe this is the teſtimonie of God vvhich is greater,
that he hath teſtified of his ſonne. † * He that beleeueth in 10 *Io.3, 36.
the ſonne of God, hath the teſtimonie of God in him ſelf. †
He that beleeueth not the Sõne, maketh him a lier: becauſe he
beleeueth not in the teſtimonie vvhich God hath teſtified of
his ſonne. † And this is the teſtimonie, that God hath giuen 11
vs life euerlaſting. And this life is in his ſonne. † He that 12
hath the Sonne, hath life. he that hath not the ſonne of
God, hath not life.

† Theſe thinges I vvrite to you, that you may knovv that 13
you haue eternal life which beleeue in the name of the ſonne
of God. † And this is the confidence which vve haue toward 14
him: that, * vvhatſoeuer vve ſhal aſke according to his vvill, *Mt.7,7.
he heareth vs. † And [c] vve knovv that he heareth vs vvhat- 15 21,22.
ſoeuer vve ſhal aſke: vve knovv that vve haue the petitions 1 Io.3,
vvhich vve requeſt of him. 22.

[c] or, *if vve knovv*

† He that knoweth his brother to ſinne a ſinne not to 16
death, let him aſke, and life ſhal be giuen him, ſinning not to
death. There is "a ſinne to death: "for that I ſay not that any
man aſke. † Al [e] iniquitie, is ſinne. And there is a ſinne `to 17 *ε'αδικία*
death'. † Vve know that euery one vvhich is borne of God, 18 *` not to*
ſinneth not: but the generation of God preſerueth him, and *death.*
the vvicked one toucheth him not. † Vve knovv that vve 19
are of God, and the vvhole vvorld is ſet in vvickedneſſe.
† And vve knovv that the ſonne of God commeth: and he 20
* hath giuen vs vnderſtanding, that vve may knovv the true *Luc.24,*
God, & may be in his true ſonne. This is the true God, & life *45.*
euerlaſting. † My litle children, keepe your ſelues " from 21 *'απὸ τῶν*
Idols. Amen. *εἰδώλων.*

ANNOTATIONS
CHAP. V.

The cõmaun- dements poſſi- ble to be kept.

3. *His commaundements are not heauie.*] Hovv can the Proteſtants ſay that Gods commaunde-ments can not poſſibly be fulfilled or kept in this life, ſeing the Apoſtle ſaith, *they be not heauie:* and Chriſt ſaith, *his yoke is ſvveete, and his burden light?* See for the ful vnderſtanding of this place. *Mat.11.* S. Aug *v.30.*

S. Auguſtine *de perfectione iuſtitiæ c.* 10. The Heretikes in fauour of their foreſaid errour, rather tranſlate, *His commaundements are not* * *greuous*: then, *are not heauie*. * βαρεῖαι

Heret. tranſlation.

7. *Three vvhich giue teſtimonie.*] An expreſſe place for the diſtinction of three perſons, & the vnitie of nature and eſſence in the B. Trinitie: againſt the Arians and other like Heretikes, vvho haue in diuers ages found them ſelues ſo preſſed vvith theſe plaine Scriptures, that they haue (as it is thought) altered and corrupted the text both in Greeke and Latin many vvaies: euen as the Proteſtants handle thoſe textes that make againſt them. But becauſe vve are not novv troubled vvith Arianiſme ſo much as vvith Caluiniſme, vve neede not ſtand vpon the varietie of readings or expoſitions of this paſſage. See S. Hierom in his epiſtle put before the 7 Canonical or Catholike Epiſtles.

Three perſons & one ſubſtãce in the B. Trinitie.

The Arians corrupt the text of Scripture.

16. *A ſinne to death.*] A ſinne to death is an other thing then a mortal ſinne. for it is that mortal ſinne onely, vvhereof a man is neuer penitent before his death, or in vvhich he continueth til death, and dieth in it. *I affirme* (ſaith S. Auguſtine de correp. & grat. c. 12) *that a ſinne to death is to leaue faith vvorking by charitie euen til death.* So likevviſe in the vvordes before, *a ſinne not to death*, is not that vvhich vve call a venial ſinne, but any that a man committeth and continueth not therin til death.

Vvhat is a ſinne to death.

16. *For that I ſay not.*] If the ſinne to death vvhereof he ſpeaketh, be the ſinne vvherein a man dieth vvithout repentance, according to S. Auguſtines vvordes before rehearſed: then the praier vvhich he ſpeaketh of, muſt needes be praier for the dead. becauſe he ſpeaketh of praying, or not praying, for them that died in deadly ſinne, exhorting vs to pray, and encouraging vs to doe it vvith confidence to be heard; if vve pray, for them that departed this life not in deadly ſinne: and contrarivviſe in maner diſſuading & diſcouraging vs from praying for ſuch as continued in vvickednes euen til their liues end. And S. Auguſtine ſetteth dovvne the Churches practiſe agreable to the Apoſtles meaning, li. 21 c. 24 de Ciuit. Dei. *If there be any* (ſaith he) *that perſiſt til death in impenitence of hart, doth the Church novv pray for them, that is, for the ſoules of them that ſo are departed?* So ſaith he. And this is the cauſe, that *Concilium Bracharenſe primum cap.* 34 forbiddeth to pray for ſuch as die in deſperation, or kil them ſelues: and the reaſon, vvhy the Church forbeareth to pray for Heretikes that die in their hereſie, or mainteine hereſie vnto death and by their death.

Prair for the dead.

Some of the dead may not be praied for.

And that the place is moſt properly or onely meant of praying for the departed, this conuinceth, that neither the Church nor any man is dehorted here from praying for any ſinner yet liuing, nor for the remiſſion of any ſinne in this life: al ſinnes (of vvhat ſort ſoeuer) being pardonable, ſo long as the committers of them be in caſe and ſtate to repent: as they be, ſo long as they be in this vvorld. And vve ſee that the Church praieth, and is often heard, for Heretikes, Ievves, Turkes, Apoſtataes, and vvhat other infidels or il men ſoeuer, during their liues. And it is great blaſphemie that the Caluiniſtes vtter vpon this place: to vvit, that Apoſtaſie and certaine other ſinnes of the reprobate, can not be forgiuen at al in this life. Vvhich they hold, onely to auoid the ſequele of praying for the dead vpon theſe vvordes of S. Iohn. beſides that they muſt take vpon them preſumptuouſly, to knovv and diſcerne of Gods ſecretes, vvho be reprobate, and vvho be not, and according to that, pray for ſome, and not for otherſome. al vvhich is moſt vvicked and abſurd preſumption.

It is proued that the Apoſtle ſpeaketh of praying for the dead.

The Caluiniſts blaſphemie, to auoid this ſenſe of the Apoſtle.

As for their allegation, that S. Ieremie the Prophet vvas forbidden to pray for the Ievves, and vvarned that he ſhould not be heard, Chap. 7. 11. 14: there is great difference. firſt, he had a reuelation by the vvordes of God, that they vvould continue in their vvickednes, as vve haue not of any certaine perſon, vvhereof S. Iohn here ſpeaketh. ſecondly, Ieremie vvas not forbidden to pray for the remiſſion of their ſinnes, nor had denial to be heard therein for any mans particular caſe, vvhereof the Apoſtle here ſpeaketh: but he vvas told that they ſhould not eſcape the temporal puniſhment and affliction vvhich he had deſigned for them, and that he vvould not heare him therein.

21. *From idols.*] It is ſo knovven a treacherie of Heretikes to trãſlate *idola* images (as here and in a number of places, ſpecially of the Engliſh Bible printed the yere 1562) that vve neede not much to ſtand vpon it As this alſo is ſeen to al the vvorld, that they doe it of purpoſe to ſeduce the poore ignorant people, and to make them thinke, that vvhatſoeuer in the Scriptures is ſpoken againſt the idols of the Gentiles (vvhich the Prophet calleth *Simulachra Gentium*) is meant of pictures, ſacred images, & holy memories of Chriſt and his Saincts. Againſt ſuch ſeducers the ſecond ſacred Councel of Nice, called the ſeuenth Synode, decreeth thus Act. 4. pag. 122. *Quicunque ſententias ſacræ ſcripturæ de Idolis, contra venerandas imagines adducunt, anáthema. Qui venerandas imagines idola appellant, anáthema. Qui dicunt & Chriſtiani adorant imagines vt Deos, anathema.* that is, *Anáthema to al them that bring the ſentences of holy Scripture touching Idols, againſt the venerable images. Anáthema to them that call the venerable images, idols. Anáthema to them that ſay, Chriſtians adore images as gods.*

Heret. tranſlation againſt ſacred images.

Pſal. 113.

Edit. Colõ. an. 1567.

The 2 Councel of Nice pronoũceth anáthema, that is, a curſe againſt the Caluiniſts.

Novv in their later tranſlations the Heretikes perceiuing that the vvorld ſeeth their vnhoneſt dealing, corrected them ſelues in ſome places, and in this place haue put, *idols*, in the text: but to giue the people a vvatchvvord that the Churches images are to be compriſed in the vvord,

idols,

idols, * they haue put, *images*, in the margent. But concerning this matter, it is moſt euident that neither euery idol is an image, nor euery image an idol: and that, hovvſoeuer the origine or etymologie of the vvord, *idol*, may be taken in the Greeke, yet both the vvordes and the things be in truth and by the vſe of al tonges, far differing. The great dragon that the Babylonians adored (*Dan.* 14) vvas an idol, but not an image: the Cherubins in Salomons temple vvere images, but not idols. and the face of the Queene in her coine or els vvhere, as Cæſars face vpon the coine that Chriſt called for, is an image, but not an idol. and the Heretikes dare not tranſlate that text of Scripture thus, *Vvhoſe idol is this ſuperſcription?* nor call the Queenes image, the idol of the Queene: nor Chriſt, the idol of his father: nor vvoman, the idol of the man: nor man, the idol of God. al vvhich in Scripture be named images for al that, and be ſo in deede, and not idols. vvhich conuinceth, that the Heretikes be falſe & corrupt tranſlatours in this place and other the like, confounding theſe tvvo vvordes as if they vvere al one.

* The Bible of the yere 1577.

The great difference of idol & image.

But as for the hauing of images or purtraites of holy things, not onely in priuate houſes, but alſo in Churches, God him ſelf doth vvarrant vs, vvho * cõmaunded euen the Ievves them ſelues (a people moſt prone to idolatrie, and that after he had giuen them a ſpecial precept of not hauing, making, or vvorſhipping of idols) to make the images of Angels (the Cherubins) and that in the ſoueraine holieſt place of adoration that vvas in the Temple, & about the Arke. yea and in reſpect of vvhich ſacred images partly, they did (as S. Hierom ſaith *ep.* 17 *c.* 3) ſo great reuerence to the holy place called *Sancta ſanctorum*. If they then vvere vvarranted and commaunded to make and haue in ſo great reuerẽce the images of mere ſpirites or Angels, vvhoſe natural ſhape could not be expreſſed: hovv much more may vve Chriſtians haue and reuerence the images of Chriſt, his B. mother, the Apoſtles, and other Saincts, being men, vvhoſe ſhape may be expreſſed? So doth the ſaid Nicene Councel argue againſt the Heretikes vvhich at that time vvere the Aduerſaries of images.

Exod. 25.

Sacred images in Churches, by Gods ovvne vvarrant.

The 2 Councel of Nice vvas gathered againſt Imagebreakers.

And note here, that eight hundred yeres agoe, they vvere ſtraight counted Heretikes, that began to ſpeake againſt images, and that Councel vvas called purpoſely for them, and condemned them for Heretikes, & confirmed the former auncient reuerence and vſe of ſacred images. vvhich began euen in our Sauiours time or litle after, vvhen good religious folke for loue and reuerence made his image, namely the vvoman that he healed of the blouddy fluxe. vvhich image vvas alſo approued by miracles, as the Eccleſiaſtical hiſtorie telleth, and namely Euſebius *Eccl. hiſt. li.* 7 *c.* 14. * vvho alſo vvitneſſeth that the images of Peter and Paul vvere in his daies. as you may ſee alſo in S. Augũſtine (*li. d. conſenſ. Euangeliſt. c.* 10) that their pictures commonly ſtoode together in Rome, euen as at this day. Of our Ladies image ſee S. Gregorie *li.* 7 *ep.* 5. *indict.* 2 *ad Ianuar. & ep* 53. In vvhom alſo (*li.* 7. *ep.* 109) you may ſee the true vſe of images, & that they are the bookes of the vnlearned, and thar the people ought to be inſtructed and taught the right vſe of them, euen as at this day good Catholike folke doe vſe them to helpe & increaſe their deuotion, in al Catholike Churches: yea the Lutherans them ſelues reteine them ſtill. S. Damaſcene vvrote three bookes in defenſe of ſacred images againſt the foreſaid Heretikes.

* Loco citato.

The antiquitie of holy images.

The vſe and fruite of holy images.

THE SECOND EPISTLE OF IOHN THE APOSTLE.

He commendeth the lady and her ſonnes for continuing in the old faith, bidding them ſo to doe hereafter alſo, leſt they loſe the reuvard of their vvorkes in the day of iudgement: and to loue the true beleeuers, but vvith Heretikes to haue no ſocietie: expreſſing alſo the points then in controuerſie.

THE Senior to the lady Elect and her 1
children, vvhom I loue in truth, and
not I onely, but alſo al that haue know-
en the truth, † for the truth vvhich 2
abideth in vs, and ſhal be vvith vs for
euer. † Grace be vvith you, mercie, 3
peace from God the Father, and from
Chriſt IESVS the ſonne of the Father
in truth, and charitie.

† I vvas

4 † I vvas exceding glad, becauſe I haue found of thy chil-
dren vvalking in truth, as vve haue receiued commaunde-
5 ment of the Father. † And novv I beſeeche thee Lady, not as
vvriting a nevv commaundement to thee, but that vvhich
Io.15,12. vve haue had "from the beginning, * that vve loue one an
1 Io.3, 6 other. † And this is charitie, that vve vvalke according to
11. his commaundements. For this is the commaundement, that
as you haue heard from the beginning, you walke in the ſame:
7 † becauſe many ſeducers are gone out into the vvorld, which
do not confeſſe IESVS Chriſt to haue come into fleſh: this
is a ſeducer and an antichriſt.
8 † Looke to your ſelues, that you loſe not the thinges ::Revvard for keeping faſt the Catholike faith.
9 ::revvard. † Euery one that c reuolteth, and perſiſteth not in
in the doctrine of Chriſt: hath not God. He that perſiſteth in
the doctrine: the ſame hath both the Father, and the Sonne.
Ro. 16, 17. 10 † If *any man come to you, and bring not "this doctrine:
"receiue him not into the houſe," nor ſay, *God ſaue you*, vnto
11 him. † For he that ſaith vnto him, *God ſaue you*, communi-
cateth vvith his vvicked vvorkes.
12 † Hauing moe thinges to vvrite vnto you: I vvould not
by paper and inke: for I hope that I ſhal be vvith you, and
13 ſpeake mouth to mouth: that your ioy may be ful. † The
children of thy ſiſter electe ſalute thee.

c To goe backe or reuolt from the receiued truth and doctrine Apoſtolical, is damnable.

ANNOT.

4. *From the beginning.*] This is the rule of a Chriſtian Catholike man, to vvalke in that faith and vvorſhip of God vvhich he hath receiued from the beginning. Vvhich is that vvhich vve novv call according to the Scriptures, *the tradition of the Apoſtles*: that vvhich is come to vs from man to man, from Biſhop to Biſhop, and ſo from the Apoſtles. So ſhal a faithful man auoid ſeducers that riſe vp in euery age, teaching nevv doctrine. To hold faſt the old receiued faith.

10. *This doctrine.*] The Apoſtles, and true Paſtors their lavvful ſucceſſors, and the Church of God in holy Councel, vſe to ſet dovvne the true doctrine in thoſe pointes vvhich Heretikes call into controuerſie. Vvhich being once done and declared to the faithful, they neede no other marke or deſcription to knovv an Heretike or falſe teacher by, but that he commeth vvith an other doctrine then that vvhich is ſet dovvne to them. Neither can the Heretikes ſhift them ſelues, as novv a daies they vvoulddoe, ſaying, ô let vs firſt be proued Heretikes by the Scriptures, let them define an Heretike. No, this is not the Apoſtles rule. Many a good honeſt ſhepheard knovveth a vvoolfe, that can not define him. but the Apoſtle ſaith, If he bring not this ſet doctrine, he is a ſeducer. So holy Church ſaith novv, Chriſt is really in the B. Sacrament, vnder forme of bread and vvine &c. If therfore he bring not this doctrine, he is a ſeducer, and an Heretike and vve muſt auoide him, vvhether in his ovvne definitions and cenſures he ſeeme to him ſelf an Heretike or no. To bring vvilfully an other doctrine then the Catholike Church ſetteth dovvne, is alvvaies a marke of ſeducers and Heretikes.

10. *Receiue him not.*] Though in ſuch times and places vvhere the communitie or moſt part be infected, neceſſitie often forceth the faithful to conuerſe vvith ſuch in vvorldly affaires, to ſalute them, to eate and ſpeake vvith them, and the Church by decree of Councel, for the more quietnes of timorous conſciences prouideth, that they incurre not excommunication or other cenſures for communicating in vvorldly affaires vvith any in this kinde, except they be by name excommuni- Vvhen & wherein to cõuerſe With Heretikes, is tolerable: vvhen

vvhen & wherein, it is damnable.

cated or declared to be Heretikes: yet euen in vvorldly conuersatiō and secular actes of our life, vve must auoid them as much as vve may, becauſe their familiaritie is many vvaies contagious and noiſome to good men, namely to the ſimple: but in matter of religion, in praying, reading their bookes, hearing their ſermons, preſence at their ſeruice, partaking of their Sacraments, and al other communicating vvith them in ſpiritual things, it is a great damnable ſinne to deale vvith them.

S. Iohn vvould not be in one bath with Cerinthus the Heretike.

10. *Nor ſay, God ſaue you.*] S. Irenæus (*li.* 3 *c.* 3) reporteth a notable ſtorie of this holy Apoſtle touching this point, out of S. Polycarpus, vvhich is this. *There be ſome* (ſaith he) *that haue heard Polycarpe ſay, that vvhen Iohn the diſciple of our Lord vvas going to Epheſus, into a bath, to vvaſh himſelf, and ſavv Cerinthus the Heretike vvithin the ſame, he ſodenly ſkipt out, ſaying that he feared leſt the bath ſhould fall, becauſe Cerinthus the enemie of truth vvas vvithin.* So ſaith he of S. Iohn, and addeth alſo a like vvorthie example of S. Polycarpe him ſelf: vvho on a time meeting Marcion the Heretike, and the ſaid Marcion calling vpon him, and aſking him vvhether he knevv him not: *Yes,* quoth Polycarpe, *I knovv thee for Satans ſonne and heire. So great feare* (ſaith S. Irenæus) *had the Apoſtles and their diſciples to communicate in vvord onely, vvith ſuch as vvere adulterers or corrupters of the truth. as S. Paul alſo vvarned, vvhen he ſaid, A man that is an Heretike, after the firſt and ſecond admonition auoid.* So far Irenæus. If then, to ſpeake vvith them or ſalute them, is ſo earneſtly to be auoided according to this Apoſtles example & doctrine: vvhat a ſinne is it to flatter them, to ſerue them, to marie vvith them, and ſo forth?

The like zeale of S. Polycarpe, and other Apoſtolike men in not communicating with Hereikes.

Tit. 3.

THE THIRD EPISTLE OF IOHN THE APOSTLE.

He commendeth Gaius, for continuing in the truth, and for ſuſteining or ſuccouring true preachers, 9 noting Diótrepes for the contrarie, and praiſing Demétrius.

THE Seniour to Gaius the deereſt, whom I loue in truth. 1

† My deereſt, concerning al thinges I make my praier that thou proceede proſperouſly, and fare vvel, as thy ſoule doth proſperouſly. † I vvas exceding glad vvhen the brethren came, and gaue teſtimonie to thy truth, euen as thou vvalkeſt in truth. † Greater `thanke' haue I not of them, then that I may heare my children do vvalke in truth. † My deereſt, thou doeſt faithfully vvhatſoeuer thou vvorkeſt on the brethren, :: and that vpon ſtrangers. † they haue rendred teſtimonie to thy charitie in the ſight of the Church: vvhō, thou ſhalt doe vvel, bringing on their vvay in maner vvorthie of God. † For, for his name did they depart, taking nothing 7

2 3 4 5 6

`pleaſure.' χαρὰν, χάριν

:: A great grace to be beneficial to ſtrangers, ſpecially to them that be of our Catholike faith and ſuffer for the ſame.

of

8 of the Gentiles. † Vve therfore ought to receiue ſuch : that vve may be coadiutors of the truth.

9 † I had vvritten perhaps to the Church: but he that loueth to beare [b] primacie among them, Diótrepes, doth not

10 receiue vs. † For this cauſe, if I come, [c] I vvil aduertiſe his vvorkes vvhich he doeth: vvith malicious vvordes chatting againſt vs. and as though theſe thinges ſuffiſe him not: neither him ſelf doth receiue the brethren, and them that do re-

11 ceiue, he prohibiteth, and caſteth out of the Church. † My deereſt, do not imitate euil, but that vvhich is good. He that doeth vvel, is of God: he that doeth il, hath not ſeen God.

12 † To Demetrius teſtimonie is giuen of al, and of the truth it ſelf, yea and vve giue teſtimonie: and thou knovveſt that our teſtimonie is true.

13 † I had many thinges to vvrite vnto thee: but I vvould

14 not by inke and penne vvrite to thee. † But I hope forthvvith to ſee thee, and vve vvil ſpeake mouth to mouth. Peace be to thee. The freendes ſalute thee. Salute the freendes by name.

c commonebo. ὑπομνήσω

b It ſeemeth (ſaith S. Bede) he vvas an Arch-heretike or proud Sect-maiſter.

c That is, *I vvil rebuke them and make them knovven to be vvicked.* Bede.

THE ARGVMENT OF THE EPISTLE OF S. IVDE.

IN *the Goſpel theſe are called* Fratres Ieſu, the brethren of Ieſus: *Iames and Ioſeph, and Simon, and Iude. Their father is called Alphæus, vvhere Iames is termed,* Iames of Alphæus: *and their mother,* Maria Iacobi minoris. Marie the mother of Iames the yonger and of Ioſeph. *Vvhich Marie in an other place being called* Maria Cleophæ, *vve perceiue their father vvas named both Alphæus and alſo Cleophas. And that this Cleophas vvas brother to Ioſeph our Ladies huſband,* Hegeſippus telleth vs. Therfore becauſe Ioſeph vvas called the father of Chriſt, his brothers children, vvere called the brethren, that is (according to the cuſtom of the ſcripture alſo) the kinſmen of our Lord: and not becauſe they vvere the children of Ioſeph him ſelf by an other vvife, much leſſe (as Heluidius the heretike did blaſpheme) by our B Ladie the perpetual virgin* MARIE. *Hovvbeit ſome good authors ſay, that their mother Marie vvas the natural ſiſter of our Ladie, and that therfore they are called,* Fratres Domini, the brethren of our Lord.

Mat. 13
Mat. 10.
Mat. 13.
Ioh. 19.

* Euſeb. hiſt. li. 3. c. 10.

Hovvſoeuer that be, three of them are reckened amõg the 12. Apoſtles, Iames, and Simon Cananæus, and Iude. Yea and that they vvere ſomevvhat more then Apoſtles, though leſſe then Peter, S. Paul ſignifieth, vvhere he ſaith ſpeaking of him ſelf and Barnabas: As alſo the other Apoſtles, and the brethren of our Lord, and Cephas. 1. *Cor.* 9.

Luc. 6.
Mat. 10.

And as S. Luke calleth this Iude, Iude of Iames, *ſo he calleth him ſelf in this Epiſtle of his,* Iude the ſeruant of Ieſus Chriſt, and the brother of Iames. *S. Mathevv and S. Marke do call him* Thaddæus, *as* Lebbæus *alſo in the Greeke. His feaſt and his brother Simons together, the Church keepeth Octob. 28. called* Simon and Iudes day.

Mat. 10.
Mar. 3.

*His Epiſtle is an Inuectiue againſt al heretikes (as it vvere a Commentarie of 2 Pet. 2.) and namely (as * S. Aug. hath told vs) againſt thoſe, vvhich miſconſtred S. Paules Epiſtles and held* Only faith, *vvhom he calleth therfore,* Men that tranſferre or peruert the grace of God into riotouſnes, *v.* 4. *exhorting Catholikes to be conſtant and vnmoueable from their old faith, and to contend for the keeping thereof, v.* 3. *and v.* 20. *For, heretikes (ſaith he)* ſegregate them ſelues *from the Church and from her faith. v.* 19.

pag. 379. 646.

THE

THE CATHOLIKE EPISTLE OF IVDE THE APOSTLE.

He exhorteth them to ſtand to their old faith, ſhevving them by examples, that it is damnable not to continue and be conſtant: 8 inueighing againſt the lecherie, blaſphemie, apoſtaſie, banketing of the heretikes. 14 and that their damnation vvas long foretold. 17 Catholikes therfore to be vnmoueable, to reproue the obſtinate, to recouer al not deſperate, to confirme the vveake, and to liue themſelues vertuouſly and vvithout mortal ſinne, vvhich by Gods grace they may doe.

1 IVDE the ſeruant of IESVS Chriſt, and brother of Iames: to them that are in God the Father beloued, and in IESVS
2 Chriſt preſerued, and called. † Mercie to you, and peace and charitie be accompliſhed.
3 † My deereſt, taking al care to vvrite vnto you of your common ſaluation, I thought it neceſſarie to vvrite vnto you: beſeeching you to contend for the faith
4 once deliuered to the ſainctes. † For there are certaine men ſecretely entred in (vvhich vvere long ago preſcribed vnto this iudgement) impious, transferring the grace of our God :: into riotouſnes, and denying the onely Dominator, and
2 Pet. 2. 5 our Lord IESVS Chriſt. †* But I vvil admoniſh you, that
Nu. 14, 37. once knovv al things, that c IESVS, ſauing the people out of the land of Ægipt, * ſecondly deſtroied them vvhich be-
6 leeued not. † But the Angels vvhich kept not their principalitie, but forſooke their owne habitation, he hath reſerued vnder darkeneſſe in eternal bondes vnto the iudgment of the
Gen. 19. 7 great day. † As * Sodom and Gomorrhe, and the cities adc exfornicata, ioyning in like maner hauing c fornicated, and going after other fleſh, vvere made an example, ſuſtaining the paine of
8 eternal fire. † In like maner theſe alſo defile the fleſh, and :: deſpiſe dominion, & blaſpheme maieſtie. † Vvhen Michael the Archangel, diſputing vvith the Diuel, made altercation

:: Diuers Heretikes abuſe the libertie of Chriſtes grace and Goſpel, to the fulfilling of their carnal luſtes and cõcupiſcẽces.

c This is our Sauiour, not Ioſuè, as S. Hierom noteth ep. 17. ſee Abac. c. 3. v. 18.

:: Such be heretikes, that wil not be ſubiect to any ſuperior, or that

refuse to obey the lawes either of Spiritual or Temporal rulers. in vvhich kinde (specially in blaspheming the supreme Spiritual Magistrate) the Protestants do passe.

"for the body of Moyses: he durst not inferre iudgment of blasphemie, but said, Our Lord `commaund' thee. † But these, vvhat things so euer certes they are ignorant of, "they blaspheme: and vvhat things so euer naturally, as dumme beastes, they knovv, in those they are corrupted. 10

† Vvo vnto them, `vvhich' haue gone in the vvay of 11
*"Cain: and vvith the errour of * Balaam, haue for revvard povvred out them selues, and haue perished in the contradiction of Corè. † These are in their bankets, spottes, 12
feasting together vvithout feare, feeding them selues, cloudes vvithout vvater vvhich are caried about of vvindes, trees of autumne, vnfruiteful, tvvise dead, plucked vp by the rootes,
† raging vvaues of the sea, foming out their ovvne confu- 13
sions, vvandering starres: to vvhom the storme of darkenesse is reserued for euer. † And of these prophecied Enoch, the se- 14
uenth from Adam, saying, Behold our Lord is come in his holy thousandes, † to doe iudgement against al, and to re- 15
proue al the impious, of al the vvorkes of their impietie vvherby they haue done impiously, and of al the hard thinges vvhich impious sinners haue spoken against him. † These 16
are murmurers, ful of complaintes, vvalking according to their ovvne desires, and their mouth speaketh pride, admiring persons for gaine sake.

† But you my deerest, be mindeful of the vvordes vvhich 17
haue been spoken before by the Apostles of our Lord IESVS Christ, † vvho told you, * that in the last time shal come 18
mockers, according to their ovvne desires vvalking in impieties. † "These are they vvhich segregate them selues, sen- 19
sual, hauing not the Spirit. † But you my deerest, building 20
your selues vpon `our' most holy faith, in the holy Ghost, praying, † keepe your selues in the loue of God, expecting the 21
mercie of our Lord IESVS Christ vnto life euerlasting.
† And these certes reproue being iudged: † but them saue, 22
pulling out of the fire. And on other haue mercie in feare: 23
hating also that vvhich is carnal, the spotted cote.

† And to him that is able to preserue you vvithout sinne, 24
and to sette you immaculate before the sight of his glorie in exultation in the comming of our Lord IESVS Christ, † to 25
the onely God our Sauiour by IESVS Christ our Lord be glorie and magnificēce, empire and power before al worldes, and novv and for al vvorldes euermore. Amen.

ANNO.

`rebuke

`because they Gen. 4, 8 Nu. 22. Nu. 16.

1 Tim. 4 2 Tim. 3. 2 Pet. 3.

`your

ANNOT.

9. *For the body of Moyses.*] Vvhen, why, or hovv this altercation or combat was betwene S. Michael and the Diuel about Moyses body, no man can declare. only this vve see that many truthes and stories vvere kept in the mouthes and hartes of the faithful, that vvere not written in Scriptures canonical, as this vvas among the Ievves.

Truthes vvritten, and knoweu by tradition.

10. *They blasphome.*] He speaketh of Heretikes, who being ignorant in Gods mysteries and the diuine doctrine of his Church, vvhen they can not reproue the things', then they fall to execrations, irrisions, and blasphemies against the Priests, Church, and Sacraments, and vvhatsoeuer is godly.

Ignorãce maketh Heretikes blaspheme.

11. *Cain, Balaam, Core.*] The Apostle vvould haue Heretikes specially to be knowen by the resemblance they haue, first to Cain, in that for enuy that his brothers seruice and sacrifice was accepted and his reiected, slewe his said brother, and was a fugitiue from the face and citie of God, vvhich is the Church. Secondly, by their resemblance to Balaam, who for money was induced to curse Gods people, as couetousnes is commonly the cause that first maketh Heretikes and false Prophets. Wherevpon S. Augustine saith, *He is an Heretike that for temporal commodities sake either coineth or folovveth nevv opinions. S. August. li. de Util. cred. cap.* 1. And lastly by the resemblance they haue vvith the auncient and notorious Schismatike Corè, and his companions, vvho forsooke the ordinarie Priesthod appointed by God, and vvould needes doe sacrifice them selues without lavvful calling.

Heretikes resembled to Cain, Balaam, and Corè.

Such in deede be al Heretikes, and such be al their sacraments, seruice, and offices in their Church, as Cores vvere in his schismatical tabernacles. And as pride vvas the cause of his reuolting from the obedience of Moyses and Aaron his Priests and true Gouernours: so is intolerable pride the cause of al Heretikes forsaking their lavvful Pastors and Rulers, and namely of forsaking Christes owne Vicar in earth, our true Aaron, as S. Bernard calleth him. *De consid. li.* 2. *cap.* 8. To al such forsakers the Apostle here giueth the curse and *Va* due to the said three, Cain, Balaam, and Corè, and telleth them that the storme of darkenes and eternal damnation is prouided for them: most liuely describing al Heretikes (as in some vve to our woe haue experience by their maners in our daies) in al this passage euen to the end of the epistle.

19. *These are they vvhich segregate them selues.*] The conditions of Heretikes in the later daies, that is, euer since Christs time, not of these onely of our age. For there were many that forsooke Gods Church and *segregated them selues* from the fellowship of the faithful euen in the primitiue Church: that vve may the lesse maruel at these mens segregating them selues, and going out from the rest into seueral sectes, which S. Augustine therfore calleth *Segregations.*

Al Heretikes segregate them selues.

THE

THE ARGVMENT OF THE APOCALYPSE OF S. IOHN.

THAT vvhich the old Teſtament foretold of Chriſt him ſelf, the Apoſtles could report the fulfilling thereof in the nevv Teſtament, by vvay of an hiſtorie, euen from his Conception to his Glorification. But of his Church, they could not doe the like: becauſe in their time it did but beginne: being to continue long after them, euen to the end of the vvorld, and then at length to be glorified, as Chriſt her Spouſe alreadie is. Herevpon God vvould haue S. Luke to report in the Actes of the Apoſtles, the ſtorie of the Churches beginning. and for the reſt of it to the end, (that vve might receiue this benefite alſo by the Apoſtles handes) he vvould S. Iohn to tell vs of it in this booke by vvay of a prophecie.

Hier. ad Paulin. Of vvhich booke S. Hierome ſaith: The Apocalypſe of S, Iohn hath as many ſacraments or myſteries, as vvordes. Yea more then that, In euery vvord there are hid manifold and ſundrie ſenſes. Therfore it is very litle that can here be noted, in reſpect. Yet to giue the good Catholike (vvhoſe comfort is here) ſome litle helpe, the booke may be deuided into fiue partes.

Ca. 1. 2. 3. The firſt (after the Proœme) conteineth ſeuen Epiſtles from Chriſt novv in glorie, to ſeuen Churches of Aſia, or (for, theſe he maketh al one) to the ſeuen Biſhops of thoſe Churches: meaning not to thoſe only, but to al his Churches & Biſhops throughout the vvorld: ſaying therefore in euery one of them, to al in general: He that hath an eare, let him heare vvhat the Spirit ſaith to the Churches. As alſo in euery one he exhorteth vs to fight manfully (in this ſpiritual vvarfare of ours againſt ſinne) for the victorie, and in euery one accordingly promiſeth vs a revvard in heauen. But before this, in the beginning of euery one, he partly commendeth, partly reprehendeth, and exhorteth to penance. Vvhere this is much to be noted, and feared, that among ſo many, he reproueth ſomevvhat in al, ſaue only in tvvo, vvhich are the ſecond & the ſixt. In the beginning alſo of euery one, he taketh ſome peece out of the apparition going before, to frame thereof his ſtyle agreably to the matter of eche Epiſtle. 1 part.

Ca. 4. to the 8. After this admonition to Paſtors and their flockes: the ſecond part folovveth, vvherein the Church and vvhole courſe thereof from the beginning to the end, is expreſſed in the opening of a booke in Gods hand, and the ſeuen ſeales thereof, by Chriſt. for the vvhich, he ſeeth praiſe ſung novv in heauen and earth, not only to the Godhead, as before, but alſo (after a nevv manner) to Chriſt according to his Manhod. And here, vvhen he is come to the opening of the laſt ſeale, ſignifying Domeſday, he letteth that matter alone for a vvhile, and to ſpeake more
Ca. 8. to the 12 fully yet of the ſaid courſe of the Church, he bringeth in an other pagent (as it vvere) of ſeuen Angels vvith ſeuen Trumpets. The effect of both the Seales & Trumpets, is this: That the Church beginning and proceding, there ſhould be raiſed againſt it, cruel perſecutions, and peſtilent hereſies: and at length after al hereſies, a certaine moſt blaſphemous Apoſtaſie, being the next preparatiue to the 2

comming

comming of Antichrist: After al vvhich, Antichrist him self in person shal appeare in the time of the sixt seale, and sixt trumpet, persecuting and seducing (for the short time of his reigne) more then al before him. The Church notvvithstading shal still continue, and vvade through al, because Christ her Spouse is stronger then al these aduersaries. vvho also straight after the said sixt time, shal in the seuenth, come in maiestie and iudge al.

3 *Of the vvhich iudgement, differring yet a vvhile to speake at large, he doth first in the third part intreate more fully of the Deuils vvorking by Antichrist and his companie against the Church, that the iustice of Christ aftervvard in iudging, may be more manifest.* C. 12.13.14.

4 *At length therefore in the fourth part he commeth to the seuen last plagues, the seuenth of them conteining the final damnation of the vvhole multitude, societie or corps of the vvicked, from the beginning of the vvorld to the end. Vvhich multitude, in the Gospel and first Epistle of this same S. Iohn (as also in the other Scriptures commonly) is often called* Mundus, the vvorld. *and here he calleth it partly,* Meretricem, a vvhore or harlot, *because vvith her concupiscence she entiseth the carnal and earthly men avvay from God: partly,* Ciuitatem Babylon, the Citie of Babylon, *because it maketh vvarre against Hierusalem the Citie of God, and laboureth to hold Gods people captiue in sinne, as it vvas shadovved in Nabuchodonosor & his Babyloniās, leading and holding the Ievves vvith their Hierusalem, in captiuitie, vntil Cyrus (in figure of Christ) deliuered them. But vvhether al these seuen plagues should be vnderstood (as the seuenth) of Domesday it self, it is hard to define. More like it is, that the first sixe are to goe before Domesday: but vvhether corporally and literally, (so as Moyses plagued Egypt) or rather spiritually, it is more hard to define. Yet it seemeth more easie, to vnderstand them corporally, as also the plagues vvherevvith Elias and his fellovv shal in the time of Antichrist plague the vvicked (vvhich peraduenture shal be the same last plagues) vvhereof vve reade in this booke c. 11. v. 6. But not content to haue described thus the damnation of the vvhole adulterous & blouddy societie, he doth also expresly report of their three grād Captaines damnation, vvhich are these, Antichrist, and his Falseprophet, and the Deuil him self the author of al this mischiefe.* C. 15. to the 21. 1 Io. 2. Apoc. 17.

5 *Finally, on the other side, in the fifth part he reporteth the vnspeakeable and euerlasting glorie, that the Church after al this suffering, shal by Christ her glorious Spouse be assumpted vnto. And so he concludeth the booke.* C. 21.22.

THE APOCALYPSE
OF IOHN THE APOSTLE.

The Church readeth this booke at Martins frō the 3 Sūday after Easter vnto the 4.

CHAP. I.

The 1 part. Seuen epistles to the Churches.

1. S. Iohn being banished in the ile Patmos, is commaunded to vvrite to the seuen Churches of Asia (signified by the seuen candlestickes) that vvhich he savv vpon a Sunday, round about the Sonne of man: 13 vvhose maner of apparition is described.

The Epistle vpon Michelmas day Septemb. 29, & on the Apparition of S. Michael Mai. 8.

THE" Apocalypse of IESVS Christ 1
vvhich God gaue him, to make manifest to his seruants the thinges vvhich must be done quickly: and signified, sending by his Angel to his seruant Iohn, † vvho hath giuen testimonie to 2
the vvord of God, and the testimonie of IESVS Christ, vvhat things soeuer he hath seen. † Blessed is he that readeth and heareth the 3
wordes of this prophecie: and :: keepeth those thinges Which be vvritten in it. for the time is nigh.

:: There be many (specially novv a daies) that be great readers, hearers and talkers of Scriptures. but that is not ynough to make them good or blessed before God, except they keepe the things prescribed and taught therein, according to our Sauiours saying (*Luc.* 11.) Blessed are they that heare the vvord of God, and keepe it.

† Iohn" to the seuen churches vvhich are in Asia. Grace to 4
you and peace from * him that is, and that vvas, and that shal come, and" from the seuen spirites vvhich are in the sight of his throne, † and from IESVS Christ vvho is the faithful 5
vvitnes, the * first-borne of the dead, & the prince of the kings of the earth, vvho hath loued vs, and * vvashed vs from our sinnes in his bloud, ⊣ † and hath made vs *" a kingdom and 6
priestes to God and his father, to him be glorie and empire for euer and euer. Amen. † Behold he commeth vvith the 7
cloudes, and euery eie shal see him, and * they that pricked him. And al the tribes of the earth shal bevvaile them selues vpon him. yea, Amen. † * I am Alpha and O mega, the be- 8
ginning and end, saith our Lord God, vvhich is, and vvhich vvas, and vvhich shal come, the omnipotent.

Exo. 3, 14.
Col. 1.
Heb. 9.
1 Pet. 1.
1 Pet. 2.
Zach. 12
Esa. 44.
Apo. 21. 22, 13.

† I Iohn

9 † I Iohn your brother and partaker in tribulation, and the kingdom, and patience in Christ IESVS, vvas in :: the Iland, vvhich is called Patmos, for the vvord of God and the
10 testimonie of IESVS. † I vvas c in spirit " on the Domi-nical day, and heard behind me a great voice as it vvere of a
11 trompet † saying, That vvhich thou seest, vvrite in a booke: and send to the seuen churches vvhich are in Asia, to Ephe-sus, and Smyrna, and Pergamus, and Thiatîra, and Sardis, and
12 Philadelphia, and Laodicia. † bAnd I turned, to see the voice that spake vvith me. And being turned I savv seuen candle-
13 stickes of gold: † & in the middes of the seuen candlestickes of gold, one :: like to the Sonne of man, " vested in a c priestly
c *podére Sap.* 18, 24. garment to the foote, and girded about neere to the pappes
14 vvith a girdle of gold. † and his head and heares vvere vvhite, as vvhite vvool, & as snovv, and his eies as the flame
15 of fire. † and his feete like to latten, as in a burning fornace.
16 and his voice as the voice of many vvaters: † and he had in his right hand seuen starres. and from his mouth proce-ded a sharpe tvvo edged svvord: and his face, as the sunne
17 shineth in his vertue. † And vvhen I had seene him, I fel at his feete as dead. And he put his right hand vpon me, saying,
18 Feare not. * I am the first and the last, † and aliue, and vvas *Esa.* 41, 4. 44, 6. dead, and behold I am liuing for euer and euer, and haue the
19 keies of death and of hel. † Vvrite therefore the thinges vvhich thou hast seene, and that are, and that must be done
20 after these. † The sacrament of the seuen starres, vvhich thou hast seene in my right hand, and the seuen candlestickes of Gold. "the seuen starres, are "the angels of the seuen churches. and :: the seuen candlestickes, are the seuen churches.

:: Banished thither for religion by Nêro, or rather by Domitian, almost 60 yeres after Christes Ascensiô.

c I had a visiô, and not with my corporal eies, but in spirit I beheld the similitudes of the thinges folovving.

b The 1 GENERAL VISION of the 7 according to S. Ambrose.

:: It seemeth not to be Christ him self, but an Angel bearing Christes person, & vsing diuers speaches proper to Christ.

:: S. Irenæus alluding to this saith, *The Church euery vvhere preacheth the truth, and this is the seuenfold candlestick, bearing the light of Christ* &c. Li. 5. aduersus hær.

ANNOTATIONS

CHAP. I.

An admonition to the reader concerning the difficultie of this booke.

1. APOCALYPSE.] Of the Apocalypse thus vvriteth the auncient father Denys, Bishop of Corinth, as Eusebius alleageth him li. 7 c. 20 hist. Eccl. *Of this booke* (saith he) *this is my opinion, that the matter thereof is far more profound then my vvit can reache vnto, and I doubt not but almost in euery sentence of it, there lieth hidden a certaine sense exceding mystical and maruelous, vvhich though I vnderstand not, yet I conceiue that vnder the vvordes there is a deepe meaning, and I measure not the matter by reason, but attribute al to faith, taking it to be more high and diuine, then I can by cogitation comprise: not reproving that vvhich I vnderstand not, but therfore I admire vvith reuerẽce, because my vvit can not attaine to it.* Againe S. Augustine saith, *that in the Apocalypse many things are obscurely spoken, to exercise the minde of the reader: and yet some fevv things left euident, that through them a man may vvith labour searche out the rest. Specially for that the author so repeateth the same things in diuers sortes, that seeming to speake of sundry matters, in deede is found but to vtter the same things diuers vvaies.* li. 20 de Ciuit. Dei c. 17.

Vvhich vve see dovvne here in the beginning, to vvarne the good Christian reader, to be humble and vvise in the reading both of al other holy Scriptures, and namely of this diuine and deepe prophecie: giuing him further to vnderstand, that vve vvil in our Annotations, according to our former trade and purpose, onely or cheefely note vnto the studious, such places as may be vsed by Catholikes, or abused by Heretikes, in the controuersies of this time, and some other also that haue special matter of edification, and that as breefely as may be, for that the volume grovveth great.

Numbers mystical.

4. *To the 7 Churches.*] That certaine numbers may be obserued as significatiue and mystical, it is plaine by many places of holy Scripture, and by the auncient Doctors special noting of the same to many purposes. Vvhereby vve see the rashnes of our Aduersaries, in condemning generally al religious respect of certaine numbers in our praiers, fastes, or actions. Namely the number of *Seuen*, is mystical, and prophetical, perfect, and vvhich (as S. Augustine saith.) the Church knovveth by the Scriptures, to be specially dedicated to the Holy Ghost: and to appertaine to spiritual mundation, as in the Prophets appointing of Naaman to vvash seuen times in Iordan, and the sprinkling of the bloud seuen times against the tabernacle. *li. 4 quæst. in numer. q. 33.* See *li. 5. c. 5 de Gen. ad lit. & li. 5 quæst. in Deuter. q. 42.* Al these visions stand vpon Seuens, seuen Churches, seuen Angels, seuen starres, seuen spirites, seuen candlestickes, seuen lampes, seuen trumpets, seuen vials, seuen hornes of the Lambe, seuen hilles, seuen thunders, seuen heades of the Dragon, signifying the Diuel: seuen of the beast that is Antichrist: seuen of the beast that the harlot rid vpon: finally the number also of the visions is specially marked to be seuen, in this booke, and euery time that this number is vsed in this prophecie, it hath a mysterie & a more large meaning, then the nature of that number is precisely and vulgarly taken for. As vvhen he vvriteth to seuen Churches, it is to be vnderstood of al the Churches in the vvorld: as the seuen Angels, for al the Angels or gouernours of the vvhole Catholike Church: and so forth in the rest, because the number of *Seuen*, hath the perfection of vniuersalitie in it, as S. Augustine saith *li. 5 quæst. in Deuter. q. 42.*

The number of Seuen mystical: specially in this booke.

Grace & peace from god & the holy Angels.

4. *From the 7 spirites.*] The Holy Ghost may be here meant, and so called for his seuenfold giftes and graces, as some expositours thinke. but it seemeth more probable that he speaketh of the holy Angels, by comparing this to the like in the 5 Chapter folovving: vvhere he seemeth to call these, the seuen spirites sent into al the vvorld, as S. Paul to the Hebrues (c. 1, 14) speaketh of Angels. and so the Protestants take it in their cõmentaries: vvhich vve note, because therevpon they must needes confesse that the Apostle here giueth or vvisheth grace and peace, not from God onely, but also from his Angels: though that benediction commeth one vvay of God, and an other vvay of his Angels or Saincts, being but his creatures. And so they may learne, that the faithful often ioyning in one speache, *God and our Lady, our Lord and any of his Saincts*, to helpe vs or blesse vs, is not superstitious, but an Apostolical speache. and so the Patriarch said (Gen. 48. v. 16.) *The Angel that deliuereth me from al euils, blesse these children.* See the Annot. *Act.* 15, 28.

God and our Ladie saue vs, and the like.

Hovv al Christians be both kings & Priests.

6. *A kingdom and Priests.*] As al that truely serue God, and haue the dominion and superioritie ouer their concupiscences and vvhatsoeuer vvould induce them to sinne, be kings: so al that employ their vvorkes and them selues to serue God & offer al their actions as an acceptable sacrifice to him, be priests. Neuertheless, as if any man vvould therevpon affirme that there ought to be no other earthly povvers or kings to gouerne in vvorldly affaires ouer Christians, he vvere a seditious Heretike, euen so are they that vpon this or the like places vvhere al Christians be called priests in a spiritual sort, vvould therfore inferre, that euery one is in proper signification a Priest, or that al be Priests alike, or that there ought to be none but such spiritual priests. for it is the seditious voice of Corè, saying to Moyses and Aaron, *Let it suffice you, that al the multitude is of holy ones, and the Lord is in them. Vvhy are you extolled ouer the people of the Lord?* Num. 16.

Difference of holy daies and vvorkedaies.

Sunday made holiday by the Apostles & the Churches authoritie.

Other feastes ordained by the Church.

As Saturday vvas in memorie of the creation, so Sunday of Christs resurrection.

10. *On the Dominical day.*] Many notable pointes may be marked here. first, that euen in the Apostles time there vvere daies deputed to the seruice of God, and so made holy and different, though not by nature, yet by vse and benediction, from other profane or (as vve call them) vvorke-daies.

Secondly, that the Apostles and faithful abrogated the Sabboth vvhich vvas the seuenth day, and made holy day for it, the next day folovving, being the eight day in count from the creation: and that vvithout al Scriptures, or cõmaundement of Christ that vve reade of, yea (vvhich is more) not onely othervvise then vvas by the Lavv obserued, but plainely othervvise then vvas prescribed by God him self in the second commaundement, yea and othervvise then he ordained in the first creatiõ, vvhen he sanctified precisely the Sabboth day, & not the day folovving. Such great povver did Christ leaue to his Church, and for such causes gaue he the holy Ghost to be resident in it, to guide it into al truthes, euen such as in the Scriptures are not expressed, And if the Church had authoritie & inspiration from God, to make Sunday (being a vvorke-day before) an euerlasting holy day: and the Saturday, that before vvas holy day, nóvv a common vvorkeday: vvhy may not the same Church prescribe & appoint the other holy feasts of Easter, Vvhitsuntide, Christmas, and the rest? for the same vvarrant she hath for the one, that she hath for the other.

Thirdly, it is to be noted that the cause of this change vvas, for that novv vve Christians esteeming more our redemption, then our first creation, haue the holy day vvhich vvas before for the

the remembrance of Gods accompliſhment of the creation of things, novv for the memorie of the accompliſhment of our redemption. Vvhich therfore is kept vpon that day on vvhich our Lord roſe from life to death, vvhich vvas the day after the Sabboth, being called by the Ievves, *vna* or *prima Sabbathi*, *the firſt of* or *after the Sabboth*. *Mat* 28. *Act.* 20. 1 *Cor.* 16. Fourthly, it is to be marked, that this holy day by the Apoſtles tradition alſo, vvas named *Dominicus dies*, *our Lordes day*, or, *the Dominike*, vvhich is alſo an old Eccleſiaſtical vvord in our language, for the name Sunday is a heatheniſh calling, as al other of the vveeke daies be in our lãguage: ſome impoſed after the names of planets, as in the Romans time: ſome by the name of certaine Idols that the Saxons did vvorſhip, & to vvhich they dedicated their daies before they vvere Chriſtians. Vvhich names the Church vſeth not, but hath appointed to call the firſt day, *the Dominike*, after the Apoſtle here: the other by the name of *Feries*, vntil the laſt of the vveeke, vvhich ſhe calleth by the old name, *Sabboth*, becauſe that vvas of God, and not by impoſition of the heathen. See the marginal Annotation *Luc.* 24, 1.

The Church vſeth not the Heatheniſh names of daies: but *Dies Dominicus*, *feria*, *Sabbatum*.

Laſtly obſerue, that God reuealeth ſuch great things to Prophets, rather vpon holy daies, and in times of contemplation, ſacrifice, and praier, then on other profane daies. and therfore as S. Peter (*Act.* 10) had a reuelation at the ſixt houre of praier, and Zacharie (*Luc.* 1) at the houre of incenſe, and Cornelius (*Act.* 10) vvhen he vvas at his praiers the ninthe houre, ſo here S. Iohn noteth that he had al theſe maruelous viſions vpon a Sunday.

God giueth greater grace at holy times of praier & faſting.

13. *Veſted in a Prieſtly garment.*] He appeared in a long garment or veſtment proper vnto Prieſts (for ſo the vvord, *podéres*, doth ſignifie, as *Sap.* 18, 24) and that vvas moſt agreable for him that repreſented the perſon of Chriſt the high Prieſt, and appeared to Iohn being a moſt holy Prieſt, and vvho is ſpecially noted in the Eccleſiaſtical hiſtorie for his Prieſtly garment called, *péralon* or *lámina*. *Euſeb. li.* 3 *hiſt. Eccl. c.* 25. *& li.* 5 *c.* 23.

Prieſtly garments

20. *The ſeuen ſtarres.*] The Biſhops are the ſtarres of the Church, as the Churches them ſelues are the golden candleſtickes of the vvorld: no doubt to ſignifie, that Chriſt preſerueth the truth onely in and by the lavvful Biſhops and Catholike Church, and that Chriſts truth is not to be ſought for, in corners or conuenticles of Heretikes, but at the Biſhops handes, and * vpon the candleſticke vvhich ſhineth to al in the houſe.

The true religiõ manifeſt as the light on a candleſticke.

Mat. 5, 15

20. *The Angels of the Churches.*] The vvhole Church of Chriſt hath S. Michael for her keeper and Protector, and therfore keepeth his holy day onely by name, among al Angels. And as earthly kingdoms haue their ſpecial Angels Protectors, as vve ſee in the 10 Chapter of Daniel: ſo much more the particular Churches of Chriſtẽdom. See S. Hierom *in* 34 *Ezech.* But of thoſe Angels it is not here meant, as is manifeſt. And therfore Angels here muſt needes ſignifie the Prieſts or Biſhops ſpecially of the Churches here, and in them, al the gouernours of the vvhole & of euery particular Church of Chriſtendom. They are called Angels, for that they are Gods meſſengers to vs, interpreters of his vvil, our keepers and directors in religion, our interceſſors, the cariers and offerers of our praiers to him, and mediators vnto him vnder Chriſt, and for theſe cauſes and for their great dignitie they are here and in * other places of Scripture called Angels.

Angels Protectors.

Biſhops & Prieſts are called Angels.

Malach. 2, 7.

CHAP. II.

He is commaunded to vvrite diuers things to the churches of Epheſus, Smyrna, Pergamus, and Thyatira: praiſing them that had not admitted the doctrine of the Heretikes called Nicolaitæ, 22 *and calling others by threates vnto penance:* 26 *and promiſing revvard to him that manfully ouercommeth.*

1 AND :: to the Angel of the Church of Epheſus vvrite, Thus ſaith he vvhich "holdeth the ſeuen ſtarres in his right hand, vvhich vvalketh in the middes of the ſeuen
2 candleſtickes of gold, † I knovv " thy vvorkes and labour, and thy patience: and that thou canſt not beare euil men, and haſt tried them which ſay them ſelues to be Apoſtles, and are not, and haſt found
3 them liars: † and thou haſt patience, and haſt borne for my

:: That vvhich before he vvilled him to vvrite to the church, he now vvilleth to be vvritten to the Angels or Biſhops of the ſame onely. vvhere vve ſee, it is al one, to the Church, and to the head or gouernour therof.

name, and hast not fainted. † But I haue against thee a fevv 4
:: By this vve see is plainely refuted that vvhich some Heretikes hold, that a man once in grace or charitie can neuer fall from it.

thinges, bicause :: thou hast left thy first charitie. † Be minde- 5
ful therfore from vvhence thou art fallen: and doe penance, and doe the first vvorkes. But if not: I come to thee, and "vvil moue thy candlesticke out of his place, vnlesse thou doe penance. † but this thou hast, "because thou ha- 6
test the factes "of the Nicolaïtes, vvhich I also hate. † He that 7
hath an eare, let him heare vvhat the Spirit saith to the Churches, To him that ouercommeth, I vvil giue to eate of the tree of life, vvhich is in the Paradise of my God.

† And to the Angel of the Church of Smyrna vvrite, 8
Thus saith * the first and the last, vvho vvas dead, and liueth, *Apoc. 1. 17.*

:: This Church representeth the state of them that are spoiled of their goodes, emprisoned, & manifoldly afflicted for the catholike faith.

† I knovv thy tribulation and thy :: pouertie, but thou art 9
riche: and thou art blasphemed of them that say them selues to be Ievves and are not, but are the synagogue of Satan.
† Feare none of these thinges vvhich thou shalt suffer. 10
Behold the Deuil vvil send some of you into prison that you may be tried: and you shal haue tribulation ten daies. Be thou faithful vntil death: and I vvil giue thee :: the crovvne of life.

:: The singular revvard of Martyrdom.

† He that hath an eare, let him heare vvhat the Spirit saith 11
to the Churches, He that shal ouercome, shal not be hurt of the :: second death.

:: The death of the body is the first death: the death of the soule, the secõd. vvhich Martyrs are surest to escape of al men.

† And to the Angel of the Church of Pergamus vvrite, 12
Thus saith he that hath the sharpe tvvo edged svvord, † I 13
knovv vvhere thou dvvellest, vvhere the seate of Satan is: and thou holdest my name, and hast not denied my faith. And in those daies Antipas my faithful vvitnesse, vvho vvas slaine among you, :: vvhere Satan dvvelleth. † But I haue 14
against thee a fevv thinges: because thou hast there, them that hold the doctrine of Balaam, vvho taught Balac "to cast a scandal before the children of Israel, to eate and com- *Nu. 24, 14. 25, 2.*
mit fornication: † so hast thou also them that hold the 15
doctrine of the Nicolaïtes. † In like maner doe penance. if 16
not: I vvil come to thee quickly, and vvil fight against them vvith the svvord of my mouth. † He that hath an eare, let 17
him heare vvhat the Spirit saith to the Churches, To him that ouercõmeth I vvil giue the hidden manna, and vvil giue him a vvhite [c] counter: and in the counter, a nevv name Written, vvhich no man knovveth, but he that receiueth it. *c ψῆφος calculus*

:: The special residence of Satan is vvhere the faithful are persecuted for Christes truth. vvhere not to deny the Cath. faith for feare, is much here commended.

† And to the Angel of the Church of Thyatíra vvrite, 18
Thus saith the Sonne of God, vvhich hath eies as a flame of fire,

19 fire, and his feete like to latten. † I knovv thy :: vvorkes, and faith, and thy charitie, and miniſterie, and thy patience :: None of these are any thing vvorth vvithout the other.
20 and thy laſt vvorkes moe then the former. † But I haue againſt thee a fevv thinges: becauſe thou permitteſt "the
3 Reg. 18. vvoman *Iezabel, vvho calleth her ſelf a propheteſſe, to teache, and to ſeduce my ſeruantes, to fornicate, and to eate
21 of thinges ſacrificed to idols. † And I gaue her a time that ſhe might do penance: and "ſhe vvil not repent from her
22 fornication. † Behold I vvil caſt her into a bedde: and "they that commit aduoutrie vvith her, ſhal be in very great tri-
23 bulation, vnleſſe they do penance from their vvorkes: † and her children I vvil kil vnto death, and al the Churches ſhal
1 Reg. 16. Pſ.7, 10 Ier. 11, 20. knovv *that I am he that ſearcheth the reines and hartes, and I vvil giue to euery one of you :: according to his
24 vvorkes. † But I ſay to you the reſt vvhich are at Thyatira, vvhoſoeuer haue not this doctrine, vvhich haue not knowen
`depthes the `depth' of Satan, as they ſay, I vvil not caſt vpon you an
25 other vveight. † Yet that vvhich you haue, hold til I come.
26 † And he that ſhal ouercome and keepe my vvorkes vnto
27 the end: "I vvil giue him povver ouer the nations, † and
Pſ.2,9. *he ſhal rule them vvith a rod of yron, and as the veſſel of a
28 potter ſhal they be broken, † :: as I alſo haue receiued of
29 my father: and I vvil giue him the morning ſtarre. † He that hath an eare, let him heare vvhat the Spirit ſaith to the Churches.

:: Vvho ſeeth not here that good vvorkes deſerue alutiō, as il workes damnation: and that it is not faith alone that God revvardeth but that faith vvhich vvorketh by charitie?

:: This great priuilege of Saincts riſeth of the povver and preeminence of Chriſt, vvhich his father gaue him according to his humanitie, and therfore to deny it to Saincts, is to deny it to Chriſt him ſelf.

ANNOTATIONS
CHAP. II.

1. *Holdeth the ſeuen.*] Much to be obſerued, that Chriſt hath ſuch care ouer the Church and the Biſhops thereof, that he is ſaid here to beare them vp in his right hand, and to vvalke in the middes of them: no doubt to vphold and preſerue them and to guide them in al truth. Chriſts care of his Church.

2. *Thy vvorkes, labour, patience &c.*] Things required in a Biſhop. firſt, good vvorkes, and great patience in tribulation. next, zeale and ſharpe diſcipline tovvard offenders is here cōmended in them. thirdly, vviſedom & diligence in trial of falſe Apoſtles and preachers comming in ſheepeſkinnes: vvhere is ſignified the vvatchful prouidence that ought to be in them, that Heretikes enter not into their flockes. Special vertues required in a Biſhop.

5. *Vvil moue.*] Note that the cauſe vvhy God taketh the truth from certaine countries, and remoueth their Biſhops or Churches into captiuitie or deſolation, is the ſinne of the Prelates and people. And that is the cauſe (no doubt) that Chriſt hath taken avvay our golden candleſticke, that is, our Church in England. God graunt vs to remember our fall, to doe penance and the former vvorkes of charitie vvhich our firſt Biſhops and Church vvere notable and renovvmed for. Sinne is the cauſe that God taketh the Cath. faith from countries.

6. *Becauſe thou hateſt.*] Vve ſee here that of al things, Chriſtian people (ſpecially Biſhops) ſhould haue great zeale againſt Heretikes and hate them, that is, their vvicked doctrine and conditions, euen as God hateth them. for vvhich onely zeale, our Lord ſaith here that he beareth vvith ſome Churches and Prelates, and ſaueth them from periſhing. Zeale againſt Heretikes.

e. Of

Nicolaites the first Heretikes so called, as a paterne of Arians, Lutherans, and the like peculiar callings.

6. *Of the Nicolaites.*] Heretikes haue their callings of certaine persons, as is noted at large *Act.* 11, 26. These had their name of Nicolas, one of the 7 first Deacons that were chosen *Act.* 6. Who is thought to haue taught communitie of women or wiues, and that it was lawful to eate of meates offered to idols. Which later point is such a thing, as if one should hold it lawful to receiue the bread or wine of the new Communion, which is a kinde of *Idolothyta*, that is, *idolatrous meates*. for though such creatures be good by creation, yet they be made execrable by profane blessings of Heretikes or Idolaters. And concerning the name of Nicolaites giuen here by our Lord him self to those Heretikes, it is a very paterne and marke vnto the faithful for euer, what kinde of men they should be, that should be called after the like sort, Arians, Macedonians, Nestorians, Lutherans, Zuinglians, &c. See S. Hierom *cont. Lucifer. in fine.*

Balaam ouercomming Gods people by persuasion of lecherie and bellicheere, was a type of Heretikes.

14. *To cast a scandal.*] Iosephus writeth that when Balaam could not curse Gods people, nor otherwise anoy them, he taught Balac a way how to ouerthrow them: to wit, by presenting vnto them their Heathen women very beautiful, and delicate dishes of meate offered to Bel-phegor: that so being tempted they might fall to heathenish maners and displease God. To which craftie counsel of Balaam the Apostle resembleth Heretikes fraude, who by offering of libertie of meate, women, Church goodes, breache of vowes, and such other licentious allurements, cause many moe to fall, then by their preaching.

li. 4. Antiq. c. 6.

2 Pet. 2, 15 Iudæ v. 11.

Zeale against Heretikes.

20. *The woman Iezabel.*] He warneth Bishops to be zelous and stout against false Prophets and Heretikes of what sort soeuer, by alluding couertly to the example of holy Elias that in zeale killed 450 false prophets of Iezabel, and spared not Achab nor Iezabel them selues, but told them to their faces that they troubled Israel, that is, the faithful people of God. And whether there were any such great woman then, a furtherer and promotour of the Nicolaites, whom the Prophete should here meane, it is hard to say.

3 Reg. 18.

Achab and Iezabel.

Free will.
God is not author of euil.

21. *She will not repent.*] See free will here most plainely, and that God is not the proper cause of obduration or impenitence, but man him self onely. Our Lord giueth sinners so long life, specially to expect their amendment: but Iezabel (to whom the Apostle here alludeth) would neuer repent.

They that communicate with Heretikes, shal be dãned with them

22. *They that cõmit aduoutrie with her.*] Such as communicate with Heretikes, shal be damned (alas) with them. for, not onely such as were in their hartes, of Iezabels religion, or inwardly beleeued in Baal, but such as externally for feare worshipped him (which the Scriptures call, bowing of their knees to Baal) are culpable. as now many bow their knees to the Communion, that bow not their hartes.

3 Reg. 19. v. 18. Ro. 11.

Saincts also are Patrones, not only Angels.

26. *I will giue him power.*] Obserue that not onely Angels haue power and regiment ouer Countries vnder God, but now for the honour of Christs humane nature, and for his ministerie in the world, the Saincts deceased also, being in heauen, haue gouernement ouer men and Prouinces, and therfore haue to doe with our affaires in the world. Which is against the Heretikes of these daies, that to take away our praiers to Saincts, would spoile them of many soueraine dignities, wherein the Scriptures make them equal with Angels.

CHAP. III.

He is commaunded to write to the Churches of Sardis, Philadelphia, and Laodicia: recalling them that erre to penance by threatening, but praising the rest, and promising reward to him that ouercommeth: 15 detesting also the cold indifferent Christian. 20 He saith that God knocketh at the doore of mens hartes by offering his grace, for to enter in to him that will open vnto him by consent of free will.



AND to the Angel of the Church of Sardis, 1
write, Thus saith he that hath the seuẽ Spirites of God, and the seuen starres, I know thy workes, that thou hast the name that thou liuest, and thou art dead. † Be vigi- 2
lant, and confirme the rest of the things which were to die. For I finde not thy workes ful before my God. † Haue in 3
minde therfore in what maner thou hast receiued and heard:

and

1 Thes. 5, 2. 2 Pet. 3, 10. Apo. 16, 15.

and keepe, and doe penance. If therfore thou vvatch not,* I
vvil come to thee as a theefe, & thou ſhalt not knovv vvhat
4 houre I vvil come to thee. † But thou haſt a fevv names in
Sardis, [c] vvhich haue not defiled their garments: and they
ſhal vvalke vvith me in vvhites, becauſe they :: are vvorthy.
5 † "He that ſhal ouercome, ſhal thus be veſted in vvhite gar-
mentes, and I vvil not put his name out of the booke of life,
and I vvil confeſſe his name before my father, and before his
6 Angels. † He that hath an eare, let him heare vvhat the Spi-
rit ſaieth to the Churches.

7 † And to the Angel of the Church of Philadelphia
vvrite, Thus ſaith the Holy one and the True one, he that
Eſa. 22, 22. hath the * key of Dauid: he thar openeth, and no man ſhut-
8 teth: ſhutteth, and no man openeth. † I know thy vvorkes.
Behold I haue giuen before thee a doore opened vvhich no
man can ſhut: becauſe thou haſt a litle povver, and haſt kept
9 my vvord, and haſt not denied my name. † Behold I vvil
giue of the ſynagogue of Satan, vvhich ſay they be Ievves,
and are not, but doe lie. Behold I vvil make them come and
"adore before thy feete. and they ſhal knovv that I haue
10 loued thee. † becauſe thou haſt kept the vvord of my pa-
tience, and I vvil keepe thee from the houre of tentation,
vvhich ſhal come vpon the vvhole vvorld to tempt the inha-
11 bitants on the earth. † Behold I come quickely: hold that
12 vvhich thou haſt, "that no man take thy crovvne. † He
that ſhal ouercome, I vvil make him a piller in the temple of
my God: and he ſhal goe out no more: and I vvil vvrite
vpon him the name of my God, and the name of the citie of
my God, nevv Hieruſalem vvhich deſcendeth out of heauen
13 from my God, and my nevv name. † He that hath an eare,
let him heare vvhat the Spirit ſaith to the Churches.

ὁ ἀμὴν Eccleſiaſtici 24, 9. 14. Col. 1, 15.

14 † And to the Angel of the Church of Laodicia vvrite,
Thus ſaith [c] Amen, the faithful and true vvitneſſe, * vvhich is
15 the beginning of the creature of God. † I knovv thy
vvorkes, that thou art neither colde, nor hote. I vvould thou
16 vvere colde, or hote. † But becauſe thou art "lukevvarme,
and neither cold nor hote, I vvil begin to vomite thee out
17 of my mouth. † Becauſe thou ſaieſt, That I am riche, and en-
riched, and lacke nothing: and knovvveſt not that thou art a
miſer, and miſerable, and poore, and blinde, and naked.
18 † I counſel thee to bye of me gold fire-tried, that thou maieſt

c Such as haue not cõmitted deadly ſinne after baptiſme.

:: Note that there is in mã a vvorthineſſe of the ioyes of heauen, by holy life. & this is a cõmõ ſpeache in holy Scripture, that man is worthy of God, of heauẽ, of ſaluatiõ.

be made riche: and maieſt be clothed in vvhite garmentes, that the confuſion of thy nakednes appeare not: and vvith eie-ſalue anoint thine eies, that thou maieſt ſee. † I, * vvhom I loue, do rebuke and chaſtiſe. Be zelous therfore and doe penance. † Behold I ſtand at the doore and :: knocke. if any man ſhal heare my voice, and open the gate, I vvil enter in to him, and vvil ſuppe vvith him, and he vvith me. † He that ſhal ouercome, I vvil giue vnto him to ſitte vvith me in my throne: as I alſo haue ouercome, and haue ſitten vvith my father in his throne. † He that hath an eare, let him heare vvhat the Spirit ſaith to the Churches. 19 20 21 22

Prou. 3, 12. Heb. 12, 6.

:: God firſt calleth vpō man and knocketh at the doore of his hart: that is to ſay, offereth his grace. and it lieth in man to giue cōſent by free wil holpen alſo by his grace.

ANNOTATIONS
CHAP. III.

Doing vvel in reſpect of revvard.

5. *He that ſhal ouercome.*] In al theſe ſpeaches to diuers Biſhops and their Churches, he continually encourageth them to conſtancie in faith and good life, by ſetting before their eies the revvard of the next life. And yet the Caluiniſts vvould haue no man do good in rēſpect of ſuch revvard.

Adoration of creatures, called Dulîa.

9. *Adore before thy feete.*] You ſee this vvord of adoration is in Scriptures vſed for vvorſhip of creatures alſo, and that to fall before the feete of holy men or Angels for duety and reuerence, is not idolatrie, except the proper honour due to God, be giuen vnto them. See the Annotations vpō the 19 & 22 Chapter concerning the Apoſtles proſtration before the Angel. And the Aduerſaries euaſion, ſaying that the adoration vvas of God onely: and that, *before the feete* of the partie, ſignifieth nothing els but, *in his preſence*, is falſe and againſt the phraſe of Scriptures. as 4 *Reg.* 4. vvhere the Sunamite adored Eliſæus, falling dovvne before his feete. and 4 *Reg.* 2. the ſonnes of the Prophets adored him in the ſame ſort. and here this adoration can not be meant but of the Biſhop or Angel of Philadelphia, becauſe he promiſeth this honour as a revvard, and as an effecte of his loue tovvardes him, ſaying, *And they ſhal knovv that I haue loued thee.* And that vvhich he ſaith in the 22 Chapter, *I fel dovvne to adore before the feete of the Angel*: the very ſame he expreſſeth thus in the 19 Chapter, *I fel before his feete to adore him*: making it al one, to adore before his feete, and to adore him.

Perſeuerance in good & continuing to the end.

11. *That no man take thy crovvne.*] That is, his crovvne of euerlaſting life and glorie, if he perſeuere not to the end in faith & good vvorkes: othervviſe an other ſhal enter into his place, as Mathias did both to the dignitie of the Apoſtleſhip, & to the heauenly crovvne due for the vvel vſing and executing of the ſame function: vvhich Iudas might and ſhould haue had, if he had perſeuered to the end. and as the Gentiles came into the grace and place of the Ievves. Other difficulties concerning this kinde of ſpeache are reſolued in Schoolemen, and are not here to be ſtoode vpon.

Neuters or indifferents in religion.

16. *Lukevvarme.*] Zeale and feruour is commendable, ſpecially in Gods cauſe: and the Neuters that be neither hote nor cold, are to Chriſt and his Church burdenous and lothſome, as lukevvarme vvater is to a mans ſtomake, prouoking him to vomite. and therfore he threateneth to void vp ſuch Neuters out of his mouth.

CHAP. IIII.

The 2 part. firſt, the booke with 7 ſeales: ſecōdly, 7 Angels with trumpets.

1. *A doore being open in heauen, he ſavv one ſitting in a throne, 4 and round about him foure and tvventie ſeniors ſitting, 6 and the foure beaſtes here deſcribed, 9 vvhich vvith the 24 ſeniors continually glorified him that ſate in the throne.*

AFTER

THE 2 VISION. In which is represented vnto vs the glorie and maiestie of God in heauen, and the inceſſant honour & praiſes of al Angels and Saincts aſsiſting him. Vvhich is reſembled in the daily honour done to him by al orders and ſortes of holy men in the Church militant alſo.

1 AFTER theſe thinges I looked, and behold a doore open in heauen, and the firſt voice which I heard, vvas as it vvere of a trompet ſpeaking vvith me, ſaying, Come vp hither, and I vvil ſhevv thee the thinges vvhich muſt
2 be done quickly after theſe. † Immediatly I vvas in ſpirit: and behold there vvas a ſeate ſette in heauen, and vpon the
3 ſeate one ſitting. † And he that ſate, vvas like in ſight, to the Iaſper ſtone, and the Sardine: and there vvas a raine-bovv
4 round about the ſeate, like to the ſight of an Emeraud. † And round about the ſeate, foure and tvventie ſeates: and vpon the thrones, foure and twentie ſeniors ſitting, clothed about in vvhite garmentes, and on their heades crovvnes of gold.
5 † And from the throne proceeded lightenings, and voices, and thunders: and ſeuen lampes burning before the throne,
6 vvhich are the ſeuen Spirites of God. † And in the ſight of the ſeate, as it vvere a ſea of glaſſe like to cryſtall: and in the middes of the ſeate and round about the ſeate :: foure beaſtes
7 ful of eies before and behind. † And the firſt beaſt, like to a lion: and the ſecond beaſt, like to a calfe: and the third beaſt, hauing the face as it vvere of a man: and the fourth beaſt, like
8 to an egle flying. † And the foure beaſtes, euery one of them had ſixe vvinges round about: and vvithin they are ful of eies. and they had no reſt day and night, ſaying, "*Holy, Holy, Holy, Lord God omnipotent*, vvhich vvas, and vvhich is, and vvhich
Eſ.6,3.
9 ſhal come. † And vvhen thoſe beaſtes gaue glorie and honour and benediction to him that ſitteth vpon the throne,
10 that liueth for euer and euer: † the foure and tvventie ſeniors fel dovvne before him that ſitteth in the throne, and adored him that liueth for euer and euer, and caſt their
11 crownes before the throne, ſaying, † Thou art vvorthie O Lord our God to receiue glorie and honour and povver: becauſe thou haſt created al thinges, and for thy vvil they vvere and haue been created.

:: Theſe foure beaſtes, and the like deſcribed *Ezech.* 1. by the iudgement of the holy Doctors ſignifie the 4 Euangeliſtes, and in them al true preachers. the man, Mathevv: the liõ, Marke: the calfe, Luke: the egle, Iohn: See the cauſes hereof in the Summe of the 4 Euangeliſt. *pag.* 1. *S. Grego. in* 1 *Ezech.*

ANNOTATIONS
CHAP. IIII.

8. *Holy, holy. holy.*] This vvord is thriſe repeated here, and *Eſa.* 6: and to the imitation therof, in the ſeruice of the holy Church, at *Te Deum*, and at Maſſe, ſpecially in the Preface next before the great myſteries, for the honour of the three perſons in the B. Trinitie, and that the Church militant may ioyne vvith the triumphant, and vvith al the orders of Angels, vvho alſo are preſent at

The *Sanctus* thriſe repeated.

at the confecration, and doe ſeruice there to our common Lord and Maiſter. as S. Chryſoſtom vvriteth *li. 6 de Sacerdotio.* and *ho. 1. de verb. Eſa. to. 1.* The Greekes call it, the hymne *Triſagios*, that is, *Thriſe holy.*

CHAP. V.

4 S. Iohn vveeping, becauſe no man could open the booke ſealed vvith ſeuen ſeales: 6 the Lambe that vvas ſlaine, opened it: vvhich being done, 8 the foure beaſtes and foure and tvventie ſeniors, vvith an innumerable multitude of Angels & al creatures, did glorifie him excedingly.

THE 3 VISION.

:: S. Gregorie taketh it to be the booke of holy Scripture. *li. 4. Dialog. c. 42.*

:: He ſpeaketh not of the damned in Hel, of vvhom there could be no queſtion: but of the faithful in Abrahams boſome, & in Purgatorie.

c So did Iacob (*Gen.* 49) call Chriſt, for his kingly fortitude in ſubduing the vvorld vnto him.

b The Epiſtle vpon al-Hallovves eue.

:: So Chriſt is called for that he is the immaculate hoſt or ſacrifice for our ſinnes.

:: This maketh againſt the Caluiniſtes vvho are not cõtent to ſay that vve merite not, but that Chriſt merited not for himſelf. Calu. *Philip. 2. v. 9.*

The Epiſtle in a votiue Maſſe of the holy Angels.

AND I ſavv in the right hand of him that 1
ſate vpon the throne, a :: booke vvritten
vvithin and vvithout, ſealed vvith ſeuen
ſeales. † And I ſavv a ſtrong Angel, prea- 2
ching vvith a loude voice, Vvho is vvor-
thie to opẽ the booke, & to looſe the ſea-
les thereof? † And no man vvas able nei- 3
ther in heauen nor in earth, nor :: vnder the earth, to open the
booke, nor looke on it. † And I vvept much becauſe no 4
man vvas found vvorthie to open the booke, nor to ſee it.
† And one of the ſeniors ſaid to me, Vveepe not: behold 5
c the * lion of the tribe of Iuda, the roote of Dauid, hath
vvonne, to open the booke, and to looſe the ſeuen ſeales
thereof.

Gen. 49, 9.

† b And I ſavv, and behold in the middes of the throne and 6
of the foure beaſtes and in the middes of the ſeniors, :: a
Lambe ſtanding as it were ſlaine, hauing ſeuen hornes & ſeuen
eies: vvhich are the ſeuen ſpirites of God, ſent into al the
earth. † And he came, and receiued the booke out of the 7
right hand of him that ſate in the throne. † And vvhen he 8
had opened the booke, the foure beaſtes and the foure and
tvventie ſeniors fel before the Lambe, hauing euery one
harpes, and golden vials ful of odours, which are " the praiers
of ſainctes: † and they ſang a nevv canticle, ſaying, Thou 9
art vvorthie o Lord to take the booke, and to open the ſeales
thereof: :: becauſe thou vvaſt ſlaine, and haſt redeemed vs to
God in thy bloud out of euery tribe and tonge and people
and nation, † and * haſt made vs to our God " ` a kingdom' 10
and prieſtes, and vve ſhal reigne vpon the earth.

1 Pet. 2. ` kinges

† And I looked, and heard the voice of many Angels 11
round about the throne, and of the beaſtes & of the ſeniors:
and the number of them vvas * thouſandes of thouſandes,

Dan. 7. 10.

† ſaying

12 † saying vvith a loud voice, The Lambe that vvas slaine, is vvorthie to receiue povver, and `diuinitie', and vviſedom, &
13 ſtrength, and honour, and glorie, and benediction. ℋ † And "euery creature that is in heauen, and vpon the earth, and vnder the earth, and that are in the ſea, and that are therein: al did I heare ſaying, * To him that ſitteth in the throne, & :: to the Lambe, benediction and honour and glorie and povver
14 for euer and euer. † And the foure beaſtes ſaid, Amen. And the foure and tvventie ſeniors fel on their faces: and adored him that liueth for euer and euer. ℋ

`riches

Apoc. 4, 11.

:: Al the ſaid creatures are bound to giue honour, not onely to God, but to Chriſt as man, and our redeemer: & ſo they here doe.

ANNOTATIONS
CHAP. V.

8. *The praiers of Saincts.*] Hereby it is plaine that the Saincts in heauen offer vp the praiers of faithful and holy perſons in earth (called here ſaincts, and in Scripture often) vnto Chriſt. And among ſo many diuine & vnſearcheable myſteries ſet dovvne vvithout expoſition, it pleaſed God yet, that the Apoſtle him ſelf ſhould open this one point vnto vs, that theſe odours be the laudes and praiers of the faithful, aſcending and offered vp to God as incenſe, by the Saincts in heauen. that ſo the Proteſtants may haue no excuſe of their errour, That the Saincts haue no knovvledge of our affaires or deſires.

The Saincts in heauen offer our praiers to God.

10. *A kingdom and prieſts.*] To ſerue God and ſubdue vices and ſinnes, is to reigne or to be a king ſpiritually. likevviſe to offer vnto him the ſacrifices of good vvorkes, is to be a prieſt after a ſort: though neither the one nor the other in proper ſpeache. See the Annotation before Chap. 1. v. 6.

Spiritual kings and Prieſts.

13. *Euery creature.*] He meaneth the creatures in heauen, as Angels and Saincts. the holy perſons in earth, and thoſe that vvere in Limbo, or be in Purgatorie (for of the damned in hel he can not ſpeake in this caſe:) laſtly, of the peoples in Ilands (here called the ſea) vvhich the Prophets vſe often to name ſeuerally, vvhen they foretel the ſpreading of Chriſts glorie through the vvorld, as Eſa. c. 49. *Heare ye Ilandes and you people a far of. &c.*

Limbus Patrum and Purgatorie.

CHAP. VI.

1 Foure ſeales of the ſeuen being opened, there folovv diuerſe effectes againſt the earth. 9 vvhen the fifth ſeale vvas opened, the ſoules of martyrs deſire that the iudgement may be haſtened: 12 and at the opening of the ſixt, there are ſignes ſhevved of the iudgement to come.

1 2 AND I ſavv that the Lambe had opened one of the ſeuen ſeales, and I heard one of the foure beaſtes, ſaying, as it vvere the voice of thunder, Come, and ſee. † And I ſavv: And behold a vvhite horſe, and he that ſate vpon him had a bovv, and there vvas a crovvne giuen him, and he vvent forth conquering that he might conquer.

† And vvhen he had opened the ſecond ſeale, I heard the 3
ſecond beaſt, ſaying, Come, & ſee. † And there vvent forth an 4
other horſe, redde: and he that ſate thereon, to him it vvas gi-
uen that he ſhould take peace from the earth, and that they
ſhould kil one an other, and a great ſvvord vvas giuen to
him.

† And vvhen he had opened the third ſeale, I heard the 5
third beaſt, ſaying, Come, and ſee. And behold a blacke horſe,
and he that ſate vpon him, had a balance in his hand. † And 6
I heard as it vvere a voice in the middes of the foure beaſtes
ſaying: Tvvo poundes of vvheate for a penie, and thriſe tvvo
poundes of barley for a penie, and vvine and oile hurt thou
not.

† And vvhen he had opened the fourth ſeale, I heard a 7
voice of the fourth beaſt, ſaying, Come, & ſee. † And behold 8
a pale horſe: and he that ſate vpon him, his name vvas death,
and hel folovved him. and povver vvas giuen to him ouer
the foure partes of the earth, to kil vvith ſvvord, vvith fa-
mine, and vvith death, and vvith beaſtes of the earth.

† And vvhen he had opened the fifth ſeale: I ſavv ″ vnder 9
the altar the ſoules of them that vvere ſlaine for the vvord of
God, and for the teſtimonie vvhich they had. † ″ and they 10
cried vvith a loude voice, ſaying, Hovv long Lord, holy &
true, iudgeſt thou not and ″ reuengeſt thou not our bloud
of them that dvvel on the earth? † And vvhite ſtoles vvere 11
giuen, to euery one of them :: one: and it vvas ſaid to them,
that they ſhould reſt yet a litle time, ″ til their fellovv-ſeruãtes
be complete, and their brethren, that are to be ſlaine, euen as
they.

:: This one ſtole ſignifieth the glorie or bliſſe of the ſoule onely, but at the day of iudgement they ſhal haue it doubled by adding the glorie of their body alſo.

† And I ſavv, vvhen he had opened the ſixt ſeale, and c be- 12
hold there vvas made a great earth-quake, and the ſunne be-
came blacke as it vvere ſacke cloth of heare: and the vvhole
moone became as bloud: † and the ſtarres from heauen fel 13
vpõ the earth, as the figge tree caſteth her greene figges when
it is ſhaken of a great vvinde: † and heauen departed as a 14
booke folded together: and euery hil, and ilandes vvere
moued out of their places. † And the kinges of the earth, & 15
princes, and tribunes, and the riche, and the ſtrong, and euery
bond-man, and free-man * hid them ſelues in the dennes and
the rockes of mountaines. † And they ſay to the moun- 16

c The tribulation that ſhal fall in the time of Antichriſt.

taines

Osee.10. Lu. 23, 50.

taines and the rockes: * Fall vpon vs, and hide vs from the face of him that sitteth vpon the throne, and from the wrath
17 of the Lambe: † because the great day of their wrath is come, and vvho shal be able to stand?

ANNOTATIONS
CHAP. VI.

9. *Vnder the altar.*] Christ as man (no doubt) is this altar, vnder vvhich the soules of al Martyrs liue in heauen, expecting their bodies, as Christ their head hath his body there already. And for correspondence to their place or state in heauen, the Church laieth commonly their bodies also or relikes neere or vnder the altars, vvhere our Sauiours body is offered in the holy Masse: and hath a special prouiso that no altars be erected or consecrated vvithout some part of a Saincts body or relikes. *Conc. African. can. 50. Carthag. 5. can. 14.* See S. Hierom *cont. vigilant c. 3.* S. Augustine *de ciuit. li. 8. c. 27.* S. Gregorie *li. 5. ep. 50. li. 1. ep. 52. li. 2. ep. 58.* Vvhervnto the Prophet seemeth here to allude, making their soules also to haue their being in heauen, as it vvere vnder the altar. But for this purpose note vvel the vvordes of S. Augustine (or vvhat other auncient vvriter soeuer vvas the author thereof) *Ser. 11 de Sanctis. Vnder the altar (saith he) of God I savv the soules of the slaine. What is more reuerent or honorable, then to rest vnder that altar on vvhich sacrifice is done to God, and in vvhich our Lord is the Priest: as it is vvritten, Thou art a Priest according to the order of Melchisedec? Rightly do the soules of the iust rest vnder the altar, because vpon the altar our Lordes body is offered. neither vvithout cause do the iust there call for reuenge of their bloud, vvhere also the bloud of Christ is shed for sinners.* and many other goodly vvordes to that purpose.

Consecration of altars vvith Saincts relikes.

This place also the vvicked heretike Vigilantius (as S. Hierom vvriting against him vvitnesseth c. 2) abused to proue, that the soules of Martyrs and other Saincts vvere included in some certaine place, that they could not be present at their bodies and monuments (vvhere Christian people vsed in the primitiue Church to pray vnto them, as Catholike men doe yet) nor be vvhere they list, or vvhere men pray vnto them. To vvhich the holy doctor answereth at large, that they be vvheresoeuer Christ is according to his humanitie: for vnder that altar they be. Part of his vvordes be these, that you may see hovv this blessed father refuted in that Heretike the Caluinistes so long before they vvere borne. *Doest thou* (saith he) *prescribe lavves to God? Doest thou fetter the Apostles, that they may be kept in prison til the day of iudgement, and be kept from their Lord, of vvhom it is vvritten, They folovv the*
Apoc. 14. *Lambe vvhithersoeuer he goeth. If the Lambe be in euery place, then they that be vvith the Lambe, must be euery vvhere. And if the diuel and vvicked spirites gadding abrode in the vvorld vvith passing celeritie, be present euery vvhere: shal holy Martyrs after the sheading of their bloud, be kept close vnder an altar, that they can not sturre out from thence?* So answereth this learned doctor.

Saincts be present at their tombes and relikes.

The Caluinistes heresie concerning the Saincts confuted by S. Hierom long agoe.

Vvhich misliketh our Caluinistes so much, that they charge him of great errour, in that he saith, Christ according to his humanitie is euery vvhere, as though he vvere an Vbiquetarie Protestant. Vvhere, if they had any iudgement, they might perceiue that he meaneth not, that Christ or his Saincts should be personally present at once in euery place alike, as God is: but that their motion, speede, and agilitie to be vvhere they list, is incomparable, and that their povver and operation is accordingly. vvhich they may learne to be the holy doctors meaning, by the vvordes that folovv of the Diuel and his ministers: vvhō he affirmeth to be euery vvhere no othervvise but by their exceding celeritie of being and vvorking mischeefe novv in one place, novv in an other, and that in a moment. For though they be spirites, yet are they not euery vvhere at once according to their essence.
Iob. 1. And for our nevv Diuines it vvere a hard thing to determine, hovv long Satan (that told our Lord he had circuited the earth) vvas in his iourney, and in the particular consideration and tentation of Iob: and hovv many men he assaulted in that his one circuite. No, no. such curious companions knovv nothing, nor beleeue nothing, but that they see vvith corporal eies, and teach nothing but the vvay to infidelitie.

They vnlearnedly accuse S. Hierom as an Vbiquiste.

Hovv S. Hierō saith, Christ & his Saincts are euery vvhere.

10. *And they cried.*] S. Hierom also against the said Vigilantius reporteth, that he vsed an argument against the praiers of Saincts out of this place, for that these Martyrs cried for reuenge, and could not obtaine. But vve vvil report his vvordes, that you may see how like one heretike is to an other, these of our daies to those of old. *Thou saiest in thy booke* (saith S. Hierom c. 3.) *that vvhiles vve be aliue, one of vs may pray for an other: but after vve be dead, no mans praier shal be heard for an other: specially seing the Martyrs aske reuenge of their bloud, could not obtaine.* So said the Heretike. Against vvhich the holy Doctor maketh a long refutation, prouing that they pray much more after they be in heauen, then they did here in earth:

That Saincts pray for vs, S. Hierom proueth against the Heretike Vigilantius.

earth: and that they shal be much sooner heard of God, then vvhen they vvere in the vvorld.

But for the Heretikes argument framed out of these vvordes of the Apocalypse thus, *These Martyrs did not obtaine, ergo Saincts do not pray for vs*: it vvas so friuolous, and the antecedent so manifestly false, that he vouchsaued not to stand about it. For it is plaine that the Martyrs here vvere heard, and that their petition should be fulfilled in time appointed by God (vvherevnto they did and do alvvaies conforme them selues:) for it vvas said vnto them, *That they should rest yet a litle time, til &c.* And that Martyrs praiers be heard in this case, our Sauiour testifieth Luc 18 saying, *And vvil not God reuenge his elect that crie to him day and night? I say to you, he vvil quickly reuenge them.* And if God do not heare the Saincts sometime nor graunt their requestes, is it therfore consequent that they do not or may not pray? Then Christ him self should not haue praied his father to remoue the bitter cuppe of death from him, becaus that petition vvas not graunted.

How Martyrs crie for reuenge.

10. *Reuengest thou not?*] They do not desire reuenge vpon their enemies for hatred, but of charitie and zeale of Gods honour, praying that his enemies and the persecutors of his Church and Saincts, that vvil not repent, may be confounded: and that our Lord would accelerate his general iudgement, that so they might attaine the perfect crowne of glorie promised vnto them, both in body and soule: vvhich is to desire the resurrection of their bodies, vvhich then shal triumph perfectly and fully ouer the persecutors that so cruelly handled the bodies of the elect, vvhich shal then appeare glorious to the enemies cõfusion.

11. *Til their fellovv seruantes be complete.*] There is a certaine number that God hath ordained to die for the testimonie of truth and the Catholike faith, for conformitie of the members to the head CHRIST our cheefe Martyr. and til that number be accomplished, the general condemnation of the vvicked persecutors shal not come, nor the general reward of the elect.

CHAP. VII.

The earth being to be punished, 3 they are commaunded to saue them that are signed in their foreheads: 4 vvhich are described and numbered both of the Ievves and Gentiles, blessing God. 13 Of them that vvere clothed in vvhite stoles or long robes.

AFTER these things I savv foure Angels stãding 1
vpon the foure corners of the earth, holding the foure vvindes of the earth that they should not blovv vpon the land, nor vpon the sea, nor on any tree. † [b] And I savv an other Angel ascending from the 2
rising of the sunne, hauing the signe of the liuing God: & he cried vvith a loud voice to the foure Angels, to vvhom it vvas giuen to hurt the earth and the sea, † saying, Hurt not 3
the earth and the sea, nor the trees, til [::] vve signe the seruants of our God in their foreheades.

† And I heard the number of them that vvere signed, an 4
hundred fourtie foure thousand vvere signed, [c] of euery tribe of the children of Israël. † Of the tribe of Iuda, tvvelue 5
thousand signed. Of the tribe of Ruben, tvvelue thousand signed. Of the tribe of Gad, tvvelue thousand signed. † Of the 6
tribe of Aser, tvvelue thousand signed. Of the tribe of Nephthali, tvvelue thousand signed. Of the tribe of Manasses, tvvelue

b The Epistle vpon Al hallovves day.

:: It is an alluision to the signe of the Crosse vvhich the faithful beare in their forcheads, to shevv they be not ashamed of Christ. *S. Augustt. tract. 43. in Io.*

c Of al the tribes put together, so many, 144000.

He signifieth by these thousands and the multitude folowing.

7 tvvelue thouſand ſigned. † Of the tribe of Simeon, tvvelue thouſand ſigned. Of the tribe of Leui, tvvelue thouſand ſig-
8 ned. Of the tribe of Iſſachar, tvvelue thouſand ſigned. † Of the tribe of Zabulon, tvvelue thouſand ſigned. Of the tribe of Ioſeph, tvvelue thouſand ſigned. Of the tribe of Beniamin, tvvelue thouſand ſigned.

al the elect: but the elect of the Ievves, to be in a certaine number: the elect of the Gentiles to be innumerable.

9 † After theſe things I ſavv c a great multitude vvhich no man could number, of al nations, and tribes, and peoples, & tonges: ſtanding before the throne, and in the ſight of the Lambe, clothed in vvhite robes, and :: palmes in their hands:
10 † And they cried vvith a lovvd voice, ſaying, Saluation to our God vvhich ſitteth vpon the throne, and to the Lambe.
11 † and al the Angels ſtoode in the circuite of the throne and of the ſeniors and of the foure beaſtes: and they fel in the
12 ſight of the throne vpon their faces, and adored God, † ſaying, Amen. Benediction, and glorie, and vviſedom, & thākesgiuing, honour and povver, and ſtrength to our God for euer and euer. Amen. ⊣

c The elect of the Gentiles.

:: Boughes of the palme tree be tokens of triumph and victorie.

13 † And one of the ſeniors anſvvered, & ſaid to me, Theſe that are clothed in the vvhite robes, vvho be they? & whence
14 came they? † And I ſaid to him, My Lord thou knovveſt. And he ſaid to me, Theſe are they vvhich are come out of great tribulation, and haue vvaſhed their robes, and made
15 them vvhite in the bloud of the Lambe. † therfore they are before the throne of God, and they ſerue him day and night in his temple: and he that ſitteth in the throne, ſhal dvvel
16 ouer them. † * they ſhal no more hunger nor thirſt, nei-
17 ther ſhal the ſunne fall vpon them, nor any heate. † becauſe the Lambe vvhich is in the middes of the throne, ſhal rule them, and ſhal conduct them to the liuing fountaines of vvaters, and *God vvil vvipe avvay al teares from their eies. ⊣

The Epiſtle for many Martyrs.

The glorie of Martyrs.

Eſa. 49, 10.

Eſ. 25, 8. Apo. 21, 4.

CHAP. VIII.

1 The ſeuenth ſeale being opened, there appeare Angels vvith trompets: 5 and vvhen an other Angel povvred out fire taken from the altar, vpon the earth, there folovv diuers tempeſtes. 7 In like maner, vvhiles foure Angels of the ſeuen ſound their trompets, there fall ſundrie plagues.

THE 4 VISION.

AND vvhen he had opened the ſeuenth ſeale, there vvas made ſilence in heauen, as it vvere halfe an houre. † And I ſavv ſeuen Angels ſtanding in the ſight of God: and there vvere giuen to them ſeuen trompets. † And an other Angel came, and ſtoode :: before the altar, hauing a golden cenſar: and there vvere giuen to him many incenſes, that he ſhould giue of the praiers of al ſainctes vpon the altar of gold, vvhich is before the throne of God. † And the ſmoke of the incēſes c of the praiers of the ſainctes aſcended from the hand of the Angel before God. † And the Angel tooke the cenſar, and filled it of the fire of the altar, and caſt it on the earth, and there vvere made thunders & voices and lightenings, and a great earthquake. † And the ſeuē Angels vvhich had the ſeuen trompets, prepared them ſelues to ſound vvith the trompet.

† And the firſt Angel ſounded vvith the trompet, and there vvas made haile and fire, mingled in bloud, and it vvas caſt on the earth, & the third part of the earth was burnt, & the third part of trees vvas burnt, and al greene graſſe vvas burnt.

† And the ſecond Angel ſounded vvith the trompet: and as it vvere a great mountaine burning vvith fire, vvas caſt into the ſea, and the third part of the ſea vvas made bloud: † and the third part of thoſe creatures died, vvhich had liues in the ſea, and the third part of the ſhippes periſhed.

† And the third Angel ſounded vvith the trompet, and a great ſtarre fel from heauen, burning as it vvere a torche, and it fel on the third part of the floudes, and on the fountaines of vvaters: † and the name of the ſtarre is called vvormevvod. and the third part of the vvaters was made into Worme Wod: and many men died of the vvaters, becauſe they vvere made bitter.

† And the fourth Angel ſounded vvith the trompet, and the third part of the ſunne vvas ſmitten, and the third part of the moone, and the third part of the ſtarres, ſo that the third part of them vvas darkened, and of the day there ſhined not the third part, and of the night in like maner. † And I looked, and heard the voice of one egle flying through the middes of heauen, ſaying vvith a loud voice, Vvo, vvo, vvo to the inhabiters

:: The Prieſt ſtanding at the altar praying & offering for the people in the time of the high myſteries, Chriſt him ſelf alſo being preſent vpon the altar, is a figure of thisthing, & thereunto he alludeth.

c If this be S. Michael or any Angel, and not Chriſt him ſelf, as ſome take it, Angels offer vp the praiers of the faithful, as the 24 Elders did chap. 5. for this vvvord, *Saincts*, is taken here for the holy perſons on earth, as often in the Scripture: though it be not againſt the Scriptures, that the inferior Sainct or Angel in heauē ſhould offer their praiers to God by their ſuperiors there. But hereby vve cōclude againſt the Proteſtants, that it derogateth not from Chriſt, that Angels or Saincts offer our praiers to God. as alſo it is plaine of Raphael *Tob.* 12, 12.

habiters on the earth: becauſe of the reſt of the voices of the three Angels vvhich vvere to ſound vvith the trompet.

CHAP. IX.

The fifth Angel ſounding the trompet, a ſtarre falleth. 3 The iſſuing forth of locuſtes from the ſmoke of the deepe pitte to vexe men, 7 and the deſcription of them. 13 The ſixt Angel ſounding, foure Angels are let looſe, 18 vvhich vvith a great troupe of horſemen do murder the third part of men.

1 AND the fifth Angel ſounded vvith the trompet, and I ſavv :: a ſtarre to haue fallen from heauen vpon the earth, and there vvas giuen to him the
2 key of the pitte of bottomles depth. † And he opened the pitte of the bottomles depth: and the ſmoke of the pitte aſcended, as the ſmoke of a great fornace: and the ſunne vvas darkened & the aier vvith the ſmoke of the pitte.
3 † And from the ſmoke of the pitte there iſſued forth [c] locuſtes into the earth. and povver vvas giuen to them, as the ſcor-
4 pions of the earth haue povver: † and it vvas commaunded them that they ſhould not hurt the graſſe of the earth " nor any greene thing, nor any tree: but onely men vvhich haue
5 not the ſigne of God in their foreheads. † and it vvas giuen vnto them that they ſhould not kil them: but that they ſhould be tormented fiue monethes: and their tormentes as
6 the tormentes of a ſcorpion vvhen he ſtriketh a man. † And
Apoc. 6, 16. * in thoſe daies men ſhal ſeeke for death, and ſhal not finde it: and they ſhal deſire to die, & death ſhal flee from them.
7 † And the ſimilitudes of the locuſtes, like to horſes " prepared into battel: and vpō their heades as it vvere crovvnes like
8 to gold: & their faces as the faces of men. † And they had heare
9 as the heare of vvomen: & their teeth vvere as of lions. † And they had habbergions as habbergions of yron, and the voice of their vvinges as the voice of the chariotes of many horſes
10 running into battel. † and they had tailes like to ſcorpions, and ſtinges vvere in their tailes: and their povver vvas to
11 hurt men fiue monethes. † and they had ouer them a king, the Angel of the bottomles depth, vvhoſe name in Hebrevv is *Abaddon*, and in Greeke *Apollyon*: in Latin hauing the name
12 *Exterminans*. † One vvoe is gone, & behold two vvoes come yet after theſe.
13 † And the ſixt Angel ſounded vvith the trompet: and I

Most vnderſtand al this of Heretikes.

:: The fall of an Arch-heretike, as Arius, Luther, Caluin, out of the Church of God. Which haue the key of Hel to open & bring forth al the old condemned hereſies buried before in the depth.

[c] Innumerable pety heretikes folowing their Maiſters after the opening & the ſmoke of the bottomleſſe pit.

The cheefe Maiſter of heretikes.

אבדון ἀπολλύων, In Engliſh, Deſtroier.

heard one voice from the foure hornes of the golden altar,
vvhich is before the eies of God, † saying to the sixt Angel 14
which had the trõpet, Loose the foure Angels which are boũd
in the great riuer Euphrates. † And the foure Angels vvere 15
loosed, vvho vvere prepared for an houre, and a day and a
moneth and a yere: that they might kil the third part of men.
† And the number of the armie of horsemen vvas tvventie 16
thousand times ten thousand. And I heard the nũber of them.
† And so I savv the horses in the vision: & they that sate vpõ 17
them, had habbergiõs of fire and of hyacinth and brimstone.
& the heades of the horses were as it were the heads of lions:
& from their mouth procedeth fire, & smoke, and brimstone.

c Pagans, Infidels, and sinful impenitent Catholikes must be condemned also.

† And by these three plagues vvas slaine the third part of 18
men,, of the fire and of the smoke and of the brimstone,
vvhich proceded from their mouth. † For the povver of the 19
horses is in their mouth, and in their tailes. for, their tailes be
like to serpents, hauing heads: and in these they hurt.

:: This phrase being the like both in greeke and latin, signifieth such sorowful & penal repentance as causeth a man to forsake his former sinnes and depart from them. οὐ μετενόησαν ἐκ τῶν ἔργων. See the same phrase. c. 2,21, 22. & Act. 8. v. 22.

† c And the rest of men vvhich vvere not slaine vvith 20
these plagues, neither :: haue done penance from the
vvorkes of their hands, not to adore Deuils and "Idols of
gold and siluer and brasse and stone and vvood, vvhich nei-
ther can see, nor heare, nor vvalke, † & haue not done penãce 21
from their murders, nor from their sorceries, nor from their
fornication, nor from their thestes.

ANNOTATIONS
CHAP. IX.

4. *Nor any greene thing.*] The Heretikes neuer hurt or seduce the greene tree, that is, such as haue a liuing faith vvorking by charitie. but commonly they corrupt him in faith vvho should othervvise haue perished for il life, and him that is reprobate, that hath neither the signe of the Crosse (vvhich is Gods marke) in the forehead of his body, nor the note of election in his soule.

Vvho are seduced by Heretikes.

7. *Prepared into battel.*] Heretikes being euer ready to contend, do pretend victorie, and counterfeit gold: in shape as men, as smothe and delicate as vvomen, their tongues and pennes ful of gall and venim: their hartes obdurate: ful of noise and shuffling: their doctrine as pestiferous and ful of poison, as the taile and sting of a scorpion. but they endure for a litle season.

The manifold hypocrisie of Heretikes.

20. *Idols of gold.*] Here againe the nevv Translatours abuse the people, for *idols* saying *images*: the place being plainely against the pourtraites of the Heathen Gods, vvhich are here and in the Psalme 95 called, *damonia*, *Diuels*.

Heret. translation.

CHAP. X.

An other strong Angel crying out, 1 seuen thunders do speake. 6 The Angel sweareth that there shal be time no more, but at the voice of the seuenth Angel the mysterie shal be fully accomplished. 9 He giueth Iohn a booke to deuoure.

AND

1 AND I ſavv an other Angel, ſtrong, deſcending from heauen, clothed vvith a cloude, and a raine-bovv on his head, and his face vvas as the ſunne, and his feete as `a piller' of fire.

CHRIST the valiant Angel is here deſcribed.

`pillers

2 † and he had in his hand a litle booke opened: and he put his right foote vpon the ſea, and his left vpon the
3 land. † and he cried vvith a loude voice, as vvhen a lion roareth. And vvhen he had cried, the ſeuen thunders ſpake
4 their voices. † And vvhen the ſeuen thunders had ſpoken their voices, I vvas about to vvrite: and I heard a voice from heauen ſaying to me: Signe the things vvhich the ſeuen thunders haue ſpoken: and :: vvrite them not.

:: Many great myſteries and truthes are to be preſerued in the Church, vvhich for cauſes knovven to Gods prouidence are not to be vvritten in the booke of holy Scripture.

Dan. 12, 7.

5 † And * the Angel vvhich I ſavv ſtanding vpon the ſea
6 and vpon the land, [c] lifted vp his hand to heauen, † and he ſvvare by him that liueth for euer and euer, that created heauen and thoſe things vvhich are in it: and the earth, and thoſe things vvhich are in it: and the ſea, and thoſe things
7 vvhich are in it: That there ſhal be time no more: † but in the daies of the voice of the ſeuenth Angel, vvhen the trompet ſhal beginne to ſound, the myſterie of God ſhal be conſummate, as he hath euangelized by his ſeruantes the Prophetes.

c This vvas the maner of taking an othe by the true God. *a Deut.* 32.

8 † And I heard a voice from heauen againe ſpeaking with me, and ſaying: Goe, and take the booke that is opened, of the hand of the Angel ſtanding vpon the ſea and vpon the land.
9 † And I vvent to the Angel, ſaying vnto him, that he ſhould giue me the booke. And he ſaid to me, * Take the booke, and [c] deuoure it: and it ſhal make thy belly to be bitter, but in
10 thy mouth it ſhal be :: ſvveete as it vvere honie. † And I tooke the booke of the hand of the Angel, and deuoured it: & it vvas in my mouth as it vvere honie, ſvveete. and vvhen
11 I had deuoured it, my bellie vvas made bitter, † and he ſaid to me, Thou muſt againe prophecie to Nations, and peoples, and tonges, and many kinges.

Exec. 3, 1

c By earneſt ſtudie and meditation.

:: Svveete in the reading, but in fulfilling, ſomevvhat bitter, becauſe it cõmaũdeth vvorkes of penance and ſuffering of tribulatiõs.

CHAP. XI.

S. Iohn meaſuring the Temple, 3 heareth of tvvo vvitneſſes that ſhal preache: 7 vvhom the beaſt cõming vp from the ſea ſhal kil. 11 but they riſing againe aſcend into heauen, 13 and ſeuen thouſand perſons are ſlaine vvith an earthquake: 15 and at the ſound of the ſeuenth Angel, the foure and tvventie ſeniors giue praiſe and thankes to God.

AND there vvas giuen me a reede like vnto 1
a rodde: and it vvas ſaid to me, Ariſe, and
meaſure the temple of God, and the altar,
and them that adore in it. † but the court 2
vvhich is vvithout the temple, caſt forth, &
meaſure not that: becauſe it is giuen to the
Gentiles, & they ſhal treade vnder foote the holy citie :: two
and fourtie monethes: † and I vvil giue to" my tvvo vvit- 3
neſſes, and they ſhal prophecie a thouſand tvvo hundred
ſixtie daies, clothed vvith ſacke-clothes. † Theſe are the two 4
oliue trees and the tvvo candleſtickes that ſtand in the ſight
of the Lord of the earth. † And if any man vvil hurt them, 5
fire ſhal come forth out of their mouthes, and ſhal deuoure
their enemies. and if any man vvil hurt them: ſo muſt he be
ſlaine. † Theſe haue power to ſhut heauen, that it raine not 6
in the daies of their prophecie: and they haue povver ouer
the vvaters to turne them into bloud, and to ſtrike the earth
vvith al plague as often as they vvil.

† And vvhen they ſhal haue finiſhed their teſtimonie: the 7
:: beaſt vvhich aſcended from the depth, ſhal make vvarre
againſt them, and ſhal ouercome them, and kil them. † And 8
their bodies ſhal lie in the ſtreates of the c great citie, vvhich
is called ſpiritually Sodom and Ægypt, vvhere their Lord
alſo vvas crucified. † And there ſhal of tribes, and peoples, 9
and tonges, and Gentiles, ſee their bodies for three daies and
a halfe: and they ſhal not ſuffer their bodies to be laid in mo-
numents. † and the inhabitants of the earth :: ſhal be glad 10
vpon them, and make merie: and ſhal ſend giftes one to an
other, becauſe theſe tvvo prophets tormented them that
dvvelt vpon the earth. † And after three daies and a halfe, 11
the ſpirit of life from God entred into them. And they ſtoode
vpon their feete, and great feare fel vpon them that ſavv
them. † And they heard a loud voice from heauen ſaying 12
to them, Come vp hither. And they vvent vp into heauen in
a cloude: and their enemies ſavv them. † And in that houre 13
there vvas made a great earthquake: and the tenth part of the
citie fel: and there vvere ſlaine in the earthquake names of
men ſeuen thouſand: and the reſt vvere caſt into a feare, and
gaue glorie to the God of heauen.

† The ſecond vvoe is gone: and behold the third vvoe 14
vvil come quickly. † And the ſeuenth Angel ſounded with 15
a trompet

:: Three yeres and a halfe. vvhich is the time of Anti-chriſts reigne and perſecu-tion.

:: The great Antichriſt.

c He meaneth Hieruſalem, named Sodom and Ægypt for the imitatiõ of thẽ in wicked-nes. So that We ſee his cheefe reigne ſhal be there, though his tyrannie may extend to al places of the vvorld.

:: The wicked reioyce, vvhen holy men are executed by the tyrants of the vvorld, be-cauſe their life and doctrine are burdenous vnto them.

a trompet: and there vvere made loude voices in heauen saying, :: The kingdom of this vvorld is made our Lords & his Christs, and he shal reigne for euer and euer. Amen.

:: The kingdō of this world vsurped before by Satan & Antichrist, shal afterwvard be Christes for euer.

16 † And the foure and tvventie seniours vvhich sitte on their seates in the sight of God, fel on their faces, and adored
17 God, † saying: Vve thanke thee Lord God omnipotent, vvhich art, and vvhich vvast, and vvhich shalt come: because thou hast receiued thy great povver, and hast reigned.
18 †, And the Gentiles vvere angrie, and thy vvrath is come, and the time of the dead, to be iudged, and :: to render revvard to thy seruants the prophets and saincte s, and to them that feare thy name, "litle and great, and to destroy them that haue corrupted the earth.

:: To repay the hire or wages (for so both the Greeke vvord and the latin signifie) due to holy men, proueth against the protestāts, that they did truely merite the same in this life.

19 † And the temple of God vvas opened in heauen: and the arke of his testament vvas seen in his temple, and there vvere made lightenings, and voices, and an earthquake and greate haile.

ANNOTATIONS
CHAP. XI.

3. *My tvvo vvitnesses*] Enoch and Elias, as it is commonly expounded. for, that Elias shal come againe before the later day, *it is a most notorious knovven thing* (to vse S. Augustines vvordes) *in the mouthes and hartes of faithful men.* See *li.* 20 *de Ciuit. Dei c.* 29. *Tract.* 4 *in Ioan.* and both of Enoch and Elias, *Lib.* 1 *de pec. merit. c.* 3. So the rest of the Latin Doctors. as, S. Hierom *ad Pāmach. ep.* 61 *c.* 11. *& in Psal.* 20. S. Ambrose *in Psal.* 45. S. Hilarie 20 *can. in Mat.* Prosper *li. vltimo de Promissionibus c.* 13. S Gregorie *li.* 14 *Moral. c.* 11. *& ho.* 12 *in Ezech.* Beda *in* 9 *Marci.* The Greeke fathers also, as S. Chrysostom *ho.* 58 *in Mat. & ho.* 4 *in* 2 *Thessal. & ho.* 21 *in Genes. & ho.* 22 *in ep. ad Hebr.* Theophylacte and Oecumenius *in* 17 *Matthai.* S. Damascene *li.* 4 *de Orthodoxa fide c.* 27.

Enoch & Elias yet aliue, shal preach in the time of Antichrist.

Furthermore, that they liue also in Paradise, it is partly gathered out of the Scripture Eccfici 44,16. vvhere it is plainely said of Enoch, that *he is translated into Paradise*, as al our Latin exemplars do reade: and of Elias, that he vvas taken vp aliue, it is euident 4 *Reg.* 2. And S. Irenæus saith, it is the tradition of the Apostles, that they be both there. *li.* 5 *in initio. Dicunt Presbyteri* (saith he) *qui sunt Apostolorum Discipuli. So say the Priests or Auncients that are the scholers of the Apostles.* See S. Iustine *q.* 85 *ad orthodoxos.* Finally, that they shal returne into the companie of men in the end of the vvorld, to preache against Antichrist, and to inutie both Ievves and Gentiles to penance, and so be martyred, as this place of the Apocalypse seemeth plaine, so vve haue in part other testimonies hereof. *Malac.* 4. *Eccfci* 44,16,48,10. *Mat.* 17,11. See also Hyppolytus booke *of Antichrist and the end of the vvorld.* Al vvhich being vvel considered, the Heretikes are to contentious and incredulous, to discredite the same, as they commonly doe.

CHAP. XII.

4 *The great dragon (the Diuel) vvatching the vvoman that brought forth a man childe, to deuoure it. God tooke avvay the childe to him self, and fed the vvoman in the desert.* 7 *Michael fighting vvith the dragon ouercōmeth him.* 13 *Vvho being throvven dovvne to the earth, persecuteth the vvomā & her seede.*

And

The Dragons incredulous & perſecuting multitude, and Antichriſt the cheefe head thereof.

:: This is properly & principally ſpoken of the Church: and by alluſion, of our B. Lady alſo.

:: The ſpirites that fall from their firſt ſtate into Apoſtaſie vvith him and by his meanes.

c The Diuels endeuour againſt the Churches children, and ſpecially our B. Ladies onely ſonne the head of the reſt.

AND a great ſigne appeared in heauen: 1
:: a vvoman clothed vvith the ſunne, and the moone vnder her feete, & on her head a crovvne of tvvelue ſtarres: † & being 2
with childe, ſhe cried alſo traueling, and is in anguiſh to be deliuered. † And there 3
vvas ſeen an other ſigne in heauen, and behold c a great red dragon hauing ſeué heades, & ten hornes: and on his heades ſeuen diademes, † & his taile drevv :: the 4
third part of the ſtarres of heauen, and caſt them to the earth, and the dragon ſtoode before the vvoman which vvas ready to be deliuered: that vvhen ſhe ſhould be deliuered, he might c deuoure her ſonne. † And ſhe brought forth a man 5
childe, vvho vvas *to gouerne al nations in an yron rodde: & her ſonne vvas taken vp to God and to his throne, † & " the 6
vvoman fled into the vvilderneſſe where ſhe had a place prepared of God, that there they might feede her a thouſand tvvo hundred ſixtie daies.

† And there vvas made " a great battel in heauen, Michael 7
and his Angels fought vvith the dragon, and the dragon fought and his Angels: † and they preuailed not, neither 8
vvas their place found any more in heauen. † And that great 9
dragon vvas caſt forth, the old ſerpent, vvhich is called the Deuil and Satan, vvhich ſeduceth the vvhole vvorld: and he vvas caſt into the earth, & his Angels vvere throvven downe vvith him. † And I heard a great voice in heauen ſaying: 10
Novv is there made ſaluation and force, and the kingdom of our God, and the povver of his Chriſt: becauſe the accuſer of our brethren is caſt forth, vvho accuſed them before the
:: Vvhen the Angels or vve haue the victorie, vve muſt knovv it is by the bloud of Chriſt, and ſo al is referred alvvaies to him.

ſight of our God day and night. † And :: they ouercame 11
him by the bloud of the Lambe, and by the vvord of their teſtimonie, and they loued not their liues euen vnto death.
† Therfore reioyce ô heauens, and you that dvvel therein. 12
Vvo to the earth and to the ſea, becauſe the Diuel is deſcéded to you, hauing great vvrath, knovving that he hath a litle time.

† And after the dragon ſavv that he vvas throvven into 13
the earth, he perſecuted the vvomã vvhich brought forth the man-childe: † and there vvere giuen to the vvoman tvvo 14
vvinges of a great egle, that ſhee might flie into the deſert

vnto

c The great Diuel Lucifer.

Pſ. 2, 9. Apoc. 2, 27.

vnto her place, vvhere ſhe is nouriſhed for :: a time & times,
15 & halfe a time, from the face of the ſerpent. † And the ſerpent caſt out of his mouth after the vvoman, vvater as it vvere a floud: that he might make her" to be caried avvay vvith the
16 floud. † And the earth holpe the vvoman, and the earth opened her mouth, and ſvvallovved vp the floud vvhich the
17 dragon caſt out of his mouth. † And the dragon vvas angrie againſt the vvoman: and vvent to make battel vvith the reſt of her ſeede, vvhich keepe the commaundements of God,
18 and haue the teſtimonie of IESVS Chriſt. † And he ſtood vpon the ſand of the ſea.

:: This often inſinuatiõ that Antichriſts reigne ſhal be but three yeres & a halfe (Dan. 7, 25. Apoc. 11, 2. 3. & in this chap. v. 6. c. 13, 5.) proueth that the heretikes be exceedingly blinded vvith malice, that hold the Pope to be Antichriſt, who hath ruled ſo many ages.

ANNOTATIONS
CHAP. XII.

6. *The vvoman fled.*] This great perſecution that the Church ſhal flee from, is in the time of Antichriſt, and ſhal endure but three yeres and a halfe, as is noted v. 14. in the margent. In vvhich time for al that, ſhe ſhal not vvant our Lordes protection, nor true Paſtors, nor be ſo ſecrete, but al faithful men ſhal knovv and folovv her: much leſſe ſhal ſhe decay, erre in faith, or degenerate and folovv Antichriſt, as Heretikes do vvickedly feine. As the Church Catholike novv in England in this time of perſecution, becauſe it hath no publike ſtate of regiment nor open free exerciſe of holy functions, may be ſaid to be fled into the deſert, yet it is neither vnknovven to the faithful that folovv it, nor the enemies that perſecute it: as the hidde company that the proteſtants talke of, vvas for ſome vvorldes together, neither knovven to their frendes nor foes, becauſe there vvas in deede none ſuch for many ages together. And this is true, if vve take this flight for a very corporal retiring into vvildernes. Vvhere in deede it may be, and is of moſt expounded, to be a ſpiritual flight, by forſaking the ioyes and ſolaces of the vvorld, and giuing herſelf to contemplation and penance, during the time of perſecution vnder Antichriſt. And by enlarging the ſenſe, it may alſo very vvel ſignifie the deſolation and affliction that the Church ſuffereth and hath ſuffered from time to time in this vvildernes of the vvorld, by al the forerunners and miniſters of Antichriſt, Tyrants and Heretikes.

The Church ſhal flee as to a deſert in Antichriſts time, but not decay or be vnknovven, no not for ſo ſhort a time.

7. *A great battel.*] In the Church there is a perpetual combat betvvixt S. Michael (protector of the Church militant as he vvas ſometime of the Ievves Synagogue *Dan.* 10, 21.) and his Angels, and the Deuil and his miniſters. the perfect victorie ouer-vvhom, ſhal be at the iudgement. Marke here alſo the cauſe vvhy S. Michael is commonly painted fighting vvith a dragon.

S. Michael fighting vvith the dragon.

15. *To be caried avvay.*] By great perſecution he vvould dravv her, that is, her children from the true faith: but euery one of the faithful elect, gladly bearing their part thereof, ouercome his tyrannie At vvhoſe conſtancie he being the more offended, vvorketh malicious attempts in aſſaulting the frailer ſort, vvho are here ſignified by *the reſt of her ſeede that keepe the commaundements*, but are not ſo perfect as the former.

Antichriſts attẽpts to draw from the true faith.

CHAP. XIII.

1 A beaſt riſing vp out of the ſea, hauing ſeuen heades and ten hornes & ten diademes.
5 blaſphemeth God, 7 and vvarreth againſt the Saincts & deſtroieth them.
11 And an other beaſt riſing out of the earth vvith tvvo hornes, vvas altogether for the foreſaid beaſt, conſtraining men to make and adore the image thereof, and to haue the character of his name.

AND I sawe a beast comming vp from the 1
sea, hauing seuen heades, and ten hornes, &
vpon his hornes ten diademes, and vpon
his heades names of blasphemie. † And 2
the beast vvhich I sayv, vvas like to a li-
barde, and his feete as of a beare, and his
mouth, as the mouth of a lion. And the
dragon gaue him his ovvne force and great povver. † And I 3
sawe one of his heades as it vvere slaine to death: and the
vvound of his death vvas cured. And al the earth vvas :: in
admiration after the beast. † And they adored the dragon 4
vvhich gaue povver to the beast: and they adored the beast,
saying, Vvho is like to the beast? and vvho shal be able to
fight vvith it? † And there was giuen to it a mouth speaking 5
great things and blasphemies: and povver vvas giuen to it
to vvorke tvvo and fourtie monethes. † And he opened his 6
mouth vnto blasphemies tovvard God, :: to blaspheme his
name, and his tabernacle, and those that dvvel in heauen.
† And it vvas giuē vnto him" to make battail vvith the sain- 7
ctes, & to ouercome them. And povver vvas giuen him vp-
on euery tribe and people, and tongue, and nation, † and al 8
that inhabite the earth, adored it, * vvhose names be not
written in the booke of life of the Lambe, vvhich vvas slaine
from the beginning of the vvorld.

† If any man haue an eare, let him heare. † He that shal 9
leade into captiuitie, goeth into captiuitie: * he that shal kil 10
in the svvord, he must be killed vvith the svvord. here is the
patience and the faith of sainctes.

† And I sawe :: an other beast cōming vp from the earth: 11
and he had tvvo hornes, like to a lambe, & he spake as a dra-
gon. † And āl the povver of the former beast he did in his 12
sight: and he made the earth and the inhabitants therein, to
adore the first beast, vvhose vvound of death vvas cured.

† And he did many signes, so that he made also fire to come 13
dovvne from heauen vnto the earth in the sight of men.
† And he seduceth the inhabitants on the earth through the 14
signes vvhich vvere giuē him to doe in the sight of the beast,
saying to them that dwel on the earth, that they should make
" the image of the beast vvhich hath the stroke of the sword,
and liued. † And it vvas giuen him to giue spirit to the image 15
of the beast, and that the image of the beast should speake:

and

:: They that now folow the simplest & grosest heretikes that euer were without seeing miracles, vvould then much more folow this great seducer working miracles.

:: No heretikes euer liker Antichrist, thē these in our daies, specially in blasphemies against Gods Church, Sacraments, Saincts, ministers, and al sacred thinges.

:: An other false prophet inferior to Antichrist, shal vvorke vvonders also, but al referred to the honour of his maister Antichrist. So doth Caluin & other Arch-heretikes peruert the world to the honour of Antichrist, and so do their scholers also for the honour of them.

Apoc. 3.5

Gen. 9,6
Mt. 26, 52.

and ſhould make, that vvhoſoeuer ſhal not adore the image
16 of the beaſt, be ſlaine. † And he ſhal make al, litle & great,
and rich, and poore, and free-men, and bond-men, to haue a
17 character in their right hand, or in their foreheads. † and
that no man may bie or ſel, but he that hath " the character, or
18 the name of the beaſt, or the number of his name. † Here
is vviſdom. He that hath vnderſtanding," let him count the
number of the beaſt. For" it is the number of a man: &" the
number of him is ſixe hundred ſixtie ſixe.

ANNOTATIONS
CHAP. XIII.

1. *A beaſt comming vp.*] This beaſt is the vniuerſal companie of the vvicked, vvhoſe head is Antichriſt: & the ſame is called (*Apoc.* 17) the vvhoore of Babylon. The 7 heades be expounded (*Apoc.* 17) ſeuen kings: fiue before Chriſt, one preſent, and one to come. The 10 hornes be alſo there expounded to be 10 kings that ſhal reigne a ſhort vvhile after Antichriſt. This dragon is the Diuel, by vvhoſe povver the vvhoore or beaſt or Antichriſt vvorketh. for in the vvordes folovving (v. 3 & 4) Antichriſt is called the beaſt, to vvhom the dragon, that is, the Deuil giueth that povver of feined miracles. and as vve adore God for giuing povver to Chriſt and his folovvers, ſo they ſhal adore the Deuil for aſſiſting Antichriſt and giuing him povver.

Many myſteries expounded.

7. *To make battel vvith the ſaincts.*] He ſhal kil the ſaincts then liuing, Elias and Enoch, and infinite moe that profeſſe Chriſt. vvhereby vve muſt learne, not to maruel vvhen vve ſee the vvicked perſecute and preuaile againſt the iuſt, in this life. Then ſhal his great perſecution and crueltie trie the ſaincts patience, as his vvonderful meanes to ſeduce ſhal trie the ſtedfaſtnes of their faith, vvhich is ſignified by theſe vvordes folovving, *Here is the patience and the faith of ſaincts.* And vvhen it is ſaid, *They adored the beaſt, vvhoſe names are not vvritten in the booke of life of the Lambe,* it giueth great ſolace and hope to al them that ſhal not yeld to ſuch perſecutions, that they are of Gods elect, and their names vvritten in the booke of life.

Great perſecution by Antichriſt and his miniſters.

Their bleſſednes that continue cõſtant.

14. *The image of the beaſt.*] They that novv refuſe to vvorſhip Chriſts image, vvould then vvorſhip Antichriſts. And vve may note here, that as the making or honouring of this image vvas not againſt the honour of Antichriſt, but vvholy for it, as alſo the image erected of Nabuchodonoſor, and the vvorſhip thereof vvas altogether for the honour of him, ſo is the vvorſhip of Chriſts image, the honour of Chriſt him ſelf, and not againſt him, as Proteſtants madly imagin.

The honour of Chriſts image is for the honour of Chriſt.

17. *The character or the name.*] As belike for the peruerſe imitation of Chriſt, vvhoſe image (ſpecially as on the Roode or crucifixe) he ſeeth honoured and exalted in euery Church, he vvil haue his image adored (for that is Antichriſt, in emulation of like honour, aduerſarie to Chriſt) ſo for that he ſeeth al true Chriſtian men to beare the badge of his Croſſe in their foreheads, he likevviſe vvil force al his to haue an other marke, to abolifh the ſigne of Chriſt. By the like emulation alſo and vvicked oppoſition he vvil haue his name and the letters thereof to be ſacred, and to be vvorne in mens cappes, or vvritten in ſolemne places, and to be vvorſhipped, as the name of IESVS is and ought to be among Chriſtian men. And as the ineffable name of God vvas among the Ievves expreſſed by a certaine number of 4 characters (therfore called *Tetragrámmaton*) ſo it ſeemeth the Apoſtle alludeth here to the number of Antichriſts name.

יהוה

Antichriſts triple honour againſt the honour of Chriſt.

The Proteſtãts by aboliſhing of Chriſtes image, & croſſe and irreuerẽce to the name IESVS, make ready vvay to the honour of Antichriſt.

And here it is much to be noted, that the Proteſtants plucking dovvne the image of Chriſt out of al Churches, & his ſigne of the croſſe from mens foreheads, and taking avvay the honour and reuerence of the name IESVS, doe make roome for Antichriſts image, & marke, and name. And vvhen Chriſts images and enſignes or armes ſhal be aboliſhed, and the Idol of Antichriſt ſet vp in ſteede thereof, as it is already begonne: then is the abomination of deſolation vvhich vvas foretold by Daniel and our Sauiour.

18. *Let him count.*] Though God vvould not haue it manifeſt before hand to the vvorld, vvho in particular this Antichriſt ſhould be: yet it pleaſed him to giue ſuch tokens of him, that vvhen he commeth, the faithful may eaſily take notice of him, according as it is vvritten of the euent of other prophecies concerning our Sauiour, *That vvhen it is come to paſſe, you may beleeue.* In the meane time vve muſt take heede that vve iudge not ouer raſhly of Gods ſecretes, the holy vvriter

Antichriſts name ſecrete.

Is. 14, 29.

here signifying, that it is a point of high vnderstanding, illuminated extraordinarily by Gods spirit, to recken right and discipher truely before hand, Antichrists name and person.

18. *It is the number of a man.*] A man he must be, and not a Diuel or spirit, as here it is cleere, and by S. Paul 2 *Thessal.* 2. vvhere he is called, *the man of sinne.* Againe, he must be one particular person, & not a nũber, a succession, or vvhole order of any degree of men: becausse his proper name, and the particular number, and the characters thereof be (though obscurely) insinuated. Vvhich reproueth the vvicked vanitie of Heretikes, that vvould haue Christs ovvne Vicars, the successors of his cheefe Apostle, yea the vvhole order of them for many ages together, to be this Antichrist. Vvho by his description here and in the said Epistle to the Thessalonians, must be one special man, and of a particular proper name, as our Lord IESVS is. And vvhosoeuer he be, these Protestants vndoubtedly are his precursors. for as they make his vvay by ridding avvay Christs images, crosse, and name, so they excedingly promote the matter by taking avvay Christs cheefe minister, that al may be plaine for Antichrist.

Antichrist shal be one special man, and of a peculiar name.

If the Pope had been Antichrist, and had been reuealed novv a good many yeres sithence, as these fellovves say he is to them, then the number of this name vvould agree to him, and the prophecie being novv fulfilled, it vvould euidently appeare that he bare the name and number here noted. for (no doubt) vvhen he commeth, this count of the letters or number of his name vvhich before is so hard to knovv, wil be easie. for he will set vp his name in euery place, euẽ as We faithful men do novv aduance IESVS. And vvhat name proper or appellatiue of al or any of the Popes do they finde to agree vvith this number, notvvithstanding they boast that they haue found the vvhole order and euery of them these thousand yeres to be Antichrist, and the rest before euen from *S.* Peter, forervvorkers tovvard his kingdom?

The Pope can not be Antichrist.

18. *The number 666.*] Forasmuch as the auncient expositors and other do thinke (for certaine knowledge thereof no mortal mã can haue vvithout an expresse reuelatiõ) that his name cõsisteth of so many, & such letters in Greeke, as according to their maner of numbering by the Alphabete make *666*, and forasmuch as the letters making that number, may be found in diuers names both proper & common: (as S. Irenæus findeth them in *Latinos* and *Teitan*, Hippolytus in *ἀρνοῦμαι*, Aretas in *Lampetis*, & some of this age in *Ludérus*, vvhich vvas Luthers name in the Alman tõgue:) therfore vve see there can be no certaintie, and euery one frameth and applieth the letters to his ovvne purpose. and most absurd folly it is of the Heretikes, to applie the vvord, *Latinos*, to the Pope: neither the vvhole order in common, nor euer any particular Pope being so called. and S. Irenæus the first that obserued it in that vvord, applied it to the Empire and state of the Romane Emperour, vvhich then vvas Heathen, and not to the Pope of his daies or after him: and yet preferred the vvord, *Teitan*, as more agreable, vvith this admonition, that it vvere a very perilous and presumptuous thing to define any certaintie before hand, of that number and name. And truely vvhatsoeuer the Protestants presume herein of the Pope, vve may boldly discharge Luther of that dignitie. He is vndoubtedly one of Antichrists precursors, but not Antichrist him self.

Al framing of letters to expresse Antichrists name, is vncertaine.

Iren. li. 5 in fine.

CHAP. XIIII.

1 Virgins followv the Lambe vvhithersoeuer, singing a nevv canticle. 6 One Angel Euangelizeth the Gospel: 8 an other Angel telleth the fall of Babylon: 9 the third declareth their torments that haue adored the beast. Moreouer tvvo hauing sickles, 15 one of them is commaunded to reape dovvne the corne, 18 the other to gather the grapes as in vintage, vvhich are troden in the lake of Gods vvrath.

The Epistle vpõ S. Innocents day in Christmas.

AND I looked, & behold :: a Lãbe stoode vpon 1
mount Sion, and vvith him an hundred fourtie foure thousand hauing his name, and the name of his Father vvritten in their foreheads.
† And I heard a voice from heauen, as the 2
voice of many vvaters, and as the voice of great thunder: and the voice vvhich I heard, as of harpers harping on their harpes. † And they sang as it vvere a nevv song before the 3
seate and before the foure beastes, and the seniors, and no man

:: Christ, and the same number of elect that were signed chap. 7.

` learne μαθεῖν,

man could ` say 'the song, but those hundred fourtie foure
4 thousand, that were bought from the earth. † These are they which were not defiled with women. For they are :: virgins. These folow the Lambe whithersoeuer he shal goe. These were bought from among men, [c] the first fruites
5 to God and the Lambe: † and in their mouth there was found no lie. for they are without spot before the throne of God. ч

:: One state of life more excellēt then an other. and virgins for their puritie passing the rest, & alwaies accompanying Christ according to the Churches hymne out of this place, *Quocunque pergū, virgines sequuntur &c.*

6 † And I saw an other Angel flying through the middes of heauen, hauing the eternal Gospel, to euāgelize vnto them that sit vpon the earth, and vpon euery nation, and tribe, &
7 tōge, & people: † saying with a loud voice, Feare our Lord, and giue him honour, because the houre of his iudgement is come: and adore ye him * that made heauen and earth, the sea and al things that are in them, and the fountaines of waters.

c This the Church applieth to the holy Innocents that died first for Christ.

Ps. 145. Act. 14.

8 † And an other Angel folowed, saying, * Fallen fallen is that great :: Babylon, which of the wine of the wrath of her fornication made al nations to drinke.

:: The citie of the diuel, which is the vniuersal societie of the wicked misbeleuers & il liuers in the world.

Esa. 21. Ier. 51. Apo. 18.

9 † And the third Angel folowed them, saying with a loud voice, If any man adore the beast and his image, and re-
10 ceiue the character in his forehead, or in his hand: † :: he also shal drinke of the wine of the wrath of God, which is mingled with pure wine in the cuppe of his wrath, and shal be tormented with fire & brimstone in the sight of the
11 holy Angels and before the sight of the Lambe. † and the smoke of their tormentes shal ascend for euer & euer: neither haue they rest day and night, which haue adored the beast, and his image, and if any man take the character of his name.

:: The great damnatiō that shal folow them that forsake Christ & the Church, & worship Antichrist or his image.

12 † Here is the patience of sainctes, which :: keepe the commaundementes of God and the faith of IESVS.

:: Faith is not ynough to saluatiō, without fulfilling of Gods cōmaūdements.

13 † [b] And I heard a voice from heauen, saying to me, Write, Blessed are the dead which die in our Lord. from hence forth now, saith the Spirit, that they rest from their labours. for their workes folow them.

b The Epistle in a daily Masse for the dead.

14 † And I saw, and behold a white cloude: and vpon the cloude one sitting like to the Sonne of man, hauing on his head a crowne of gold, and in his hand a sharpe sickle.

15 † And an other Angel came forth from the temple, crying with a loud voice to him that sate vpon the cloude, * Thrust in thy sickle, and reape, because the houre is come to reape,

Ioel 3. Mat. 13.

for the harueſt of the earth is drie. † And he that ſate vpon 16
the cloude, thruſt his ſickle into the earth, and the earth vvas
reaped. † And an other Angel came forth from the temple 17
vvhich is in heaué, him ſelf alſo hauing a ſharpe ſickle. † And 18
an other Angel came forth from the altar, vvhich had povver
ouer the fite: and he cried vvith a loud voice to him that
had the ſharpe ſickle, ſaying, Thruſt in thy ſharpe ſickle, and
gather the cluſters of the vineyard of the earth: becauſe the
grapes thereof be ripe. † And the Angel thruſt his ſharpe 19
ſickle into the earth, and gathered the vineyard of the earth,
& caſt it into the great [c] preſſe of the vvrath of God: † and 20
the preſſe vvas troden vvithout the citie, and bloud came
forth out of the preſſe, vp to the horſe bridles, for a thou-
ſand ſixe hundred furlongs.

[c] λωὶν lacũ. fat, trough, lake.

ANNOTATIONS
CHAP. XIIII.

13. *From hence forth novv.*] This being ſpecially ſpoken of Martyrs (as not onely S. Auguſtine ſeemeth to take it, but the Caluiniſts them ſelues, tranſlating, *in domino, for our Lords cauſe*) the Proteſtants haue no reaſon to vſe the place againſt Purgatorie or praier for the departed. ſeeing the Catholike Church and al her children confeſſe, that al Martyrs are ſtraight after their death, in bliſſe, and neede no praiers. Vvhereof this is S. Auguſtines knovven ſentence, *He doeth iniurie to the Martyr, that praieth for the Martyr. Ser. 17 de verb. Apoſt. c. 1.* and againe to this purpoſe he vvriteth thus moſt excellently tract. 84 in Ioan. *We keepe not a memorie of Martyrs at our Lords table, as vve doe of other that reſt in peace, that is, for the intent to pray for them, but rather that they may pray for vs &c.* Beza.

Praying for the dead, and vnto Saincts, at the altar.

But if vve take the vvordes generally for al deceaſed in ſtate of grace, as it may be alſo, then vve ſay that euen ſuch, though they be in Purgatorie and Gods chaſtiſement in the next life, and neede our praiers, yet (according to the foreſaid vvordes of S. Auguſtine) *do reſt in peace*, being diſcharged from the labours, afflictions, and perſecutions of this vvorld, and (vvhich is more) from the daily dangers of ſinne and damnation, and put into infallible ſecuritie of eternal ioy vvith vnſpeakable comfort of conſcience. and ſuch in deede are more happie and bleſſed then any liuing, vvho yet are vſually in the Scriptures called bleſſed, euen in the middes of the tribulations of this life. Vvhereby vve ſee that theſe vvordes, *from hence forth they ſhal reſt from their labours*, may truely agree to them alſo that are in Purgatorie, and ſo here is nothing proued againſt Purgatorie. Laſtly, this aduerbe, *á modo*, in Latin, as in the Greeke ἀπάρτι, doth not properly ſignifie, from this preſent time forvvard, as though the Apoſtle had ſaid, that after their death and ſo forvvard they are happie: but it noteth and ioyneth the time paſt together vvith the time preſent, in this ſenſe, that ſuch as haue died ſince Chriſts Aſcenſion, vvhen he firſt entring into heauen opened it for others, goe not to *Limbus Patrum*, as they vvere vvont before Chriſts time, but are in caſe to goe ſtraight to bliſſe, except the impediment be in them ſelues. Therfore they are here called bleſſed, that die novv in this ſtate of grace & of the nevv Teſtament, in compariſon of the old faithful and good perſons.

The place abuſed againſt Purgatorie, anſvvered.

ámodo ἀπάρτι Photius in Lexico.

CHAP. XV.

THE 4 PART
Of the 7 laſt plagues & final damnatiõ of the vvicked.

2. *They that had novv ouercome the beaſt and his image and the number of his name, do glorifie God. 6 To ſeuen Angels hauing the ſeuen laſt plagues, are giuen ſeuen cuppes full of the vvrath of God.*

AND

1 AND I sawv another signe in heauen great and maruelous : seuen Angels hauing the seuen last plagues. Because in them the wrath of God is con-
2 summate. † And I sawv as it vvere [c] a sea of glasse mingled vvith fire, and them that ouercame the beast and his image and the number of his name, standing vpon the sea of
3 glasse, hauing the harpes of God: † and singing [::] the song of Moyses the seruant of God, and the song of the Lambe, saying, Great and maruelous are thy vvorkes Lord God omnipotent : iust and true are thy vvaies King of the [`] vvorldes'.
4 † Vvho shal not feare thee o Lord, and magnifie thy name? because thou only art holy, because al nations shal come, & adore in thy sight, because thy iudgements be manifest.
5 † And after these things I looked, and behold the temple
6 of the tabernacle of testimonie was opened in heauen: † and there issued forth the seuen Angels, hauing the seuen plagues, from the temple : reuested vvith cleane and vvhite [`] stone'], &
7 girded about the breastes vvith girdles of gold. † And one of the foure beastes, gaue to the seuen Angels seuen vials of gold ful of the vvrath of the God that liueth for euer and euer.
8 † And the temple vvas filled vvith smoke at the maiestie of God, and at his povver : and no man could enter into the temple, til the seuen plagues of the seuen Angels vvere consummate.

The tribulations about the day of iudgement.

c Baptisme.

:: The song of Moyses and Christ, is the new Testamēt and the old.

THE FIFTH VISION.

[`] Saincts

[`] linen λίνον λίθον.

CHAP. XVI.

Vpon the pouring out of the seuen cuppes of Gods vvrath, on the land, the sea, the fountaines, the seat of the beast, Euphrâtes and the aire: there arise sundrie plagues in the vvorld.

1 AND I heard a great voice out of the temple, saying to the seuen Angels : Goe, and poure out the seuen vials of the vvrath
2 of God vpon the earth. † And the first vvent, and poured out his vial vpon the earth, and there vvas made a cruel and very sore vvound vpon men that had the character of the beast: and vpon them that adored the image thereof.
3 † And the second Angel poured out his vial vpon the sea, and there vvas made bloud as it vvere of one dead : and

euery

euery liuing soul died in the sea.

† And the third poured out his vial vpon the riuers & 4
the fountaines of vvaters: and there vvas made bloud. † And 5
I heard the Angel of the vvaters, saying: Thou art iust ô Lord,
vvhich art, and vvhich vvast, the holy one, because thou hast
iudged these things: † :: because they haue shed the bloud 6
of the Saincts and Prophets, & thou hast giuen them bloud
to drinke. for they are vvorthie. † And I heard an other, 7
saying: Yea Lord God omnipotent, true and iust are thy
iudgements.

:: The great reuenge that God vvil doe at the later day vpon the persecutors of his Saincts.

† And the fourth Angel poured out his vial vpon the 8
sunne, and it vvas giuen vnto him to afflict men vvith heate
and fire: † and men boiled vvith great heate, and :: blas- 9
phemed the name of God hauing povver ouer these plagues,
neither did they penance to giue him glorie.

:: The desperate and damned persons shal blaspheme God perpetually. vvhich shal be such onely as do not repent in this life.

† And the fift Angel poured out his vial vpon the seate 10
of the beast: and his kingdom vvas made darke, and they tō-
gether did eate their tonges for paine: † & they blasphemed 11
the God of heauen because of their paines and vvoundes, &
[c] did not penance from their vvorkes.

c See chap. 9. v. 20 in the margent.

† And the sixt Angel poured out his vial vpon that 12
great riuer Euphrátes: and dried vp the vvater thereof that a
vvay might be prepared to the kings from the rising of the
sunne.

:: The dragon, is the Diuel: the beast, Antichrist, or the societie wherof he is head: the false-prophet, either Antichrist him self, or the companie of Heretikes and seducers that folovv him.

c *The hil of theeues*, by S. Hieroms interpretation.

† And I savv from the mouth :: of the dragon, and from 13
the mouth of the beast, and from the mouth of the false-
prophet `three' vncleane spirites in máner of frogges. † For 14
they are the spirites of Deuils vvorking signes, and they goe
forth to the kings of the vvhole earth to gather them into
battel at the great day of the omnipotent God. † Behold 15
*I come as a theefe: Blessed is he that vvatcheth, & keepeth
his garments, that he* vvalke not naked, and they see his
turpitude. † And he shal gather them into a place vvhich 16
in Hebrevv is called [c] *Armagedon*.

`issue forth three

Apoc. 3. 2 Cor. 5. 3.

† And the seuenth Angel poured out his vial vpon the 17
aire, and there came forth a loud voice out of the temple
from the throne, saying: It is done. † And there vvere made 18
lightenínges, and voices, and thunders, and a great earthquake
vvas made, such an one as neuer hath been since men vvere
vpon the earth, such an earthquake, so great. † And :: the 19
great citie vvas made into three partes: and the cities of the
Gentiles

:: The citie or cõmonvvealth of the vvicked deuided into three partes: into infidels, Heretikes, and euil Catho-

Gentiles fel. And Babylon the great came into memorie before God,* to giue her the cuppe of vvine of the indigna-
Ier. 25, 15. tion of his vvrath. † And euery Iland fled, and mountaines vvere not found. † And great haile like a talent came downe from heauen vpon men: and men blaſphemed God for the plague of the haile: becauſe it vvas made exceding great.

likes. This citie is here called Babylō, vvhereof ſee the Annotat. vpon the next chapter v. 5.

CHAP. XVII.

The harlot Babylon clothed vvith diuers ornaments, 6 and drunken of the bloud of Martyrs, ſitteth vpon a beaſt that hath ſeuen heades and ten hornes: 7 al Which things the Angel expoundeth.

1 AND there came one of the ſeuen Angels vvhich had the ſeuen vials, & ſpake vvith me, ſaying, Come, I vvil ſhevv thee:: the damnation of the great harlot, vvhich
2 ſitteth vpon c many vvaters, † vvith vvhom the kings of the earth haue fornicated, and they vvhich inhabite the earth
3 haue been drunke of the vvine of her vvhoredom. † And he tooke me avvay in ſpirit into the deſert. And I ſavv a womā ſitting vpon a ſcarlet coloured beaſt, ful of names of blaſ-
4 phemie, hauing ſeuen heades, and ten hornes. † And the vvoman vvas clothed round about vvith purple and ſcarlet, and gilted vvith gold, and pretious ſtone, and pearles, hauing a golden cup in her hand, ful of the abomination & filthines
5 of her fornication. † And in her forehead a name vvritten, "*Myſterie:*" Babylon the great, mother of the fornications and
6 the abominations of the earth. † And I ſavv the vvoman "drunken of the bloud of the Sainctes, and of the bloud of the martyrs of IESVS. And I marueled vvhen I had ſeen her,
7 vvith great admiration. † And the Angel ſaid to me, Vvhy doeſt thou maruel? I vvil tel thee the myſterie of the woman, and of the beaſt that carieth her, which hath the ſeuen heades and the ten hornes.

:: The final damnation of the vvhole compauie of the reprobate, called here the great vvhoore.

c These many vvaters are many peoples. v. 15.

8 † The beaſt vvhich thou ſavveſt, :: vvas, and is not, and ſhal come vp out of the bottomeles depth, and goe into deſtruction: and the inhabitants on the earth (vvhoſe names are not vvritten in the booke of life from the making of the vvorld) ſhal maruel, ſeeing the beaſt that vvas, and is

:: It ſignifieth the ſhort reigne of Antichriſt, vvho is the cheefe horne or head of the beaſt.

not. † And here is vnderſtanding, that hath vviſedom. 9
The ſeuen heades: are "ſeuen hilles, vpon vvhich the
vvoman ſitteth, and they are ſeuen kings. † Fiue are fallen, 10
one is, and an other is not yet come: & vvhen he ſhal come,
he muſt tarie a ſhort time. † And the beaſt vvhich vvas, & 11
is not:" the ſame alſo is the eight, and is of the ſeuen, & goeth
into deſtruction. † And the ten hornes vvhich thou ſaweſt: 12
:: Some expound it of ten ſmal kingdoms, into which the Romane Empire ſhal be deuided, vvhich ſhal al ſerue Antichriſt both in his life and a litle after.
are :: ten kings, vvhich haue not yet receiued kingdom, but
' ſhal' receiue povver as kings one houre after the beaſt. ' doe
† Theſe haue one counſel and force: and their povver they 13
ſhal deliuer to the beaſt. † Theſe ſhal fight vvith the Lambe, 14
and the Lambe ſhal ouercome them, becauſe * he is Lord of 1 Tim. 6, 15. Apo. 19, 16.
lordes, and King of kinges, & they that are vvith him, called,
and elect, and faithful. † And he ſaid to me, The vvaters 15
vvhich thou ſavveſt vvhere the harlot ſitteth: are peoples,
and nations, and tonges. † And the ten hornes vvhich thou 16
:: Not forcing or mouing any to folow Antichriſt, but by his iuſt iudgement, & for puniſhment of their ſinnes, permitting thé to beleeue and cõſent to him.
ſavveſt in the beaſt: theſe ſhal hate the harlot, and ſhal make
her deſolate and naked, and ſhal eate her fleſh, and her they
ſhal burne vvith fire. † for :: God hath giuen into their 17
hartes, to doe that vvhich pleaſeth him: that they giue their
kingdom to the beaſt, til the vvordes of God be cõſummate.
† And the vvoman vvhich thou ſavveſt: is "the great citie, 18
vvhich hath kingdom ouer the kinges of the earth.

ANNOTATIONS
CHAP. XVII.

5. *Babylon.*] In the end of S. Peters firſt Epiſtle, vvhere the Apoſtle dateth it at Babylon, vvhich the auncient vvriters (as vve there noted) affirme to be meant of Rome: the Proteſtants vvil not in any vviſe haue it ſo, becauſe they vvould not be driuen to confeſſe that Peter euer vvas at Rome. but here for that they thinke it maketh for their opinion, that the Pope is Antichriſt, and Rome the ſeate and citie of Antichriſt, they vvil needes haue Rome to be this Babylon, this great vvhore, and this purple harlot. for ſuch fellovves, in the expoſition of holy Scripture, be ledde onely by their preiudicate opinions and hereſies, to vvhich they dravv al things vvithout al indifferencie and ſinceritie.

The Proteſtãts here vvil needs haue Babylõ to be Rome, but not in S. Peters epiſtle.

But S. Auguſtine, Aretas, and other vvriters, moſt commonly expound it, neither of Babylon it ſelf a citie of Chaldæa or Ægypt, nor of Rome, or any one citie, vvhich may be ſo called ſpiritually, as Hieruſalem before chap. 11 is named ſpiritual Sodom and Ægypt: but of the general ſocietie of the impious, & of thoſe that preferre the terrene kingdõ and cõmoditie of the vvorld, before God & eternal felicitie. The author of the Commentaries vpon the Apocalypſe ſet forth in S. Ambroſe name, vvriteth thus: *This great vvhoore ſometime ſignifieth Rome, ſpecially vvhich at that time vvhen the Apoſtle vvrote this, did perſecute the Church of God. but other vviſe it ſignifieth the vvhole citie of the Diuel, that is, the vniuerſal corps of the reprobate.* Tertullian alſo taketh it for Rome, thus. *Babylon* (ſaith he) *in S. Iohn is a figure of the citie of Rome, being ſo great, ſo proud of the Empire, and the deſtroier of the ſaincts.* Vvhich is plainely ſpoken of that citie, vvhen it vvas heathen, the head of the terrene dominion of the vvorld, the perſecutor of the Apoſtles and their ſucceſſors, the ſeate of Nero, Domitian, and the like, Chriſts ſpecial enemies, the ſinke of idolatrie, ſinne, and

By Babylon (according to al the fathers) is ſignified, partly the vvhole ſocietie of the vvicked, partly the citie of Rome, only in reſpect of the terrene &

li. aduerſ. Iudæos.

falſe

falſe vvorſhip of the Pagan gods. Then vvas it Babylon, vvhen S. Iohn vvrote this, and then vvas Nero and the reſt figures of Antichriſt, and that citie the reſemblance of the principal place (vvhereſoeuer it be) that Antichriſt ſhal reigne in, about the later end of the vvorld.

heathenish ſtate of them that perſecuted the Church

Novv to apply that to the Romane Church and Apoſtolike See, either novv or then, vvhich vvas ſpoken onely of the terrene ſtate of that citie, as it vvas the ſeate of the Emperour, and not of Peter, vvhen it did ſlea aboue 30 Popes Chriſts Vicars, one after an other, & endeuoured to deſtroy the vvhole Church: that is moſt blaſphemous and fooliſh.

The Church of Rome is neuer called Babylon.

The Church in Rome vvas one thing, & Babylon in Rome an other thing. Peter ſate in Rome, and Nero ſate in Rome. but Peter, as in the Church of Rome: Nero, as in the Babylon of Rome. Vvhich diſtinction the Heretikes might haue learned by S. Peter him ſelf *ep. 1. chap.* 5. vvriting thus, *The Church ſaluteth you, that is in Babylon, coëlect.* So that the Church and the very choſen Church vvas in Rome, vvhen Rome vvas Babylon. vvhereby it is plaine that, vvhether Babylon or the great vvhoore do here ſignifie Rome or no, yet it can not ſignifie the Church of Rome: vvhich is novv, and euer vvas, differing from the terrene Empire of the ſame. And if, as in the beginning of the Church, Nero and the reſt of the perſecuting Emperours (vvhich vvere figures of Antichriſt) did principally ſit in Rome, ſo alſo the great Antichriſt ſhal haue his ſeate there, as it may vvel be (though others thinke that Hieruſalem rather ſhal be his principal citie:) yet euen then ſhal neither the Church of Rome, nor the Pope of Rome be Antichriſt, but ſhal be perſecuted by Antichriſt, and driuen out of Rome, if it be poſſible. for, to Chriſts Vicar and the Romane Church he vvil beare as much good vvil as the Proteſtants novv doe, and he ſhal haue more povver to perſecute him and the Church, then they haue.

S. Hierom *epiſt.* 17. *c.* 7. to Marcella, to dravv her out of the citie of Rome to the holy land, vvarning her of the manifold allurements to ſinne and il life, that be in ſo great and populous a citie, alludeth at length to theſe vvordes of the Apocalypſe, and maketh it to be Babylon, and the purple vvhoore. but ſtraight vvay, leſt ſome naughtie perſon might thinke he meant that of the Church of Rome, vvhich he ſpake of the ſocietie of the vvicked only, he addeth: *There is there in deede the holy Church, there are the triumphant monuments of the Apoſtles and Martyrs,* Ro. 1. *there is the true confeſſion of Chriſt, there is the faith praiſed * of the Apoſtle, and Gentilitie troden vnder foote, the name of Chriſtian daily aduancing it ſelf on high.* Vvhereby you ſee that vvhatſoeuer may be ſpoken or interpreted of Rome, out of this vvord Babylō, it is not meant of the Church of Rome, but of the terrene ſtate, in ſo much that the ſaid holy Doctor (*li.* 2 *aduerſ. Iouinian. c.* 19.) ſignifieth, that the holines of the Church there, hath vviped avvay the blaſphemie vvritten in the forehead of her former iniquitie. But of the difference of the old ſtate and dominion of the Heathen there, for vvhich it is reſembled to Antichriſt, and the Prieſtly ſtate vvhich novv it hath, reade a notable place in S. Leo *ſerm.* 1 *in natali Petri & Pauli.*

5. *Myſterie.*] S. Paul calleth this ſecrete and cloſe vvorking of abomination, the myſterie of iniquitie. 2. *Theſſal.* 2. and it is called a litle after in this chapter verſ. 7. *the Sacrament* (or myſterie) of the vvoman, and it is alſo the marke of reprobation and damnation.

Myſterie.

6. *Drunken of the bloud.*] It is plaine that this vvoman ſignifieth the vvhole corps of al the perſecutors that haue and ſhal ſhede ſo much bloud of the iuſt: of the Prophets, Apoſtles, and other Martyrs from the beginning of the vvorld to the end. The Proteſtants foliſhly expound it of Rome, for that there they put Heretikes to death, and allovv of their puniſhment in other countries: but their bloud is not called the bloud of ſaincts, no more then the bloud of theeues, mankillers, and other malefactors: for the ſheding of vvhich by order of iuſtice, no Commonvvealth ſhal anſvver.

This woman ſignifieth al perſecutors of ſaincts.

Putting heretikes to death, is not to ſhede the bloud of ſaincts.

9. *Seuen hilles.*] The Angel him ſelf here expoundeth theſe 7 hilles to be al one vvith the 7 heads and the 7 kings: & yet the Heretikes blinded excedingly vvith malice againſt the Church of Rome, are ſo madde to take them for the ſeuen hilles literally, vpon vvhich in old time Rome did ſtand: that ſo they might make the vnlearned beleeue that Rome is the ſeate of Antichriſt. But if they had any conſideration, they might marke that the Prophets viſions here are moſt of them by Seuens, vvhether he talke of heads, hornes, candleſtickes, Churches, kings, hilles, or other thinges: and that he alluded not to the hilles, becauſe they vvere iuſt ſeuen, but that *Seuen* is a myſtical number, as ſometime *Ten* is, ſignifying vniuerſally al of that ſort Whereof he ſpeaketh. as, that the ſeuen heads, hilles, or kingdoms (Which are here al one) ſhould be al the kingdoms of the World that perſecute the Chriſtians: being heads and mountaines for their height in dignitie aboue others. And ſome take it, that there Were ſeuen ſpecial Empires, kingdoms, or States, that vvere or ſhal be the greateſt perſecutors of Gods people. as of Ægypt, Chanaan, Babylon, the Perſians, and Greekes, Which be fiue. ſixtly of the Romane Empire Which once perſecuted moſt of al other, and Which (as the Apoſtle here ſaith) *yet is*, or ſtandeth. but the ſeuenth, then vvhen S. Iohn vvrote this, vvas not come, neither is yet come in our daies: vvhich is Antichriſts ſtate, vvhich ſhal not come ſo long as the Empire of Rome ſtandeth, as S. Paul did Prophecie. 2 *Theſſal.* 2.

The Proteſtants madnes in expounding the 7 hilles, of Rome: the Angel himſelf expounding it otherwiſe.

11. *The ſame is the eight.*] The beaſt it ſelf being the congregation of al theſe vvicked perſecutors, though it conſiſt of the foreſaid ſeuen, yet for that the malice of al is complete in it, may be

Vvhat is the eight beaſt.

called the eight. Or, Antichriſt him ſelf, though he be one of the ſeuen, yet for his extraordinarie vvickednes ſhal be counted the odde perſecutor, or the accompliſhment of al other, & therfore is named the eight. Some take this beaſt called the eight, to be the Diuel.

18. *The great citie.*] If it be meant of any one citie, and not of the vniuerſal ſocietie of the reprobate (vvhich is the citie of the Diuel, as the Church & the vniuerſal fellovvſhip of the faithful is called the citie of God) it is moſt like to be old Rome, as ſome of the Greekes expound it, from the time of the firſt Emperours, til Conſtantines daies, vvho made an end of the perſecution, for by the authoritie of the old Romane Empire, Chriſt vvas put to death firſt, and aftervvard the tvvo cheefe Apoſtles, & the Popes their ſucceſſors, and infinite Catholike men through out the vvorld, by leſſer kings vvhich then vvere ſubie & to Rome. Al vvhich Antichriſtian perſecutions ceaſed, vvhen Conſtantine reigned, and yelded vp the citie to the Pope, vvho holdeth not the kingdom or Empire ouer the vvorld, as the Heathen did, but the fatherhod and ſpiritual rule of the Church. Hovvbeit the more probable ſenſe is the other, of the citie of the Diuel, as the author of the homilies vpon the Apocalypſe in S. Auguſtine, declareth.

The double interpretation of Babylon.

CHAP. XVIII.

The fall of Babylon, her iudgement, plagues and reuenges: for the vvhich, 9 the kings, 16 and marchants of the earth that ſometime did cleaue vnto her, ſhal mourne bitterly: 20 but heauen, and the Apoſtles and Prophets ſhal reioyce.

AND after theſe things I ſavv an other Angel cõ- 1
ming dovvne from heauen, hauing great povver:
& the earth vvas illuminated of his glorie. † And 2
he cried out in force, ſaying, * Fallen fallen is Ba-
bylon the great: and it is become the habitation of Deuils,
and [c] the cuſtodie of euery vncleane ſpirit, and the cuſtodie
of euery vncleane and hateful bird: † becauſe al nations 3
haue drunke of the vvine of the vvrath of her fornication:
and the kings of the earth haue fornicated vvith her: and
the marchantes of the earth vvere made riche by the vertue
of her delicacies.

† And I heard an other voice from heauen, ſaying, Goe 4
out from her my people: that you be not partakers of her
ſinnes, and receiue not of her plagues. † Becauſe her ſinnes 5
are come euen to heauen, and God hath remembred her ini-
quities. † Render to her as ſhe alſo hath rendred to you: & 6
double ye double according to her vvorkes: In the cuppe
vvherin ſhe hath mingled, mingle ye double vnto her. † As 7
much as ſhe hath glorified her ſelf, & hath been in delicacies,
:: ſo much giue her torment and mourning: becauſe ſhe ſaith
in her hart, * I ſit a queene, & Widow I am not, and mourning
I ſhal not ſee. † Therfore in one day ſhal her plagues come, 8
death, and mourning, and famine, and vvith fire ſhe ſhal be
burnt: becauſe God is ſtrong that ſhal iudge her.

† And

Apo. 14, 8. [c] φυλακὴ

Eſ 47, 8

:: The meaſure of paines & damnation, according to the vvicked pleaſures or vnlavvful delites of this life. vvhich is a ſore ſentence for ſuch people as turne their vvhole life to luſt and rict.

9 † And :: the kings of the earth, vvhich haue fornicated vvith her,& haue liued in delicacies, ſhal vveepe, & bevvaile them ſelues vpon her, vvhen they ſhal ſee the ſmoke of her
10 burning: † ſtanding farre of for the feare of her tormentes, ſaying, Vvo, vvo, that great citie Babylon, that ſtrong citie: becauſe in one houre is thy iudgement come.
11 † And the marchãtes of the earth ſhall vveepe,& mourne vpon her: becauſe no man ſhal bye their merchandiſe any
12 more, † merchandiſe of gold and ſiluer and precious ſtone, and of pearle,and fine linnen,and purple,and ſilke, & ſcarlet, and al Thyne vvood,and al veſſels of yuorie,and al veſſels of
13 precious ſtone and of braſſe and yron and marble, † and cynamon,and of odours,and ointement,and frankeincenſe,and vvine,and oile, and floure,& vvheate,and beaſtes,& ſheepe,
14 and horſes,and chariotes,& ſlaues,and ſoules of men. † And the apples of the deſire of thy ſoul are departed from thee, & al fat and goodly thinges are periſhed from thee, and they
15 ſhal no more finde them. † The marchantes of theſe things vvhich are made riche, ſhal ſtand farre from her for feare of
16 her tormẽtes, vveeping and mourning, † & ſaying, Vvo, vvo, that great citie, vvhich vvas clothed vvith ſilke, and purple, and ſcarlet,and vvas gilted vvith gold,and pretious ſtone, &
17 pearles: † becauſe in one houre are ſo great riches made deſolate: and euery gouernour,and euery one that ſaileth into the lake,and the ſhipmen, and they that vvorke in the ſea,
18 ſtoode a farre of, † and cried ſeeing the place of her bur-
19 ning,ſaying, Vvhat other is like to this great citie? † And they threvv duſt vpon their heades, and cried vveeping and mourning, ſaying: Vvo, vvo, that great citie, in the vvhich al vvere made riche that had ſhippes in the ſea, of her prices: becauſe in one houre ſhe is deſolate.
20 † c Reioyce ouer her, heauen, and ye holy Apoſtles and Prophetes: becauſe God hath iudged your iudgement of her.
21 † And one ſtrong Angel tooke vp as it vvere a great mil-
Ier. 51. 63. ſtone,and threvv it into the ſea, ſaying, * Vvith this violence ſhal :: Babylon that great citie be throwen,and ſhal novv be
22 found no more. † And the voice of harpers,& of Muſicians, and of them that ſing on ſhalme and trompet, ſhal no more be heard in thee,& euery artificer of euery art ſhal be found no more in thee, and the noiſe of the mill ſhal no more be
23 heard in thee, † and the light of the lampe ſhal no more

:: Kings and Marchants are moſt encombered, dangered and drovvned in the pleaſures of this vvorld: vvhoſe vvhole life & traficke is (if they be not exceding vertuous) to finde varietie of earthly pleaſures. Vvho ſeing once the extreme end of their ioyes and of al that made their heauen here, to be turned into paines & damnation eternal, then ſhal houle & vveepe to late.

c The Angels and al Saincts ſhal reioyce and laude god to ſee the wicked confounded, and Gods iuſtice executed vpon their oppreſſors & perſecutors. and this is that vvhich the Martyrs praied for, chap. 6.

:: By this it ſeemeth cleere that the Apoſtle meaneth not any one citie, but the vniuerſal companie of the reprobate, vvhich ſhal periſh in the day of iudgement: the old prophets alſo naming the vvhole nũber of Gods enemies myſtically, Babylon. as Ierem. 1. 52.

shine in thee, and the voice of the bridegrome and the bride shal no more be heard in thee: because thy marchantes were the princes of the earth, because al nations haue erred in thine inchauntments. † And in her is found the bloud of the Pro- 24
phets and Saincts, and of al that vvere slaine in the earth.

CHAP. XIX.

1 The Saincts glorifying God for the iudgement pronounced vpon the harlot, 7 the mariage of the Lambe is prepared. 10 The Angel refuseth to be adored of S. Iohn. 11 There appeareth one [vvho is the Word of God, and the King of kings and Lord of lords) sitting on a horse, vvith a great armie, and fighting against the beast and the kings of the earth and their armies: 17 the birdes of the aire being in the meane time called to deuoure their flesh.

The Epistle for many martyrs.

ALLELVIA

AFTER theses things I heard as it vvere the 1
voice of many multitudes in heauen saying, *Allelu-ia.* Praise, and glorie, and povver is to our God: † because true & iust are his iudge- 2
mentes which hath iudged of the great harlot, that hath corrupted the earth in her vvhoredom, and hath reuenged the bloud of his seruants, of her handes. † And :: a- 3
gaine they said, *Allelu-ia.* And her smoke ascendeth for euer and euer. † And the foure and tvventie seniors fel 4
downe, and the foure beastes, & adored God sitting vpon the throne, saying: " *Amen, Allelu-ia.* † And a voice came out from 5
the throne, saying: Say praise to our God al ye his seruantes: and you that feare him, litle and great. † And I heard as it 6
vvere the voice of a great multitude, and as the voice of many vvaters, & as the voice of great thunders, saying, *Allelu-ia:* because our Lord God the omnipotent hath reigned. † Let 7
vs be glad and reioyce, and giue glorie to him: because :: the mariage of the Lambe is come, and his vvife hath prepared her self. † And it vvas giuen to her that she clothe her 8
self vvith silke glittering and vvhite. For the silke are " the iustifications of Saincts.

† And he said to me, Vvrite, * Blessed be they that are 9
called to the :: supper of the mariage of the Lambe. ¶ And he said to me, These vvordes of God, be true. † " And * I fel 10
before his feete, to adore him. And he saith to me, See thou doe not: I am thy fellovv-seruant, and of thy brethren that haue

:: This often repeating of *Allelu-ia* in times of reioycing, the Church doth folow in her seruice.

:: At this day shal the whole Church of the elect be finally & perfectly for euer ioyned vnto Christ in mariage inseparable.

:: That is the feast of eternal life prepared for his spouse the Church.

Mat. 22. Lu. 14.

Apoc. 22. 9.

haue the teſtimonie of IESVS. Adore God. For the teſtimonie of IESVS, is the ſpirit of prophecie.

11 † And I ſavv heauen opened, and behold a vvhite horſe: and he that ſate vpon him, vvas called Faithful and True, and
12 vvith iuſtice he iudgeth & fighteth. † And his eies as a flame of fire, and on his head many diademes. hauing a name vvri-
13 ten, vvhich no man knovveth but him ſelf. † * And he vvas *Eſ. 63, 1.* clothed vvith a garment ſprinkled vvith bloud: & his name
14 is called, [c] THE VVORD OF GOD. † And the hoſtes that are in heauen folovved him on vvhite horſes clothed in
15 vvhite and pure ſilke. † And out of his mouth procedeth a ſharpe ſvvord: that in it he may ſtrike the Gentiles. And * he *Apoc. 2, 27.* ſhal rule them in a rod of yron: and he treadeth the vvine
16 preſſe of the furie of the vvrath of God omnipotent. † And he hath in his garment and in his thigh vvritten, * :: KING *Apo. 17, 14.* OF KINGES AND LORD OF LORDES.

17 † And I ſavv one Angel ſtanding in the ſunne, & he cried vvith a loud voice ſaying to al the birdes that did flie by the middes of heauen, Come and aſſemble together to the
18 great ſupper of God: † that you may eate the fleſh of kings, and the fleſh of tribunes, and the fleſh of valiants, and the fleſh of horſes & of them that ſit on them, & the fleſh of al freemen and bondmen, and of litle and great.

19 † And I ſavv the beaſt and the kings of the earth, & their armies gathered to make vvarre vvith him that ſate vpon the
20 horſe and vvith his armie. † And the beaſt vvas apprehẽded, and vvith him the falſe-prophet: vvhich vvrought ſignes before him, vvherevvith he ſeduced them that tooke the character of the beaſt, and that adored his image. Theſe tvvo were caſt aliue into the poole of fire burning alſo with brimſtone.
21 † And the reſt vvere ſlaine by the ſvvord of him that ſitteth vpon the horſe, vvhich procedeth out of his mouth: and al the birdes vvere filled vvith their fleſh.

c The ſecond perſon in Trinitie, the Sonne or the Vvord of God, vvhich vvas made fleſh. Io. 1.

:: Euen according to his humanitie alſo.

ANNOTATIONS
CHAP. XIX.

4. *Amen, Alleluia.*] Theſe tvvo Hebrue vvordes (as other els vvhere) both in the Greeke & Latin text are kept religiouſly, & not tranſlated, vnles it be once or tvviſe in the Pſalmes. Yea and the Proteſtants them ſelues keepe them in the text of their Engliſh Teſtaments in many places. and maruel it is vvhy they vſe them not in al places, but ſometimes turne, *Amen*, into, *verely*, vvhereof ſee the Annotation *Ioan.* 8. *v.* 34: and in their Seruice booke they tranſlate, *Alleluia*, into,

אָמֵן
הַלְלוּיָהּ

Amen, Alleluia, not tranſlated.

into, *Praise ye the Lord.* as though *Alleluia* had not as good a grace in the acte of seruing God, (vvhere it is in deede properly vsed) as it hath in the text of the Scripture.

Alleluia often vsed in the Church, specially in Easter time.

The Church Catholike doth often and specially vse this sacred vvord, to ioyne vvith the Church triumphant, consisting of Angels and Saincts, vvho here are said to laude and praise God vvith great reioycing, by this vvord *Alleluia*, and by often repetition thereof: as the Catholike Church also vseth, namely in Easter time euen til Vvhit-sontide, for the ioy of Christs resurrection, vvhich (as S. Augustine declareth *ep. ad Ianuarium*) vvas the general vse of the Primitiue Church, making a greater mysterie and matter of it, then our Protestants novv do. At other times of the yere also he saith it vvas sung in some Churches, but not in al. and S. Hierom numbereth it among the heresies of Vigilantius, That *Alleluia* could not be sung but at Easter. *Aduers. Vigilant. c.* 1. *Epist. ad Ian. c.* 17. & *c.* 15.

It signifieth more then (as the Protestants trãslate it) *praise ye the Lord.*

The truth is, by the vse of the Scriptures it hath more in it then, *Praise ye the Lord*, signifying vvith laude, glorifying, and praising of God, a great reioycing vvithal, mirth, and exultation of hart in the singers thereof. and that is the cause vvhy the holy Church saith, *Laus tibi Domine, Praise be to thee ô Lord*, in Lent and times of penance and mourning, but not *Alleluia*. vvhich (as S. Augustine also declareth) is a terme of signification and mysterie, ioyned vvith that time, and then vsed specially in the Church of God, vvhen she representeth to vs in her Seruice, the ioyes and beatitude of the next life: vvhich is done specially at Easter, by the ioyful celebrating of Christs glorious Resurrection and Ascension, after the penal time of Lent vvhich representeth the miserie of this life. See S. Augustine *Ser. 1. & 5. c. 9. & 6. c. 9 de Diuersis to.* 10. and his enarration vpon the 148 Psalme. for in the titles and endes of diuerse holy Psalmes this *Alleluia* is ful of mysterie & sacred signification. Vvhere vve must aske the Protestants, vvhy they haue left it out altogether, being in the Hebrue, saying neither *Alleluia*, nor, *Praise ye the Lord*, in the Bible 1577: & that nine times in the sixe last Psalmes.

False translation.

Amen and *Alleluia* should not be translated into vulgar tongues.

Moreouer the said holy Doctor (*li. 2 de doct. Christ. c.* 11) affirmeth that *Amen* & *Alleluia* be not translated into any other language, *propter sanctiorem authoritatem*, for the more sacred authoritie of the vvordes so remaining. and *ep.* 178. he saith that it is not lavvful to translate them. *Nam sciendum est &c.* for it is to be knovven (saith he) *that al nations do sing Amen* and *Alleluia in the Hebrue vvordes, vvhich neither the Latine man nor the Barbarous may translate into his ovvne language.* See S. Hierom also *epist.* 137. And namely for our Nation, S. Gregorie vvil beare vs vvitnes that our countrie receiued the vvord *Alleluia* vvith their Christianitie, saying thus *li.* 27 *Moral. c.* 6. *Lingua Britannia qua nihil aliud nouerat quàm barbarum frendere, iamdudum in Diuinis laudibus Hebræum cœpit resonare Alleluia.* that is, *The Britan tongue, vvhich knevv nothing els but to mutter barbarously, hath begons of late in Gods diuine laudes and praises to sound the Hebrue Alleluia.* And for Iurie, S. Hierom *ep.* 17. *c.* 7 vvriteth, that the husbandmen at the plough sang *Alleluia*, vvhich vvas not then their vulgar speache. Yea he saith that in Monasteries the singing of *Alleluia* vvas in steede of a bel to call them together *ad Collectam. in Epitaph. Paulæ c.* 10.

Al nations in the Primitiue Church sang *Amen* and *Alleluia.*

The Protestãts profane this vvord by translating it, and diminish the signification thereof.

This vvord is a sacred, Christian, mystical, and Angelical song. and yet in the nevv seruice booke it is turned into, *Praise ye the Lord*, and *Alleluia* is quite gone, because they list neither to agree vvith the Church of God, nor vvith the vse of holy Scriptures, no nor vvith their ovvne translations. but no maruel, that they can not sing *the song of our Lord* and of Angels *in a strange countrie*, that is, out of the Catholike Church, in the captiuitie of schisme & heresie. Lastly, vve might aske them vvhether it be al one to say *Mat.* 21, *Hosanna*, &, *Saue vs vve beseeche thee?* vvhereas Hosanna is vvithal a vvord of exceding congratulation and ioy vvhich they expressed tovvard our Sauiour. euen so *Alleluia* hath an other maner of sense and signification in it, then can be expressed by, *Praise ye the Lord.* *Psal.* 136.

Iustificatiõs are good vvorkes, not as the effectes of faith iustifying, but because them selues also With faith iustifie a man.

8. *Iustifications of Saincts.* Here the Heretikes in their translations could not alter the vvord *iustifications* into *ordinances*, or *constitutions*, as they did falsely in the first of S. Luke, vvhereof see the Annotatiõ there vers. 6. but they are forced to say in Latin, *iustificationes*, as Beza: and in English, *righteousnes*, (for *iustifications* they vvil not say in any case for feare of inconuenience.) yea and they can not deny but these iustifications be the good vvorkes of saincts. but vvhere * they make this glose, that they be so called, because they are the fruites or effect of faith and of the iustice vvhich vve haue by onely faith, it is most euidently false, & against the very text, and nature of the Word. for there is no cause vvhy any thing should be called a mans iustification, but for that it maketh him iust. so that, *iustifications*, be the vertues of faith, hope, charitie, and good deedes, iustifying or making a man iust, and not effectes of iustification. neither faith onely, but they al together be the very ornaments and invvard garments, beauty, and iustice of the soule, as here it is euident. Beza.

S. Iohns adoring of the Angel, explicated against the Protestãts abusing the same.

10. *And I fel.*] The Protestants abuse this place, and the example of the Angels forbidding Iohn to adore him being but his fellovv seruant, and appointing him to adore God, against al honour, reuerence, and adoration of Angels, Saincts, or other sanctified creatures, teaching that no religious vvorship ought to be done vnto them. But in truth it maketh for no such purpose, but only vvarneth vs that Diuine honour and the adoration due to God alone, may not be giuen to any Angel or other creature. *S. August. de vera relig. cap. vltimo.* And vvhen the Aduersaries replie that so great an Apostle, as Iohn vvas, could not be ignorant of that point, nor vvould haue giuen diuine honour vnto an Angel (for so he had been an Idolater) and therfore that he vvas not repre-

reprehended for that, but for doing any religious reuerence or other honour vvhatsoeuer to his fellovv-seruant: vve answer that by the like reason, S. Iohn being so great an Apostle, if this later kinde of reuerence had been vnlavvful and to be reprehended, as the Protestants hold it is no lesse then the other, could not haue been ignorant thereof, nor vvould haue done it.

The Protestãts are reselled by their ovvne reason.

Therfore they might much better haue learned of S. Augustine (*q. 61 in Genes.*) hovv this facte of S. Iohn vvas corrected by the Angel, and vvherein the errour vvas. In effect it is thus, That the Angel being so glorious and ful of maiestie, presenting Christs person, and in his name vsing diuers vvordes proper to God, as, *I am the first and the last, and aliue and vvas dead*, and such like, might vvel be taken of S. Iohn, by errour of his person, to be Christ him self, and that the Apostle presuming him to be so in deede, adored him vvith Diuine honour: vvhich the Angel correcting, told him he vvas not God, but one of his fellovves, and therfore that he should not so adore him, but God. Thus then vve see, Iohn vvas neither so ignorant, to thinke that any vndue honour might be giuen to any creature: nor so il, to commit idolatrie by doing vndue vvorship to any Angel in heauen: and therfore vvas not culpable at al in his facte, but onely erred materially (as the Scholemen call it) that is, by mistaking one for an other, thinking that vvhich vvas an Angel, to haue been our Lord: becausse he knevve that our Lord him self is also * called an Angel, and hath often appeared in the visions of the faithful.

Apoc. 6. 1.

S. Iohn erred only in the person, mistaking the Angel to be Christ him self, and so adoring him as God.

Esa. 9 in Graco. Malac. 3.

And the like is to be thought of the Angel appearing in the 22 of the Apocalypse, vvhether it vvere the same or an other. for that also did so appeare, that Iohn could not tell vvhether it vvere Christ him self or no, til the Angel told him. Once this is certaine, that Iohn did not formally (as they say) commit idolatrie, nor sinne at al herein, knovving al dueties of a Christian man, no lesse then an Angel of heauen, being also in as great honour vvith God, yea and in more then many Angels. Vvhich perhaps may be the cause (and consequently an other explication of this place) that the Angel knovving his great graces and merites before God, vvould not accept any vvorship or submission at his handes, though Iohn againe of like humilitie did it, as also immediatly aftervvard chap. 22. vvhich belike he vvould not haue done, if he had been precisely aduised by the Angel but a moment before, of errour & vnduetifulnes in the facte. Hovvsoeuer that be, this is euident, that this the Angels refusing of adoration, taketh not avvay the due reuerence and respect vve ought to haue to Angels or other sanctified persons and creatures. and so these vvordes, *See thou doe it not*, signifie rather an earnest refusal, then any signification of crime to be committed thereby.

S. Iohn sinned not in this adoration.

An other explication of this place.

The Protestãts by conference of Scriptures might finde religious adoratiõ of creatures.

And maruel it is that the Protestants making them selues so sure of the true sense of euery doubtful place by conference of other Scriptures, folovv not here the conference and comparing of Scriptures that them selues so much or onely require. Vve vvil giue them occasion and a methode so to doe, thus. He that doubteth of this place, findeth out three things of question, vvhich must be tried by other Scriptures. The first, vvhether there ought to be or may be any religious reuerence or honour done to any creatures. taking the vvord religion or religious vvorship not for that special honour vvhich is properly and onely due to God, as S. Augustine sometimes vseth it, but for reuerence due to any thing that is holy by sanctification or application to the seruice of God. The second thing is, vvhether by vse of Scriptures, that honour be called *adoration* in latin, or by a vvord equiualent in other languages, Hebrue, Greeke, or English. Lastly, vvhether vve may by the Scriptures fall downe prostrate before the things, or at the feete of the persons that vve so adore. For of ciuil duetie done to our Superiors by capping, kneeling, or other courtesie, I thinke the Protestants vvil not stand vvith vs: though in deede, their arguments make as much against the one as the other.

Three points herein examined and proued by Scriptures.

Aug. de vera relig. c. 55.

הִשְׁתַּחֲוָה

προσκυνέω.

But for religious vvorship of creatures (vvhich vve speake of) let them see in the Scriptures both old and nevv: first, vvhether the Temple, the tabernacle, the Arke, the propitiatorie, the Cherubins, the altar, the bread of proposition, the Sabboth, and al their holies, vvere not reuerenced by al signes of deuotion and religion: vvhether the Sacraments of Christ, the Priests of our Lord, the Prophets of God, the Gospel, Scriptures, the name of IESVS, such like (vvhich be by vse, signification, or sanctification made holy) are not novv to be reuerenced: and they shal finde al these things to haue been reuerenced of al the faithful, vvithout any dishonour of God, and much to his honour. Secondly, that this reuerence is named *adoration* in the Scriptures, these speaches do proue *Ps. 98. Adore ye his footestoole, becausse it is holy.* and *Hebr. 11. He adored the toppe of his rod.* Thirdly, that the Scriptures also vvarrant vs (as the nature of the vvord adoratiõ giueth in al three tonges) to bowe downe our bodies, to fall flat on the ground at the presence of such thinges, and at the feete of holy persons, specially Angels, as Iohn doth here, these examples proue. Abraham adored the Angels that appeared to him, Moyses also the Angel that shevved him self out of the bush, vvho vvere creatures, though they represented Gods person, as this Angel here did, that spake to S. Iohn. Balaam adored the Angel that stoode before him vvith a svvord drawen. Num. 22. Iosuè adored falling flat downe before

Ps. 5. 137. Dan. 6. 3 Reg. 8. Ios. 7. Ps. 98. 131.

Gen. 18. Exod. 3. Iesus 5.

I
Religious vvorship of creatures.

2
The same is called adoration.

3
Falling prostrat before the persons or things adored.

Adoring of Angels.

before the feete of the Angel, calling him his Lord, knowing by the Angels owne testimonie, that it vvas but an Angel. V vho refused it not, but required yet more reuerence, commaunding him to plucke of his shoes, because the ground vvas holy, no doubt so made by the presence onely of the Angel.

Adoring of Prophets and holy persons.

Yea not onely to Angels, but euen to great Prophets this deuotion vvas done, as to Daniel by Nabuchodonosor, vvho fell flat vpon his face before him, and did other great offices of religion, vvhich the Prophet refused not, because they vvere done to God rather then to him, as S. Hierom defendeth the same against Porphyrie, vvho charged Daniel vvith intolerable pride therein, and the said holy doctor alleageth the fact of Alexander the great, that did the like to * Ioiadas the high priest of the Ievves. Hovvsoeuer that be (for of the sacrifice there mentioned there may be some doubt, vvhich the Church doth alvvaies immediatly to God, and to no creature) the fact of the prophets (4 Reg. 2) to Elizeus, is plaine: vvhere they perceiuing that the double grace and spirit of Elias vvas giuen to him, fel flat dovvne at his feete and adored. So did* the Sunamite. to omit that Achior adored Iudith, falling at her feete, as a vvoman blessed of God, and infinite other places. Dan. 2. * or, Iadus. 4 Reg 4. Iudith. 13.

Al vvhich thinges, by comparing the Scriptures, our Aduersaries should haue found to be lavvfully done to men, and Angels, and soueraine holy creatures. Vvhereby they might conuince them selues, & perceiue, that that thing could not be forbidden S. Iohn to doe to the Angel, which they pretend: though the Angel for causes might refuse euen that vvhich S. Iohn did lawfully vnto him, as S. Peter did refuse the honour giuen him by Cornelius, according to S. Chrysostoms opinion ho. 23 in c 10 Act. yea euen in the third chapter of this booke (if our Aduersaries vvould looke no further) they might see where this Angel prophecieth & promiseth that the Ievves should fall dovvne before the feete of the Angel of Philadelphia and adore. See the Annot. there.

CHAP. XX.

An Angel casteth the dragon (or diuel) bound, into the depth for a thousand yeres, in vvhich the soules of martyrs in the first resurrection shal reigne vvith Christ. 7 After vvhich yeres, Satan being let loose, shal raise Gog and Magog, an innumerable armie, against the beloued citie: 9 but a fire from heauen shal destroy them. 12 Then bookes are opened, and he that sitteth vpon the throne, iudgeth al the dead according to their vvorkes.

See in S. Augustine (*li. 20. de Ciuit. c. 7. 8. & seq.*) the exposition of this chapter.

AND I savv an Angel descending from heauen, hauing the key of the bottomles depth, and a great chaine in his hand. † And he apprehended the dragon the old serpent, vvhich is the Deuil and Satan, and "bound him for a thousand yeres. † and he threvv him into the depth, and shut him vp, and sealed ouer him, that he seduce no more the nations, til the thousand yeres be consummate. and after these thinges he must be loosed a litle time. 1 2 3

:: *Quid in millenario numero nisi ad proferendam nouam sobolem perfecta vniuersitas præscita generationis exprimitur? hinc per Isaiam dicitur, Et regnabunt cũ illo mille annis, quia regnum sanctæ Ecclesiæ, vniuersitatis perfectione solidatur. D. Gregor. li. 9. Moral. c. 1.*

† And" I savv seates: and they sate vpon them, & iudgement vvas giuen them, "and the soules of the beheaded for the testimonie of IESVS, and for the vvord of God, and that adored not the beast, nor his image, nor receiued his character in their foreheads or in their handes, and haue liued, and reigned vvith Christ :: a thousand yeres. † "The rest of the dead liued not, til the thousand yeres be consummate. "This is 4 5

the

6 the firſt reſurrection. † Bleſſed and holy is he that hath part in the firſt reſurrection. in theſe the ſecond death hath not povver: but "they ſhal be prieſtes of God and of Chriſt: and ſhal reigne vvith him a thouſand yeres.

7 † And vvhen the thouſand yeres ſhal be conſummate, "Satan ſhal be looſed out of his priſon, and ſhal goe forth, and ſeduce :: the nations that are vpon the foure corners of the earth, * Gog, and Magog, and ſhal gather them into bat-
8 tel, the number of vvhom is as the ſand of the ſea. † And they aſcended vpon the bredth of the earth, and compaſſed
9 "the campe of the Saincts, and the beloued citie. † And "there came dovvne fire from God out of heauen, and de-
10 uoured them: † and the Deuil vvhich ſeduced them, vvas caſt into the poole of fire and brimſtone, vvhere both the beaſt and the falſe-prophet ſhal be tormented day and night for euer and euer.

11 † And I ſavv a great vvhite throne, and one ſitting vpon it, from vvhoſe ſight :: earth and heauen fled, and there vvas
12 no place found for them. † And I ſavv the dead, great and litle, ſtanding in the ſight of the throne, and [c] bookes vvere opened: and *"an other booke vvas opened, vvhich is of life: and the dead vvere iudged of thoſe thinges vvhich were
13 vvritten in the bookes according to their vvorkes. † and the ſea gaue the dead that vvere in it, and death and hel gaue their dead that vvere in them, and it vvas iudged of euery one ac-
14 cording to their vvorkes. † And hel and death vvere caſt
15 into the poole of fire. This is the ſecond death. † And :: he that vvas not found vvritten in the booke of life, vvas caſt into the poole of fire.

Ezec. 38, 14. 39, 2.

Apoc. 3, 5. 21, 27.

:: S. Auguſtine thinketh that theſe do not ſignifie any certaine natiõs but al that ſhal then be ioyned vvith the Diuel and Antichriſt againſt the Church. *li.* 20. *de Ciuit. c.* 11. See S. Hierom *in Ezech. li.* 11.

THE 6 VISION.

:: They ſhal then be new, not the ſubſtãce, but the ſhape chãged. 2 *Pet.* 3. See S. Auguſtine. *li.* 20. *de Ciuit. c.* 14.

c The bookes of mens conſciẽces, where it ſhal plainely be read vvhat euery mans life hath been.

:: Such as doe no good vvorkes, if they haue age and time to doe them, are not found in the booke of life.

ANNOTATIONS
CHAP. XX.

2. *Bound him.*] Chriſt by his Paſſion hath abridged the povver of the Deuil for a thouſand yeres, that is, the vvhole time of the nevv Teſtament, vntil Antichriſts time, vvhen he ſhal be looſed againe, that is, be permitted to deceiue the vvorld, but for a ſhort time only, to vvit, three yeres and a halfe.

4. *I ſavv ſeates.*] S. Auguſtine (*li.* 20 *de Ciuit. Dei c.* 9) taketh this to be ſpoken, *not of the laſt iudgement, but of the Sees or Conſiſtories of Biſhops and Prelates, and of the Prelates them ſelues, by vvhom the Church is novv gouerned. As the iudgement here giuen, can be taken no othervviſe better, then of that vvhich vvas ſaid by our Sauiour* Mat. 18 *Whatſoeuer you binde in earth, ſhal be bound in heauen. and*
2. Cor. 5. *therfore the Apoſtle ſaith, What haue I to doe to iudge of them that are vvithout?*

Biſhops conſiſtories & iudicial power.

4. *And the ſoules.*] *He meaneth* (ſaith S. Auguſtine in the place alleaged) *the ſoules of Martyrs, that they ſhal in the meane time, during theſe thouſand yeres, vvhich is the time of the Church militant, be in heauen vvithout their bodies, and reigne vvith Chriſt. for, the ſoules* (ſaith he) *of the godly departed, are*

During a thouſand yeres (that is the time of

this militant Church) saints reigne vvith Christ in soule only.

not separated from the Church, vvhich is euen novv the kingdom of Christ. for els there should be kept no memorie of them at the altar of God in the communicating of the body of Christ: neither should it auaile to hasten to Baptisme in the perils of death, for feare of ending our life vvithout it: nor to hasten to be reconciled, if vve fortune for penance or of il conscience to be separated from the same body. And vvhy are al these things done, but for that the faithful departed also be members of the Church? And though for an example the Martyrs be onely named here, yet it is meant of others also that die in the state of grace.

The rest are dead and damned in soule, during the same time.

5. *The rest liued not.*] The rest vvhich are not of the happie number aforesaid, but liued and died in sinne, reigne not vvith Christ in their soules during this time of the nevv Testament, but are dead in soule spiritually, and in body naturally, til the day of iudgement. *S. Augusti. ibidem.*

The first resurrection, of the soule only.

3. *This is the first resurrection.*] As there be tvvo regenerations, one by faith, vvhich is novv in Baptisme: and an other according to the flesh, vvhen at the later day the body shal be made immortal and incorruptible: so there are tvvo resurrections, the one novv of the soules to saluation vvhen they die in grace, vvhich is called the first, the other of the bodies at the later day. S. Augusti. *li. 20 de Ciuit. c. 6.*

Priests, some proprely so called, some vnproprely.

6. *They shal be Priests.*] *It is not spoken* (saith S. Augustine li. 20 de Ciuit. c. 10) *of Bishops and Priests onely, vvhich are properly novv in the Church called Priests: but as vve call al, Christians, for the mystical Chrisme or ointment, so al, Priests, because they are the members of one Priest. of vvhom the Apostle Peter saith, A holy people, a kingly Priesthod.* Vvhich vvordes be notable for their learning that thinke there be none properly called Priests novv in the nevv Testament, no othervvise then al Christian men and vvomen, and a confusion to them that therfore haue turned the name Priests into Ministers. 1 Pet. 2.

The binding and loosing of Satan, explicated by S. Augustine.

7. *Satan shal be loosed.*] In the vvhole 8 chapter of the said 20 booke *de Ciuitate Dei* in S. Augustine, is a notable commentarie of these vvordes. Vvhere first he declareth, that neither this binding nor loosing of Satan is in respect of seducing or not seducing the Church of God: prouing that vvhether he be bound or loose, he can neuer seduce the same. *The same*, saith he, *shal be the state of the Church at that time vvhen the Diuel is to be loosed, euen as since it vvas instituted. the same hath it been & shal be at al time in her children that succede eche other by birth & death.* And a litle after. *This I thought vvas therfore to be mentioned, lest any man should thinke, that during the litle time Wherein the Diuel shal be loosed, the Church shal not be vpon the earth, be either not finding it here vvhen he shal be let loose, or consuming it vvhen he shal by al meanes persecute the same.* Secondly he declareth, that the Diuel to be bound, is nothing els but not to be permitted by God to exercise al his force or fraude in tentations: as to be loosed, is to be suffered by God for a small time, that is, for three yeres and a halfe, to practise and proue al his povver and artes of tentations against the Church and her children, and yet not to preuaile against them. Thirdly this Doctor shevveth by vvhat great mercie our Lord hath tied Satan and abridged his povver during the vvhole millenarie or thousand yeres, vvhich is al the time of the nevv Testament vntil then: & vvith vvhat vviscdom he permitteth him to breake loose that litle time of three yeres and sixe moneths, tovvard the later day, vvhich shal be the reigne of Antichrist. Lastly he shevveth vvhat kinde of men shal be most subiect to the Diuels seductiō, (euen such as novv by tentation of Heretikes goe out of the Church) and vvho shal auoid it.

The short reigne of Antichrist.

Millenarij or *Chiliasta.*

By al vvhich vve may confute diuers false expositiōs of old & late Hererikes. first, the aūcient sect of the Millenaries, that grounded vpon these thousand yeres named by the Prophet, this heresie, that there should be so many yeres after the resurrectiō of our bodies, in vvhich vve should reigne vvith Christ in this vvorld, in our bodies, in al delites and pleasures corporal, of meates, drinkes, and such like, vvhich they called the first resurrection. of vvhich heresie Cerinthus vvas the author. *Epiph. hær. 77 in fine. Hiero. Comment. in c. 19 Mat. Augusti. hær. 8 ad Quodvult Deum.* Eusebius also (*li. 3 historiæ c. 33*) shevveth that some principal men vvere in part (though after a more honest maner cōcerning those corporal delicacies) of the same opinion, by misconstruction of these vvordes of S. Iohn. Vvhereby vve learne and al the vvorld may perceiue, the holy Scriptures to be hard, vvhen so great clerkes did erre, and that there is no securitie but in that sense vvhich the Church allovveth of.

The Scriptures hard.

By S. Augustines foretaid explication, is euidently deduced against the Protestāts, that the Churche can not erre, and that the Pope can not possibly be Antichrist.

The late Heretikes also by the said S. Augustines vvordes are fully refuted, affirming not only that the Church may be seduced in that great persecution of the Diuels loosing, but that it hath been seduced euen a great peece of this time vvhen the Diuel is bound: holding that the very true Church may erre or fall from truth to errour and idolatrie, yea (vvhich is more blasphemie) that the cheefe gouernour of the Church is Antichrist him self, and the very Church vnder him, the vvhoore of Babylon: and that this Antichrist, (vvhich the Scriptures in so many places, and here plainely by S. Augustines exposition, testifie, shal reigne but a small time, and that tovvard the last iudgement,) hath been reuealed long sithence, to be the Pope him self, Christs ovvne Vicar, and that he hath persecuted the Saincts of their secte for these thousand yeres at the least. Vvhich is no more but to make the Diuel to be loose, and Antichrist to reigne the vvhole thousand yeres, or the most part thereof, that is, almost the vvhole time of the Churches state in the new Testamēt: (vvhich is against this and other Scriptures euidently, appointing that, to be the time of the Diuels binding:) Yea it is to make Antichrist and the Diuel vveaker tovvard the day of iudgement then

before

before, and the truth better to be knovven, and the faith more common, the neerer vve come to the ſame iudgement: vvhich is expreſly * againſt the Goſpel and this prophecie of S. Iohn. An inuincible demõſtration.

Mat. 24. Lu. 18, 8. Vve ſee that the ſectes of Luther, Caluin, and other, be more ſpred through the vvorld then they vvere euer before, and conſequently the Pope and his religion leſſened, and his povver of puniſhing (or, as they call it) perſecuting the ſaid Sectaries, through the multitude of his aduerſaries, diminiſhed. HOW then is the Pope Antichriſt, whoſe force ſhal be greater at the later end of the vvorld, then before? or hoW can it be othervviſe, but theſe Sect-Maiſters ſhould be Antichriſts neere precurſors, that make Chriſts cheefe Miniſters & the Churches cheefe gouernours that haue been theſe thouſand yeres and more, to be Antichriſtes: and them ſelues and their ſectes to be true, that come ſo neere the time of the Diuels looſing and ſeduction & of the perſonal reigne of Antichriſt?

8. *The campe of the Saincts.*] S. Auguſtine in the ſaid 20 booke de Ciuit. Dei cap. 11. *It is not,* ſaith he, *to be taken that the perſecutors ſhal gather to any place, as though the campe of the ſaincts or the beloued citie ſhould be but in one place, vvhich in deede are no other thing but the Church of Chriſt ſpred through the vvhole vvorld. And therfore vvhereſoeuer the Church ſhal then be (vvhich ſhal be in al Nations euen then, for ſo much is inſinuated by this latitude of the earth here ſpecified) there ſhal the tents of ſaincts be, and the beloued citie of God, and there ſhal ſhe be beſieged by al her enemies, vvhich ſhal be in euery countrie vvhere ſhe is, in moſt cruel and forcible ſort.* So vvriteth this profound holy Doctor. Vvhereby vve ſee, that, as novv the particular Churches of England, Scotland, Flanders, and ſuch like, be perſecuted by their enemies in thoſe countries, ſo in the time of Antichriſt, the Churches of al Nations. as of Italie, Spaine, France, and al other vvhich novv be quiet, ſhal be aſſaulted as novv the foreſaid are, and much more, for that the general perſecution of the vvhole, ſhal be greater then the particular perſecution of any Churches in the vvorld. The campe of Saincts is the Catho. Church through the vvorld.

As novv Heretikes in particular countries, ſo Antichriſt ſhal perſecute the Churches of al nations.

9. *There came dovvne a fire.*] It is not meant of the fire of Hel (ſaith S. Auguſtine *ib. c.* 12) into which the vvicked ſhal be caſt after the reſurrection of their bodies, but of an extraordinarie helpe that God vvil ſend from heauen, to giue ſuccourſe to the Saincts of the Church that then ſhal fight againſt the vvicked: or, the very feruent and burning zeale of religion and Gods honour, vvhich God vvil kindle in the hartes of the faithful, to be conſtant againſt al the forces of that great perſecution. Vvhat is meant by fire from heauen.

12. *An other booke.*] This is the booke of Gods knovvledge or predeſtination, vvherein that vvhich before vvas hid to the vvorld, ſhal be opened, and vvherein the true record of euery mans vvorkes ſhal be conteined, and they haue their iudgemẽt diuerſly according to their vvorkes, and not according to faith only, or lacke of faith only. for, al infidels (as Turkes, obſtinate Ievves, and Heretikes) ſhal neuer come to that examination, being othervviſe condemned. The booke of euery mans Workes, opened in the day of iudgement.

CHAP. XXI.

THE 5 PART.

The final glorificatiõ of the Church.

Heauen and earth being made nevv, S. Iohn ſeeth the nevv citie Hieruſalem prepared and adorned for the ſpouſe of the Lambe. 6 The iuſt are glorified, 7 and the vvicked thruſt into the poole of fire. 12 The vvall and gates and foundations of the citie are deſcribed and meaſured: 18 al vvhich are gold and cryſtal, pretious ſtones and pearles.

Eſa. 63, 17. 66, 21. 2 Pet. 3, 13.

1 AND I ſavv a nevv heauen and a nevv earth. for * the firſt heauen, and the firſt earth vvas gone, &
2 the ſea novv is not. † And I Iohn ſavv [c] the holy citie Hieruſalem nevv deſcending from heauen,
3 prepared of God, as a bride adorned for her huſband. † And I heard a loud voice from the throne ſaying: Behold :: the tabernacle of God vvith men, and he vvil dvvel vvith them. And they ſhal be his people: and he God vvith them ſhal be
Eſ. 25. 8. Apoc. 7, 17.
4 their God. † and * God ſhal [c] vvipe avvay al teares from their eies: and death ſhal be no more. nor mourning, nor crying, neither ſhal there be ſorovv any more, ` vvhich' firſt thinges are gone.

› becauſe the

The Epiſtle vpon the dedication of a Church.

c The Church triumphant.

:: This tabernacle is Chriſt according to his humanitie,

« This happie day ſhal make an end of al the miſeries of this mortalitie.

† And he that ſate in the throne, ſaid: * Behold I make al thinges nevv. ⊣ And he ſaid to me: Vvrite, becauſe theſe vvordes be moſt faithful and true. † And he ſaid to me: It is done, * I am Alpha and O mega: the beginning and the end. To him that thirſteth I vvil giue of the fountaine of the vvater of life, gratis. † He that ſhal ouercome, :: ſhal poſſeſſe theſe thinges, and I vvil be his God: and he ſhal be my ſonne. † But c to the feareful, and incredulous, and execrable, and murderers, and fornicators, and ſorcerers, and Idolaters, and al liers, their part ſhal be in the poole burning vvith fire and brimſtone, vvhich is the ſecond death.

5 6 7 8

Eſa. 43, 19.

Apoc. 1, 8. 22, 13.

:: He that hath the victorie againſt ſinne in the Church militant, ſhal haue his revvard in the triumphant.

c Al that commit mortal ſinnes and repent not, ſhal be damned.

† And there came one of the ſeuen Angels that had the vials ful of the ſeuen laſt plagues, and ſpake vvith me, ſaying: Come, & I vvil ſhevv thee the bride, the vvife of the Lambe. † And he tooke me vp in ſpirit vnto a mountaine great and high: and he ſhevved me the holy citie Hieruſalem deſcending out of heauen from God, † :: hauing the glorie of God. and the light thereof like to a pretious ſtone, as it vvere to the iaſper ſtone, euen as cryſtal. † And it had a vvall great and high, hauing tvvelue gates, and in the gates tvvelue Angels, & names written thereon, vvhich are c the names of the tvvelue tribes of the children of Iſraël. † On the Eaſt, three gates: and on the North, three gates: and on the South, three gates: and on the Vveſt, three gates. † And the vvall of the citie hauing tvvelue foundations: and in them, tvvelue names, of the tvvelue Apoſtles of the Lambe.

9 10 11 12 13 14

THE 7 AND LAST VISION.

:: The glorie of the Church triumphant.

c The names of the Patriarches and Apoſtles honorable and glorious in the triumphant Church.

† And he that ſpake vvith me, had a meaſure of a reede, of gold, to meaſure the citie and the gates thereof, and the vvall. † And :: the citie is ſituated quadrangle-vviſe, and the length thereof is as great as alſo the bredth: and he meaſured the citie vvith the reede for tvvelue thouſand furlonges, & the length and height and bredth thereof be equal. † And he meaſured the vvall thereof of an hundred fourtie foure cubites, the meaſure of a man vvhich is of an Angel. † And the building of the vvall therof vvas of iaſper ſtone: but the citie it ſelf " pure gold, like to pure glaſſe. † And the foundations of the vvall of the citie, vvere adorned vvith al pretious ſtone. The firſt foundation, the iaſper: the ſecond, the ſaphire: the third, the calcedónius: the fourth, the emerauld: † the fifth, the ſardonix: the ſixt, the ſardius: the ſeuenth, the chryſolithus: the eight, the beryllus: the ninthe, the topázius: the tenth, the chryſo-

15 16 17 18 19 20

:: See S. Hierom ep. 17. touching this deſcription of the heauenly Hieruſalem, vvhich is the Church triũphãt, teaching that theſe things muſt be taken ſpiritually, not carnally.

chryſópraſus: the eleuenth, the hyacinthe: the twelfth, the
21 amethyſte. † And the twelue gates: there are twelue pearles, one to euery one: & euery gate vvas of one ſeueral pearle. & the ſtreate of the citie pure gold, as it vvere trāſpárent glaſſe.
22 † And :: temple I ſavv not therein. for our Lord the God om-
Eſa. 60, 19, 23 nipotent is the temple thereof, and the Lambe. † And * the citie needeth not ſunne nor moone, to ſhine in it. for the glorie of God hath illuminated it, and the Lambe is the lampe
Eſ. 60, 3, 24 thereof. † And * the Gentiles ſhal vvalke in the light of it: and the kinges of the earth ſhal bring their glorie and ho-
Eſa. 60, 11. 25 nour into it. † And * the gates thereof ſhal not be ſhut by
26 day: for there ſhal be no night there. † And they ſhal bring
27 the glorie and honour of nations into it. † There ſhal :: not enter into it any polluted thing, nor that doeth abomination
Apo. 20, 12. and maketh lie, but * they that are vvritten in the booke of life of the Lambe.

:: Al external ſacrifice which now is neceſſarie dutie of the faithful, ſhal then ceaſe and therfore there ſhal neede no materiał temple.

:: None not perfectly cleāſed of their ſinnes, can enter into this heauenly Hieruſalem.

ANNOTATION
CHAP. XXI.

18. *Pure gold.*] S. Gregorie (*li. 18. Moral. c. 28*) ſaith, the heauenly ſtate is reſembled to gold, pretious ſtone, cryſtal, glaſſe, and the like, for the puritie, claritie, glittering of the glorious bodies: vvhere one mans body, conſcience, and cogitations are repreſented to an other, as corporal things in this life are ſeen through cryſtal or glaſſe.

The ſtate of glorified bodies.

CHAP. XXII.

The tree of life being vvatered vvith liuing vvater, yeldeth fruictes euery moneth. 3 There is neither curſe nor night in the citie. 6 The Angel that ſhevved Iohn al theſe things, refuſeth to be adored of him. 14 He telleth him that the iuſt ſhal enter into the citie, but the reſt ſhal be caſt forth. 18 Laſtly, he proteſteth and threateneth againſt them that ſhal preſume to adde to this prophecie, or take avvay from the ſame.

1 AND he ſhevved me a riuer of `liuing water', cleere as cryſtal, proceding from the ſeate of
2 God and of the Lambe. † In the middes of the ſtreate thereof, and on both ſides of the riuer, :: the tree of life, yelding twelue fruites, rendring his fruite euery moneth, and the leaues of the tree
3 for the curing of the Gentiles. † And no curſe ſhal be any more: and the ſeate of God and of the Lambe ſhal be in it,
4 and his ſeruantes ſhal ſerue him. † And they ſhal ſee his face:
Apo. 21. Eſa. 60. 5 and his name in their foreheads. † And * night ſhal be no

`vvater of life,

:: Christ is our tree of life: in the Church, by the B. Sacramē.: & in heauen, by his viſible preſence and influence of life euerlaſting both to our bodies and ſoules: of vvhō Salomon ſaith, *The tree of life to al that apprehend him. Prou. 3.*

no more: and they ſhal not neede the light of lampe, nor the light of the ſunne, becauſe our Lord God doth illuminate them, and they ſhal reigne for euer and euer. † And he ſaid 6
THE CONCLVSION. to me, Theſe vvordes are moſt faithful and true. And our Lord the God of the ſpirites of the prophetes, ſent his Angel to ſhevv his ſeruantes thoſe thinges vvhich muſt be done quickly. † And behold I come quickly. Bleſſed is he that 7
keepeth the vvordes of the prophecie of this booke.

† And I Iohn vvhich haue heard, and ſeen theſe thinges. 8
: : You ſee it is al one to adore before the feete of the angel, & to adore the Angel: though, to adore him, be not expreſſed as in the 19 chap. *See the añotatiõ there v.* 10.
And * after I had heard and ſeen, I fel dovvne :: to adore before the feete of the Angel vvhich ſhevved me theſe thinges: *Apo.* 19, 10.
† and he ſaid to me, See thou doe not, for I am thy fellow-ſeruant, and of thy brethren the prophetes, and of them that 9
keepe the vvordes of this booke. Adore God. † And he ſaith 10
to me, Seale not the vvordes of the prophecie of this booke. for the time is neere. † "He that hurteth, let him hurt yet: 11
and he that is in filth, let him be filthie yet: and he that is
c Man by Gods grace & doing good workes, doth increaſe his iuſtice. iuſt, c let him be iuſtified yet: and let the holy be ſanctified yet. † Behold I come quickly. and my revvard is vvith me, 12
* to render to euery man :: according to his vvorkes, † I am 13
Ro. 2, 6. *Apo.* 21, 6. 1, 8. * Alpha and O mega, the firſt and the laſt, the beginning and the end. † Bleſſed are they that vvaſh their ſtoles: that their 14
: : Heauen is the reward, hire, & repaiment for good workes, in al the Scriptures. yet the aduerſaries wil not ſee it. povver may be in the tree of life, and they may enter by the gates into the citie. † Vvithout are dogges and ſorcerers, and 15
the vnchaſt, and murderers, and ſeruers of Idols, & euery one that loueth and maketh a lie.

† I IESVS haue ſent mine Angel, to teſtifie to you theſe 16
thinges in the Churches. I am the roote and ſtocke of Dauid, the bright and morning ſtarre. † And the Spirit & the bride 17
Eſ. 55, 1. ſay, Come. And he that heareth, let him ſay, Come. And * he that thirſteth, let him come: and he that vvil, let him take the vvater of life gratis.

† For I teſtifie to euery one hearing the vvordes of the 18
prophecie of this booke, "If any mã ſhal adde to theſe things, God ſhal adde vpon him the plagues vvritten in this booke.
† And if any man ſhal diminiſh of the wordes of the booke 19
of this prophecie: God ſhal take avvay his part out of the booke of life, and out of the holy citie, and of theſe thinges that be vvritten in this booke. † ſaith he that giueth teſti- 20
monie of theſe things. Yea I come quickely: Amen." Come

Lord

21 Lord IESVS. † The grace of our Lord IESVS Christ be vvith you al. Amen.

ANNOTATIONS
CHAP. XXII.

11. *He that hurteth.*] It is not an exhortation, but a commination or threatening, that hovv far soeuer the vvicked increase in naughtines, God hath prouided answverable punishment for them.

18. *If any man shal adde.*] The author of the commentaries vpon this booke, bearing the name of S. Ambrose, saith thus of this point. *He maketh not this protestation against the expositours of his prophecie, but against Heretikes. for the expositour doth adde or diminish nothing, but openeth the obscuritie of the narration, or shevveth the moral or spiritual sense. He curseth therfore Heretikes, that vsed to adde somevvhat of their ovvne that vvas false, and to take avvay other things that vvere contrarie to their heresies.* So saith this auncient vvriter. And this vvas the propertie of them in al ages, and so is it of ours novv, as vve haue noted through the vvhole Bible, and as vve haue in sundrie places set forth to the sight of al indifferent readers, in the nevv Testament. that al the vvorld may see that the Apostles curse is fallen vpon them, and may bevvare of them.

The curse against adding or diminishing, is against Heretikes, not Catholike expositours.

20. *Come Lord Iesus.*] And novv ô Lord Christ, most iust and merciful, vve thy poore creatures that are so afflicted for confession and defense of the holy, Catholike, and Apostolike truth, conteined in this thy sacred booke, and in the infallible doctrine of thy deere spouse our mother the Church, vve crie also vnto thy Maiestie vvith tendernesse of our hartes vnspeakable, COME LORD IESVS QVICKLY, and iudge betvvixt vs and our Aduersaries, and in the meane time giue patience, comfort, and constancie to al that suffer for thy name, and trust in thee. ô Lord God our onely helper and protector, tarie not long. AMEN.

A breefe petition vnto IESVS Christ, to come quickly, as S. Iohn here speaketh, and to iudge the cause of Catholikes & Protestants.

A TABLE OF THE EPISTLES AND GOSPELS, AFTER THE ROMANE VSE, VPON SVNDAIES, HOLIDAIES, and other principal daies of the yere, for such as are desirous to knovv and reade them according to this translation. And therfore the Epistles taken out of the old Testament are omitted, till the edition thereof.

Vpon Sundaies, Imber Daies, and other Feries.

THE 1. SVNDAY in Aduent, Epistle pag. 415. Gospel pag. 199.
The 2. Sunday in Aduent, Ep.419. Gosp.28.
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Virginitie, better then Mariage, more meritorious and grateful to God, fitter for his ſeruice. 44. 55. 440. 725 m. 356. The contrarie was Iouinians old condēned hereſie. 582. Virginitie coūſeled, not commaunded. 55. 440. 438 marg. See *Mariage*. Profeſſed virgins may not marie. See *Vovv*. The ſtate of virgins paſſeth the reſt. 725 m.

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The vvord of God, is not only that vvhich is written in the Scriptures. 548. See *Goſpel. Tradition*.

Vvorkes meritorious of life euerlaſting. 17. 177. 387. 430. 593. 594. 613. 703 mar. No workes of them ſelues, vvithout faith and the grace of God, are meritorious. 378. 594. Such are the workes that S. Paul excludeth from iuſtification

tion.378.387.390. 411. 385. 499 marg. Vve presume not vpon our owne workes or merites, as of our selues, but as of Gods grace. 516 marg. 594. The Protestants make no difference betweneChristian mens workes done in grace,and the workes of Ievves & Pagans. 411. They are iniurious to Gods grace vvhich maketh vvorkes meritorious. 594. The Scriptures which they falsely alleage, answered. 189.402. Vve are iustified by vvorkes also,and not by faith only.16.643.645 and 646 at large. 153 marg. 678 marg. 510 m.538 marg.583.m.See *faith*.Good workes before faith , though not meritorious, yet are preparatiues to the first iustification.320. 389 m. That euery man shal be rewarded accor ding to his vvorkes,is a cõmon phrase in Scripture.47. 386 marg. 387. 430. 656 marg.744 marg. not according to faith only or lacke of faith.741.nu.12. Al good workes rewarded in heauen. 630 marg 413.nu.1.pag.587. 524 marg. 543 marg. 191 marg. Heauen is due for them according to Gods iustice. 593. 594.613.553 mar.They giue great confidence before God. 630. 627 marg. Vvorkes may be done in respect of reward.16. nu. 4.pag.631 marg. pa. 444. The three workes of iustice.14. 15. 16. Vvorkes of mercie how acceptable to God.663.317 m.341 marg. See *Almes*. Vvorkes of perfection or supererogation.444.485.168 m. See *C. Euangelical Counsels*. Vvorkes satisfactorie.143 m. See *faith. Iustification. Merite. Revvard*. Heauen prepared for them only that deserue it by good workes. 58. nu. 23. pag.73 marg. Vvithout good vvorkes a man shal be damned. 143 marg. 153 marg. 739 marg. The booke of euery mans workes opened in the day of iudgement. 741.
Vvorldly frendes.93.94.176 marg.

Z

Zeale against heretikes. See *Heretikes*. in Gods cause: 706.nu. 16. pag.741. nu.9. Zeale in religion, counted of worldly men,madnes.93. See *Neuters*. Zeale and feruor to heare and folovv Christ. 106. Zeale of sauing soules. 150.182 and 183 marg.529 marg.544 m. 651 marg.Zeale against sinne. 433 mar. The madde zeale of heretikes.342 m.

THE EXPLICATION OF CERTAINE VVORDES IN THIS TRANSLATION, NOT FAMILIAR to the vulgar reader, vvhich might not conueniently be vttered otherwise.

A

Abstracted,Dravven avvay. pag.642.
Acquisition, Getting, purchasing. pag.514.
Aduent, The comming. pag 69.
Adulterating, Corrupting. See pag.475.478.
Agnition, knovvledge or acknovvledging.p.600.
Allegorie,a Mystical speache , more then the bare letter. pag.505. See the Annot. p.508.
Amen, expounded pag.244.
Anathema, expounded p.405.
Archisynagogue, expounded pag.99.
Assist. pag.135, signifieth the Angels standing and attẽding,alvvaies readie to doe their ministerie.
Assumption, p.165 , Christs departure out of this vvorld by his death and Ascension.
Azymes, Vnleauened bread. P.75

C

Calumniate, By this vvord is signified violent oppression by vvord or deede. pag.143.
Catechizeth,and,*Catechized*. p.510. He catechizeth that teacheth the principles of the Christian faith : and they that heare and learne , are catechized, and are therfore called often in the Annotations, *Catechumens*.
Character, a marke or stampe. pag.723.
Commessations , Immoderate bankets , and belly cheere,vvith vvanton riotousnes. p.509.
Condigne, comparable. p.400.
Contristate, This vvord signifieth to make heauie and sad. pag.519.
Cooperate,signifieth vvorking vvith others, likevvise *Cooperation*, *Cooperatours*. p. 401.
Corbana, expounded pag.80.

D

Depositum. p. 582. See the Annot.pag.584.It may signifie also,Gods graces giuen vs to keepe, pa. 587.v.14. Also v.12 ibid. See the Annot.
Didrachme, expounded pag.49.

Dominical day, Sunday. See Annot. p. 701.702.
Donaries, giftes offered to God for his Temple, &c. 199.

E

Euacuated from Christ, that is, Made voide and hauing no part vvith him. p. 508.
The scandal of the crosse *euacuated*, that is, made voide, cleane taken avvay. ibidem.
Euangelize, signifieth such preaching of good tidinges, as cõcerneth the Gospel. *See the preface,*
Eunuches, gelded men
Euro-aquilo, A north-eastvvinde. p. 368.
Exinanited, abased excedingly. p. 528.

G

Gratis, an vsual vvord to signifie, for nothing, freely, for Godamercie, vvithout desert.

H

Holocauste, a kinde of sacrifice vvhere *al vvas burnt* in the honour of God. p. 625.
Hostes, sacrifices. p. 445.

I

Inuocated, called vpon, praied vnto. p. 316. Hereof vve say, *Inuocation of Saincts*, and to inuocate.
Issue, good euent. pag 445.
Iustice, taken in the nevv Testament, not as it is cõtrarie to vvrong or iniurie, but for that qualitie vvhereof a man is iust and iustified. p. 391.

N

Neophyte, expounded p. 569.

P

Paradete, expounded pag. 260.
Paraseeue, the Ievves Sabboth-eue, Good friday. p. 130. v. 43. *See the Preface.*
Pasche, Easter, and the Paschal lambe. p. 201.
Pentecost, vvhitsuntide, &, the space of fiftie daies.
Prefinition, A determination before. p. 517.
Prepuce, expounded pag 387.
Presciense, foreknovvledge. p. 294.
Preuaricatour, transgressor: and *preuarication*, trãsgression. p. 386. 387.
Loaues of *Proposition*, so called, because they vvere proposed and set vpon the table in the Temple, before God. pag. 31.

R

Repropitiate the sinnes. pag. 605. that is, make a reconciliation for them.
Resolution, the separation of the body and the soule, the departing out of this life. p. 592.
Resuscitate the grace, that is, Raise, quicken, renevv and reviue the grace vvhich othervvise languisheth and decaieth. pag. 586.

S

Sabbatisme, A time of resting and ceasing from labours. pag. 607.
Sacrament, for mysterie. p. 513.
Sancta Sanctorum, The holies of holies, that is, the inmost and holiest place of the Ievves Temple, as it vvere the Chauncel. pag. 621.
Superedified, Builded vpon Christ the principal stone pag. 657.

T

Tetrarch, Gouernour or Prince of the 4 part of a countrie. p. 38.
Thrones, an higher order of Angels. p. 537.

V

Victims, Sacrifices. p. 308.

The faultes correcte thus.

Pag.	8	1 *Cor.* 7.	2 *Cor.* 7.
	38	Tetrach,	Tetrarch.
	42	fifth vveeke,	firſt vveeke.
	78	If the Sacrament,	In the Sacrament.
	148	*Matth.* 9,	*Matth.* 19.
	188	Scandale,	Scandals.
	204	*Ignat. ep.* 5.	*ep.* 7. Ibid. in 3 copies the Greeke set amis.
		Reade	
	213	*li.* 39 *de consens.*	*li.* 3.
	215	Eighteth yere,	Eighth.
	238	Transubstantion,	Transubstantiation.
	409	Cathec, 17.	Catech. 18.
	440	Continencie,	Incontinencie.
	446	ἃ ἐυλογοῦμεν	ὃ ἐυλογοῦμεν.
	449	Is it not novv,	It is not novv.
	552	Beguile v,	Beguile vs.
	576	*Eusebius li.* 5. *c.* 2.	*Theodorete.*

LAVS DEO.